A DESCRIPTIVE CATALOGUE

OF

THE SANSKRIT MANUSCRIPTS

IN THE COLLECTIONS

OF

THE ASIATIC SOCIETY

(Government Collection)

BY

MAHĀMAHOPĀDHYĀYA HARAPRASĀDA SĀSTRI

C.I.E., M.A., D.LITT., F.A.S.B.

Revised and Edited by

NARENDRA CHANDRA VEDANTATIRTHA, M.A.

and

CHINTAHARAN CHAKRAVARTI, M.A.

Vol. XI : Philosophy

THE ASIATIC SOCIETY
CALCUTTA-16

1958

THE ASIATIC SOCIETY

1, Park Street, Calcutta-16.

Published by the Asiatic Society, Calcutta
December, 1957

Price Rs 36

Printed by N L Mukherjee, B.A., at the Modern Press
No. 6, Bentinck Street, Calcutta-1

PREFACE

The slips prepared for the Descriptive Catalogue of Sanskrit MSS. on Philosophy in the collection of the Asiatic Society by late MM. Haraprasad Sastri, M.A., Ph.D., C.I.E., were entrusted first to Professor Chintaharan Chakravarti and then to Pandit N. C. Vedantatirtha for editing in order that they might be brought up to date and printed as Vol. XI of the series.—Some of the slips containing entries of MSS. belonging to the Sāṁkhya School of Philosophy, which were prepared by the late MM. Sastri, were in a damaged condition. Pandit Vedantatirtha restored all of them, and nearly a quarter of the whole body of the Catalogue is his work. It must also be said that Professor Chintaharan Chakravarti was also of great help in the preparation of the Sāṁkhya and Yoga portions of the Catalogue. Pandit Vedantatirtha is responsible for the major part of the Catalogue.

The volume contains entries from Nos. 7412 to 8882. To follow the history and development of the orthodox Sanskrit Philosophical systems, Pandit Vedantatirtha has arranged and classified the MSS. in chronological order as far as practicable and added an Introduction on the Schools of Indian philosophy.

J. N. Banerjea.

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INTRODUCTION

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THE BEGINNINGS OF INDIAN PHILOSOPHY

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India is peculiarly rich in philosophical speculations, from the earliest time of the Ṛgveda Indian seers indulged in philosophizing, and the result of their activities in that line are found embodied prominently in the Puruṣasūkta, Devīsūkta and the Sūktas attributed to the great seer Dīrghatamas. The Puruṣasūkta and the Devīsūkta contain the germ of Monistic Idealism while the Sūktas ascribed to Dīrghatamas contain the germ of Dualistic Realism. Thus, in course of time, six well marked schools of philosophy arose in the field. Some of these systems were based on Monistic Idealism while others on Dualistic Realism, but all of them were founded on the Vedas and held the Vedas as the supreme authority. These systems of philosophy are generally known as the orthodox or āstika systems of Indian thought. Side by side, there arose, in course of time, some other systems of thought that questioned the authority of the Vedas. These systems of Indian philosophy are generally known as the heterodox or nāstika systems. It deserves to be noted that the terms 'āstika' and 'nāstika' are not used with reference to these systems on the ground of their recognizing or not recognizing the existence of God, the highest Ruler of the universe, but the supreme authority of the Vedas and the cycle of existences. The results of the orthodox way of Indian speculations are systematized in six well known books (sūtras of philosophy): Nyāya, Vaiśeṣika, Sāṁkhya, Pātañjala or Yoga, Pūrvamīmāṁsā and Uttaramīmāṁsā or Vedānta. The results of the heterodox way of Indian speculations are found in the Materialistic system of Cārvāka, Nihilistic systems of the Buddhists, and the Rationalistic system of the Jainas. Laterly, other minor systems of philosophy also arose in the field to support either the orthodox way or the heterodox way of thinking.

The chronology of these systems is merged in dark obscurity. No one can tell the exact date about which these systems were redacted in well marked treatises. Scholars, both Eastern and Western, have been trying to solve this question but all their researches in this direction have been merely a guesswork for want of adequate historical data. Hence, there is no other alternative left to us than to suspend judgment about it and note down the results of the researches of different scholars.

The philosophical and religious spirit of India that appears already in marked development in the *Ṛgveda* found its most brilliant literary exposition in Upaniṣads, but with them we are still distinctly before the time of formal systematization. On the other hand, we find at an unknown date Indian philosophy, framed in a number of Sūtras for which great antiquity is asserted by the schools, and even the materialists ascribe their doctrines to a mythical Bṛhaspati. These claims to antiquity we may justly dismiss, and assume that after the period of the Upaniṣads dates the time when ideas of earlier thinkers were gradually taken up and made into a definite system, Darśana, taught in a philosophic school in the sense of a series of teachers who developed or at least expounded one definite body of doctrine After this development had been in existence for sometime, there ultimately came the desire to fix in definite form the doctrines of the schools, and this led to the composition of the Sūtras. These texts are based on the principle of short catchwords which must from the first have been accompanied by verbal expositions. These are materially lost, and it appears clear that it was only in each case at some considerable distance after the sūtra had been produced that the need of writing down a comment was devised. Our oldest surviving commentaries contain abundant signs that they do not represent an unbroken tradition, sure of itself, from the first teacher. Later we find independent works of the several schools, but these recognize the authority of the sūtras, and make it clear that it was held that in them lay the essential doctrines of the school, which might be expanded and expounded but were not to be contradicted.

Germs of philosophic and religious thoughts in Ṛgveda and the Upaniṣads. The rising of the Indian schools of philosophy.

The Sūtras themselves were redacted at a time when the schools had been in contact, and for that reason we have no real chance of determining their dates even relatively, for it seems as if those of the Pūrvamīmāṁsā, the Vedānta, the Nyāya, and the Vaiśeṣika cannot have been composed as they stand at any very great distance of time from one another. The investigations of Jacobi resulted in the belief that the Nyāya and the Brahmasūtras were composed after the nihilitic school of Buddhism but before the appearance of the Vijñānavādin idealism, say between A.D. 200 and 450, while the Pūrvamīmāṁsā and the Vaiśeṣika might be a little older. The Yogasūtra, on the other hand, he assigned to the period after the Vijñānavāda school and the Sāṁkhya to a late date. The last result is clearly sound, but the Vijñānavāda is dated too late, and must fall in the fourth century at the latest, while the nihilistic school is also probably post-dated by a century. Jacobi also deduces from the mention in the Arthaśāstra under the style of Ānvī-

kṣikī of Lokāyata, Sāṁkhya and Yoga only, that these three branches of philosophy had definitely developed by 300 B.C., but not the others. This view, however, must be wrong, since the Arthaśāstra, as we have it, is much later than the period proposed, and its groupings of philosophy must be explained by the tenets of that school. We must content ourselves with the belief that between the dates of the chief Upaniṣads and the third or fourth century A.D., there proceeded an active stream of investigation which we have only in its final form.

Philosophy and religion The import of Indian philosophy

When we look to the activities of India, when she was pulsing with life, we find that more than on any other sphere, the intellectual giants of India spent their energies on the development of philosophy, for over three thousand years, starting about 1000 B.C., we have a development of philosophy, which both in depth and width, is not only comparable to that of science in Europe during the last four centuries but also something more. Beginning with the dimmest dawn of speculation in the Ṛgveda through the Upaniṣads, the Ṣaḍaṅgas, the Saṁhitās, the Darśanas, the Purāṇas, the Tantras, we have before us, a continuous philosophical current, which far exceeds the European philosophy in its depth and volume.

In the cultural history of India, Darśana occupies the central position The Sanskrit word darśana does not exactly correspond to 'philosophy' in English but for want of a more appropriate expression these words are, nowadays, being used synonymously. Tre various branches of sciences supply materials for philosophy and philosophy attempts to find out the connective link underlying the empirical body of facts. According to Hindu interpretation of life, philosophy is the inner core or the groundwork, on which the grand lofty edifice of religion is built. In India, philosophy is the religion of religions, while in the West, philosophy is studied as the science of sciences. In the East, philosophy and religion are closely inter-related; both of them aim at the escape from ills of recurring cycles of birth and death. The divorcing of either, philosophy from religion or religion from philosopry, is altogether repugnant to the Eastern mind. The Vedas, the Smṛtis and the Purāṇas are the structural supports of religion and the various Darśanas or philosophical systems interpret the whys and wherefores of the structure. The Vedas and the Upaniṣads are the synthetical explanation of all that was, all that is and all that shall be and in such a process of synthesis all the arts and sciences have their rightful place, while Darśanas or the systems of philosophy explain the scheme of that scheme of things. Hence, the best interpretation of philosophy and religion from the Eastern point of view

would be that philosophy enunciates the truth and religion is the path towards it.

In the West material prosperity through the advancement of science is the popular objective, and in the East spiritual enrichment through the advancement of religion is the objective, popularized. Now that the East and the West have to meet in all spheres of activities, in so called modern civilization, a common adjustment has to be made, and such an adjustment can be made only through philosophy. The West will have nothing to do with philosophy, if it does not appeal to it as a science first, and the East will have nothing to do with it, if it has no appeal to religious sentiment. Hence, philosophy itself is a religion, so far as the East is concerned, and it is a metaphysical science, so far as the West is concerned. The outlook of Indian philosophy radically differs from that of the European one. Philosophy in India did not have its origin in 'wonder or curiosity' as it seems to have done in the West ; rather, it had its origin under the growing presence of moral and physical evils in life. It is the problem of how to get rid of the miseries and sufferings that troubled the ancient Indian thinkers most and 'apavarga' or final release, in all systems, represents a state in which it is, in one sense or other, taken to have overcome. European philosophy is simply a 'reflection or the thinking consideration of life'.

Analysis of philosophy from the Western as well as Eastern angle of vision

Plato defined philosophy as "the acquisition of true knowledge". Aristotle defined it as the "science of principles and cause." Kant defined it as "a critical enquiry into the foundation and limits of mind's faculty." In the opinion of Hegel "philosophy has to unfold and demonstrate the object out of the necessity of its own inner nature and not, indeed, in its subjective necessity or external arrangement".

The definition of philosophy

Indian philosophy is not simply speculative but practical in outlook and is bent upon the directions and regulations of life and not merely on solving the problem of reality, unlike European philosophy that endeavours to find a remedy for the miseries of life, alone. Indian philosophy is not negative or nihilistic in outlook but is as much positive as modern science, the only difference being that, generally speaking, the latter is materialistic and the former spiritualistic. The one ignores spirit and its implications, while the other emphasizes the reality of spirit and the need for regulating one's life on a spiritual basis. Indian philosophy is not merely a view of life but a way of life. Philosophy is the complement of religion in India, whereas it is a supplement of science in Europe.

All schools of Indian philosophy seek after the highest goal, the *summum bonum* and offer a panacea for the evils of life and the consideration of metaphysical question comes in, as a matter of course. On the other hand, in European philosophy Metaphysics or study of Reality is regarded as the chief aim of philosophy and does not recognize its practical bearing on life.

The common aim of Indian schools of philosophy

The different systems of Indian philosophy aim to correct the crude notions which common people entertain regarding the nature of the world, the self and God and their mutual relation All the systems of Indian philosophy attempt to supply, in place of crude notions, more adequate and satisfactory ideas, on those points The relative value of these systems depends upon a thorough comprehension of the goal. It, therefore, appears that although the several principal systems of Indian philosophy militate, in certain respects, against one another, they are yet capable of being regarded as so many stages in the formation of a comprehensive system of philosophical development.

The systems of Indian philosophy have broadly been divided into two classes, 'āstika' or orthodox and 'nāstika' or heterodox. The two words 'āstika' and 'nāstika' are often used to signify theistic and atheistic, but generally the Indian systems are classified with reference to the question as to how far they recognize the authoritative character of Vedic texts. Those that recognize the authority of the Śruti are called orthodox systems, while those that repudiate the authority of the Śruti are called heterodox systems. Classified on this principle, the Cārvāka, the Bauddha and the Jaina systems would come under the head of heterodox systems, while all the six systems that are collectively known as 'saddarśana' should be treated as orthodox systems. But although none of these latter systems distinctly repudiate the authoritative character of the Vedic texts, there is a remarkable difference amongst themselves to the use and approach they make of them. For example, the Mīmāṁsā and the Vedānta hold that the revelation or Śruti is an independent source of knowledge and that in dealing with transcendental questions, such as of self, etc., we should employ our reasoning mainly for the purpose of elucidating the import of the Vedic texts, although we may subsequently employ our reasoning independently to ascertain and verify the truths inculcated in them. The Nyāya and the Vaiśeṣika systems, however, proceed on a different line; while recognizing the authority of the Vedic texts in theory, they do not seem to make much use of them in enunciating and supporting their doctrines. The same remark may also be made with reference to the Sāṁkhya and the Yoga systems as well, in so far as they preach

The division of Indian philosophy

independent philosophical doctrines. On the whole, we may conclude that among the orthodox systems, the Mīmāṁsā and the Vedānta are primarily interpretative, while the rest are primarily argumentative.

THE HISTORICAL BACKGROUND OF INDIAN PHILOSOPHY

Historians of Indian philosophy

We have no systematic history of Indian philosophy written in Sanskrit or Prākṛt in ancient times. A history of Indian philosophy was never attempted in India, the most that was achieved was the grouping of systems by reason of their similarities, and accounts of contending views based on the desire to prove by this means the superiority of some doctrine or other. The common view of six systems, grouped in pairs, Pūrvamīmāṁsā and Vedānta, Sāṁkhya and Yoga, and Nyāya and Vaiśeṣika, and treated as orthodox, because they accepted the Veda as authoritative, is certainly not early, though a sketch of these six is found in Siddharṣi's *Upamitibhavaprapañcākathā* (A.D. 906). Haribhadra's *Ṣaddarśanasamuccaya* of the eighth century, deals with Buddhist views, Nyāya, Sāṁkhya, Vaiśesika and Pūrvamīmāṁsa as well as Jain metaphysics, and very briefly with the Cārvāka views; thus suggesting that the number six was traditional but not rigidly fixed in significance. In the *Sarvadarśanasiddhāntaśaṁgraha*, which is erroneously ascribed to Śaṅkara, we find accounts of the Lokāyatika, the Jain system, the Buddhist schools Mādhyamikas, Yogācāras, Sautrāntikas, and Vaibhāsikas, Vaiśesika, Nyāya, Pūrvamīmāṁsā,—according to Prabhākara and Kumārila, Sāṁkhya, Pātañjala, Vedavyāsa, this is the Mahābhārata, and Vedānta, which is the author's own view. The date is dubious, but the *Bhāgavata Purāna* is known while Rāmānuja is ignored, and the alleged allusion to the Turks is uncertain. Later probably is the well known *Sarvadarśanasaṁgraha* which deals with the systems arranged from the point of view of relative error. The Cārvākas are followed by the Buddhists, Jains, Rāmānuja—a very palpable hit at a rival school, various Śaiva schools, Vaiśeṣika, Nyāya, Pūrvamīmāṁsā, followed by a grammatical school, ascribed to Pāṇini, Sāṁkhya and Yoga. The chapter on Vedānta seems not to be part of the original work, but to have been added later, conceivably by the father of the author if we take him to be Mādhava, son of Sāyaṇa, not his brother though this view is only conjectural and to Sāyaṇa himself the work is sometimes attributed. The date is the fourteenth century, in the latter part. Of unknown authorship and date is the *Sarvamatasaṁgraha,* which sets three Vedic schools against three non-Vedic,

describes Jain, Buddhist and materialist views, and then sets out Vaiśeṣika and Nyāya as Tarka; the theistic and atheistic Sāṁkhya; and Mīmāṁsā and Vedānta as Mīmāṁsā. Mādhava Sarasvatī, author of *Saptapadārthīṭīkā*, has written a *Sarvadarśanakaumudī*, which is now available in print, but not so dependable.

I. The Vaiśeṣika

The Vaiśeṣika system of Indian philosophy is a system of Dualistic realism, and like all other dualistic systems it has very likely been founded on a Ṛk, ascribed to the seer Dīrghatamas. The Ṛk, in question says,—'two birds, intimate friends, take shelter in the same tree. One of them eats the sweet berries, the other without eating perches, looking on (*Ṛgveda*, I. 164. 20). Here we find a reference to the supreme soul and the individual soul. This Ṛk is the authority on Dualism. Dualistic philosophers have all taken recourse to this verse to distinguish the individual soul from the supreme Entity.

The Vaiśeṣika system, founded on the Ṛgveda.

A still more clear reference to the germ of the Vaiśeṣika system of thought is found in another Ṛk which says,—'I saw at a distance smoke coming from burning cowdung. Yonder by means of this I referred to the netherlying, and spreading *agni* (fire) by which afterwards I cooked sacrificial food, etc. (*Ṛgveda*, I 164. 43).

Here in this verse, it is indirectly said that wherever there is smoke, there is fire, showing that there is an invariable concomitance between the two. In the Vaiśeṣika system (as also, in other Indian logical systems) a syllogistic argument is generally advanced with the proposition 'the mountain is fiery, because of smoke' (*parvato vahnimān dhūmāt*). Now there is a marked similarity between this Vaiśeṣika argument and the tone of argument advanced in the Ṛgvedic hymn referred to above. The argument that the Vaiśeṣika system of philosophy was based on the Ṛgvedic hymns thus becomes stronger.

The earliest exposition of the tenets of the Vaiśeṣika school is contained in a book of aphorisms called the *Vaiśeṣikasūtra*, ascribed to Kaṇāda. We are, inspite of all researches carried on by modern scholars, still in the dark about the age and personality of this ancient sage and philosopher. The only thing we know from traditions is that he belonged to the family of Kaśyapa and was a devout worshipper of Śiva, who in the form of an owl (Ulūka), revealed to him the system as a reward for his severe austerities. Being a descendant of Kaśyapa, Kaṇāda has been known by the gentile name of Kāśyapa and his system has been handed down to us under the name of *aulūkyadarśana*. The name Vaiśeṣika is due to the atomic theory based mainly on the category of 'viśeṣa (particularity)' conceived first by Kaṇāda. The name Kaṇāda has been variously interpreted. Some take it as due to his habit of living on grains fallen on the ground, like a pigeon. Some interpret it as a nick-name denot-

Kaṇāda, founder of the Vaiśeṣika system.

ing 'atom (of grain) eater', due to his theory of atoms. The names Kaṇabhakṣa and Kaṇabhuj may also be thus accounted for. The name might have been due also to his acceptance (ā-dā—to accept) or invention of a peculiar theory of particularity distinguishing the minute particles (kaṇa), *i.e.*, atoms of different substances from one another. The Purāṇic tradition describing Kaṇāda, Ulūka, Akṣapāda and Vatsa as sons of Vyāsa has no historical value.

This is all we can say about the personality of Kaṇāda. For his date also external evidence being nil, we are left entirely to internal evidence furnished by the Sūtras themselves. The Sūtras of Kaṇāda were known to Vātsyāyana and the conception of negation was also known to him (N.Bh. 1. 1. 9). Therefore, it may be safely asserted that Kaṇāda taught his *Vaiśeṣikasūtra* before Vātsyāyana the commentator of the *Nyāyasūtra* came into being. Now, Vātsyāyana lived before Diṅnāga the author of *Pramāṇasamuccaya* containing criticism of Vātsyāyana's *Bhāṣya* on the *Nyāyasūtra*. Diṅnāga, as has been proved by scholars, lived about the 4th century A.D. Therefore, Vātsyāyana must have flourished before that period and consequently the *Vaiśeṣikasūtra* still earlier. Some are inclined to believe that Buddhistic influence is markedly traceable in the *Vaiśeṣikasūtra* of Kaṇāda and he must have flourished in the third or the fourth century before the Christian era. This is, after all, nothing but a guess.

It may be noted, however, that mere similarity of thought and language between two systems does not prove that one system must have influenced the other. We should like to quote the views of such eminent thinkers as Dr. Monier Williams in this connection. 'Earnest thinkers on a subject, equally interesting to all, will often think in the same way and there is nothing to wonder at, if the truths flashing on their minds from common source, find similar expression in both'.

The Vaiśeṣika literature.

The earliest exponent of the *Vaiśeṣikasūtra* of Kaṇāda is Praśastapāda, otherwise known as Praśasta, Praśastadeva, Praśastakara, Praśastadevācārya and Praśastapādācārya. He is placed in the fifth century A.D., by scholars as there are marked evidence of his indebtedness to Diṅnāga, the author of the *Pramāṇasamuccaya,* who was a Buddhist logician, most probably flourishing about the fourth century A.D. Praśastapāda's exposition of the *Vaiśeṣikasūtra* of Kaṇāda, as we have it, is not a running commentary on the Sūtras but an independent treatise on the system as a whole, introducing many things new about the qualities, the doctrine of creation, the theory of fallacies and the supreme Lord of the universe. His book *Padārthadharmasaṁ-*

graha, though popularly known as *Praśastapādabhāṣya*, does not strictly follow the line of the original Sūtras of Kaṇāda and as many as forty sūtras have been left out.

Between 500 and 800 A.D., appears to have intervened a *Rāvaṇa-bhāṣya* on the *Vaiśeṣikasūtra*. Then in the Vaiśeṣika literature we have the well-known *Kiranavalī*, which is a running commentary on the *Padārthadharmasaṁgraha* of Praśastapāda. *Kiraṇāvalī* is, by far the greatest work, ever written on the Vaiśeṣika system by Udayanācārya, otherwise called Udayakara (about 984 A.D.). Udayana had an able contemporary in Śrīdhara Bhaṭṭa or Śrīdharācārya who wrote his *Nyāyakandalī*, a commentary on the *Praśastapādabhāṣya* about 991 A.D. Śrīdhara belonged to Bengal and was the first Bengali writer on orthodox Indian philosophy. Then one Vyomaśivācārya wrote an extensive commentary on the *Praśastapādabhāṣya*, called the *Vyomavatī* vṛtti, who appears to have recognized Śabda also as a pramāṇa in addition to Pratyakṣa and Anumāna of Kaṇāda. Vyomaśiva came about 1100 A.D. The only running commentary that we have on the *Vaiśeṣikasūtra* of Kaṇāda comes rather late. It is *Upaskāra* of Śaṅkara Miśra (before 1562 A.D.). His style is quite in keeping with Navya Nyāya. One Bengal Pandit of reputed erudition has commented on this *Upaskāra* and published that under the name of *Pariṣkāra*, although the latter is as unintelligible and prolific as the former.

From a very ancient time Nyāya also came along with Vaiśeṣika as a sister system professing the atomic theory and many other things in common. In course of time both the systems were blended together into a single whole as one Nyāya-Vaiśeṣika system, finally giving rise to what is now called the Navya Nyāya school. It is, however, very difficult to ascertain which of these two sister systems was prior to the other.

The syncretist school developed in the Saptapadārthī of Śivāditya.

Nyāyasūtra of Akṣapāda Gotama, *Nyāyabhāṣya* of Vātsyāyana, *Nyāyavārttika* of Uddyotakara, *Nyayavārttikatātparyaṭikā* of Vācaspati Miśra and *Nyāyavārttikatātparyaṭikāpariśuddhi* of Udayanācārya did much towards the development of the Vaiśeṣika tenets. Thus from a very remote period, at least from the time of Praśastapāda, it is remarkably manifest that the Vaiśeṣika system showed a tendency to syncretism. It began to develop itself by accepting many things, from the sixteen topics of Nyāya. The subdivisions of buddhi are the most prominent of them. A development of the process of amalgamation presents itself in the work *Saptapadārthī* of Śivāditya.

Śivāditya's *Saptapadārthī* marks a new epoch in the history of Indian philosophical literature. It is the earliest work that we have

for the authority of the joint school of Nyāya and Vaiśeṣika. It has, for the first time, hit upon the conception of negation and added 'abhāva or non-entity' as the seventh category in the list of categories, originally enumerated by Kaṇāda to be six in number. Śivāditya cannot be identical with Vyomaśiva, 'Śabda' pramāṇa is included in 'anumāna' in the *Saptapadārthī*, while Vyomaśiva's explanation on the section of pramāṇa shows that he was for recognizing three pramāṇas, pratyakṣa, anumāna and śabda as independent of one another. Śivāditya lived about 950 A.D.

After Śivāditya there arose many treatises on the Nyāya-Vaiśeṣika system on the model of the *Saptapadārthī*, the most important of which are the *Tarkabhāṣā* of Keśava Miśra, *Tarkakaumudī* of Laugākṣi Bhāskara, *Tarkāmrta* of Jagadīśa, *Bhāṣāpariccheda* of Viśvanātha and *Tarkasaṁgraha* of Annaṁ Bhaṭṭa.

The most important polemical treatises on the Nyāya-Vaiśeṣika system that were written after Śivāditya are (1) the *Tārkikarakṣā*, of Varadarāja, about 1100 A.D., (2) the *Nyāyasāra* of Bhāsarvajña, about 1000 A.D., and (3) the *Nyāyasiddhāntamañjarī* of Jānakīnātha, not of a very early date.

The doctrines of the Vaiśeṣika system are found in Kaṇāda's Sūtras which are divided into ten chapters, each containing two sections called āhnikas, comprising the daily teachings of the philosopher. The contents of the Vaiśeṣika are as follows:

The contents of the Vaiśeṣika system.

Chapter I discusses the categories substance, quality, action, generality and particularity. Chapter II deals with the substances of earth, water, light, air, ether, time and space. Chapter III deals with the objects of senses, establishes the existence of the soul and the mind and treats of the theory of inference. Chapter IV deals with the theory of atoms, discusses the visibility of quality and examines the character of the body. Chapter V treats of action. Chapter VI deals with the merit of gifts and discusses the duties of the four stages of life. Chapter VII deals with quality, the atomic theory, the soul and the category of inherence. Chapters VIII and IX mainly treat of perception and inference, two important factors of knowledge with reference to instruments and the results thereof. Chapter X establishes the authority of the Vedas and among other things, discusses the question of causality. Thus a vivid description of the six categories (padārthas), *viz.*, substance, quality, action, generality, particularity and inherence to be known for the highest good is given by Kaṇāda in the Sūtra. Praśastapāda adds to the catalogue the doctrine of creation and of God as the supreme Ruler of the universe. Later commentators followed him minutely.

II. The Nyāya

The manifest aim of Nyāya is but to afford us an account of the method of attaining knowledge. It is highly honoured in the Vedic and the Upaniṣadic texts. It is instructed in the Vedas that the ultimate aim and efforts of all human beings should be directed to the realization of self, etc., which results in attaining the *summum bonum*. For this purpose, the scripture lays down: 'ātman (the self) is to be seen, heard, reflected on and contemplated.'[1] Here the expression 'to be reflected on' (*mantavya*) occurs and it means reflection by the employment of reason. After having heard (anu) about ātman our enquiry into (īkṣā) or reflection on ('manana'), that is to say, inference, which is not opposed to scriptural texts, is called 'anvīkṣā'. It is otherwise called 'ānvīkṣikī' or logical philosophy. Vātsyāyana[2] states that the inference which is not opposed to perception and revelation is called 'Ānvīkṣā' or Nyāya (logic). Though, unlike the Upaniṣadic texts, it does not deal with the science of soul, it must be recognized as a science of being or metaphysics. Its object is to teach the art of reasoning, to bring to light the truth and reality of the science of reasoning. Hence it is called the art of reasoning as well as the science of reasoning. The spiritual experiences recorded in the Vedas are subjected to logical reasoning and experiments.

Nyāya, its antiquity and place in the philosophical literature of India.

The authoritativeness and the value of Nyāya may also be evinced from the influence it has had on the history of Indian thought. All the branches of learning have emanated from the bosom of the creator. The logical philosophy 'ānvīkṣikī' like the Vedas, etc., is also a favour showered on human beings by the almighty God. For, it is said in the *Bhāgavata*, the four branches of learning, *viz.*, logical philosophy, the three Vedas, practical arts, the science of government, speech and the sacred syllable took their rise from the heart of the almighty creator.

The above statement is supported by the Upaniṣadic texts also.

All these clearly indicate that Nyāya or the science of reasoning is one of the most important branches of learning in Indian culture and that Vedas and Upaniṣads attach much importance to it. It stands in the history of Indian thought on an equal footing with the Upaniṣads or Vedānta. Further, the Vedic and Upaniṣadic texts require the aid of reasoning as an auxiliary course in order to remove the doubt that assails the mind. The need of the science of reasoning will be similarly

[1] Cf. Bṛh. 2. 4. 5.
[2] NBh. 1. 1. 1.

found to be indispensible in determining what is purportful reflection and what is not, in distinguishing and assigning fruit and in finding out what is glorified and what is not. Institution has given place to critical reason. The logic or Nyāya attempts to justify by reason what is implicitly accepted by faith. The science of reasoning employs logical method and arrives at truth agreeable to reason and is anxious to preserve its continuity with ancient texts. The function of the science of reasoning is to develop the spiritual truth recorded in the Vedas and show its connection and consonance with its independent conclusion.

Reason and Revelation thus justify, supplement and support each other. We may conclude by saying that the Nyāya system propounded by Gotama aspires to the distinction of giving a complete system of philosophy, based upon the most elementary metaphysical notions. There is no doubt, however, that the Nyāya has, first among the philosophical systems of India, thoroughly examined the art of reasoning and as all reasoning depended on proof, Gotama properly laid the greatest stress on that. The study of the science of investigation or reasoning propounded by Gotama is as important a help in leading to right conclusion and guarding against fallacies as the sextant is to a mariner in making his observation at sea. Hence, it has gained such an admiration of and ascendency among the great thinkers of India that all of them, however they may deviate from the other doctrines of Nyāya, refer to it as their standard in logic and deem its study necessary for the purpose of giving a firm basis to their reasoning. It is one of the principal merits of the Nyāya, that its progress is marked by an admirably exact division of topics treated in it and in this respect it is not only superior to all other systems of Indian philosophy, but even modern philosophy, too, might, with advantage study it on account of its clearness and exactness. From the above account it is clear that Nyāya philosophy had developed to a pretty good extent before it was systematised in an aphoristic form and when it was so systematised, the collection of aphorisms was attributed to the authorship of the reputed founder Gotama. Vātsyāyana, Uddyotakara, Vācaspati, Udayana, Jayanta, all are unanimous in asserting that Gotama is only the promulgator of Nyāya philosophy and not its originator. We have told that Nyāya has been held in great reverence for a long time past. All the sixteen topics can be traced from the Upaniṣads, Manu, Pāṇini, etc., and they testify to the antiquity of the science of reasoning. The *Nyāyamañjarī*[1] points out that there was the science of reasoning for

[1] NM. I. I.

a long time past, even before Gotama, as there existed Mimāṁsā before Jaimini or Grammar before Pāṇini.

It is difficult to come to a definite conclusion about the personality of many Sanskrit writers and the chronology of many Sanskrit works.

Gotama, founder of the Nyāya system.

The same difficulty is felt in the case of Gotama and his *Nyāyasūtra*. We know very little with regard to Gotama except what we find revealed in his *Nyāyasūtra*. Doubt is entertained even with regard to the authorship of *Nyāyasūtra* to Gotama. Vātsyāyana, Uddyotakara, Vācaspati, Jayanta and others are all unanimous in holding that Akṣapāda is the author of *Nyāyasūtra* while in *Padmapurāṇa* we get a clear evidence of Nyāya system as attributed to Gotama. Vṛttikāra Viśvanātha subscribes to the view expressed in *Padmapurāṇa*, Hindu tradition identifies the two and asserts that Gotama is his personal name and Akṣapāda is his surname. There runs a story that Aksapāda or Gotama was so deeply rapt up in philosophical speculation that one day when he was walking, he happened to fall into a well from which he was rescued by the almighty God, who took pity upon him and provided him with power of sight on his feet in order to prevent him from future pitfalls. Many scholars are of opinion that Gotama lived in Mithilā. We have no reasonable evidence, external or internal, to prove it beyond doubt. The fixing of the date of *Nyāyasūtra* has been the cause of a heated controversy among a number of eminent orientalists for a number of years and we find that there is a wide diversity of views amongst Prof. Garbe, Mm. H. P. Sastri, Mm. Dr. Vidyabhusana, Prof. Jacobi, Prof. Suali, Mr. Bodas, Dr. Keith, Dr. Randle, Mm. Gopinath Kaviraj and Mm. Kuppuswami Sastri on the subject.

Now to remark on the probable date of the *Nyāyasūtra*. Gotama, like most of the Sanskrit writers, does not give any clue to his date in his work. There is no way of extracting evidence, internal or external from any known source which may determine his date in exact numbers. We may determine the approximate date from quotations and references that are found in other works. Let us make an attempt here to find out the two limits, lower and upper, to his date as correctly as the data at our disposal can allow and somehow or other arrive at the lower limit from quotations and references of later writers.

Since Upavarṣa, who is traditionally recorded as anterior to Pāṇini, was familiar with the Nyāya system of Gotama, we shall not be far wrong if we conclude that the Nyāya system of Gotama must have existed in some form, prior to Pāṇini, *i.e.*, prior to 700 B.C. Moreover, if greater simplicity and closer kinship to ordinary modes of thought be a test then the Nyāya and Vaiśeṣika systems would seem to be prior to other systems. The Nyāya system was known to Upamanyu, the predecessor of both Yāska and Pāṇini.

Generally speaking, we should be very careful in fixing the date of ancient systems. Even in the absence of any record of dates, the presumption arises in favour of a date earlier than that of the author who first mentions it. Neither can it be maintained that all the aphorisms containing these attempted refutations are subsequent interpolations, because, some of them are inextricably bound up with the rest of the systems. It is, therefore, a hopeless task to ascertain the relative positions of the several systems of Indian philosophy in point of time by referring to the names of the sages who are reputed to be their founders. Thus, having regard to the approximate date we have fixed for the *Nyāyasūtra,* we may fairly arrive at the conclusion that the priority of Akṣapāda Gotama to Gautama Buddha and even to the great grammarian Pāṇini and revered sage Bādarāyaṇa need not undergo hair-splitting dissection at the hand of scholars, who are in favour, if possible, of bringing every human activity within the measurable limits of the Christian era, which is almost the youngest era in the world so far.

From a careful and critical study of the Ṛgveda, the Mahābhārata and the Purāṇas on the one hand and the works on the Nyāya system of Indian philosophy on the other, it becomes evident that the founder of Indian logic must have been the Vedic seer Dīrghatamas, who is better known as Akṣapāda Gotama. The name of the logician, as is determined from the *Naiṣadhacarita* (xvii. 75) of poet Śrīharṣa and the *Nyāyasūcinibandha* of Vācaspati Miśra, is Akṣapāda Gotama and not Akṣapāda Gautama as some have tried to show on the authority of some so-called ślokas alleged to have been found in the *Devīpurāṇa.* Gotama and Akṣapāda, as can be seen from the works on the *Nyāyasūtra* are not two different men but one and the same person. It may be proved that it is the Vedic seer Dīrghatamas, who can be said to have possessed the names of Gautama and Akṣapāda, who must be a philosopher of the type of Indian logicians. Under these circumstances there is no reason why this Vedic seer Dīrghatamas should not be identified with the author of the *Nyāyasūtra* and accepted as the founder of Indian logic.

To conclude, this view may sound strange to the reader at the outset but nevertheless, it is ultimately the result of valued discussions based on serious original thoughts and not mere assumptions like those of some of the present-day historians. This theory may be right or it may be wrong: whatever it may be, it does not matter ; but it will, I am sure, supply considerably valuable and indispensable materials to any historian of Indian logic or philosophy for time to come. I, on my part, feel inclined to think that this view about the founder of Indian logic must be true, as it is free from bias and based on both ancient authors and modern scientific method of reasoning. If Dīrgha-

tamas be the real author of the *Nyāyasūtra*, he must belong to Mithilā and live much near to the Vedic age, as he is mentioned in the Ṛgveda itself. His *Nyāyasūtra* must also belong to the same age, as there are internal and external evidences found therein, in that respect. It is rather a biased guess to think that the *Nyāyasūtra* is not the writing of Akṣapāda Gotama himself. If the man be found out, why should his system be in obscurity? We do not see why Akṣapāda Gotama should not compose the Sūtras about the doctrine he preached. It is rather unfair to bring everything down after Śākyasiṁha Buddha simply because we cannot conceive of the remote past. It may be shown that the *Nyāyasūtra* was composed by Akṣapāda Gotama himself as it was impossible for him to remain satisfied by simply giving an outline of the Nyāya doctrine in the first chapter leaving out the remaining four chapters to be supplied by another hand in a later period. It can be amply shown from the Buddhist and Jain works that the Mādhyamika theory of the 'Void' has not given rise to the discussion of Śunyavāda in the *Nyāyasūtra*, but that the theory is an old one found even in the oldest Upanisads of the Vedic age. The Buddhist religion can also be shown to be of a very old date, thus disproving the allusion of it in the *Nyāyasūtra* to be a valid cause of modernity instead of antiquity of the latter.

The Nyāya literature the commentators of the Nyāyasūtra.

The *Nyāyasūtra*, a book of five chapters by Akṣapāda Gotama was commented on by Pakṣilasvāmin Vātsyāyana, in his *Bhāṣya*, between B.C. 200 and A.D. 200, Uddyotakara Bhāradvāja in his *Vārttika* about the early part of the 6th century A.D., Vācaspati in his *Tātparyaṭīkā* about 841 A.D., Udayana in his *Pariśuddhi* and *Pariśiṣṭa* (chapter V only) about 984 A.D., Vardhamāna in his *Pariśuddhi-prakāśa* or *Nyāyanibandha-prakāśa* and *Pariśiṣṭa-prakāśa* about 1250 A.D. All these works are linked up together, one with the other in such a way as a single whole that every student of Indian logic and philosophy has to read, re-read and inwardly digest them. All the above named works have been published and are accessible to scholars. The *Nyāyasūtra* with Vatsyāyana's *Bhāṣya* and Uddyotakara's *Vārttika* is available also in English translation.

So far, we have done with the commentators of the *Nyāyasūtra*, who wrote running commentaries on the book, tried to understand the subject in an ancient philosophical way, not taking to the laboured style of the Navya Nyāya, making the thing more cumbrous by introducing hairsplitting technicalities and whose commentaries are all more or less linked up together, one with the other as a single whole, but there are others who wrote on the *Nyāyasūtra*, independently of themselves.

Thus, Jayanta Bhaṭṭa wrote his famous book *Nyāyamañjarī* interpreting the main themes of the *Nyāyasūtra,* the sixteen topics with Pramāṇa (Instrument of knowledge) at the head, in connection with the underlying sūtras, arranging them subject by subject in a novel plan. Bhaṭṭa Jayanta is generally known as "Jarannaiyāyika" Vṛttikāra of the *Nyāyasūtra*. Jayanta lived about 1000 A.D. Jayanta's *Nyāyamañjarī* is an authoritative work on ancient Nyāya philosophy and it is quite free from the modern Navya Nyāya technicalities introduced by Gaṅgeśa Upādhyāya after 200 years to come.

Tārkikarakṣā of Varadarāja (1100 A.D.) also followed the scheme of Jayanta Bhaṭṭa and wrote simple Kārikās on the sixteen topics of Nyāya, one after another. Rādhāmohana's *Nyāyasūtravivaraṇa* is an informative work on Nyāya of the last century.

Udayana's *Ātmatattvaviveka,* a learned treatise on the existence of the soul and *Kusumāñjali* on the existence of God are two monumental works on Nyāya.

The most popular commentary on the *Nyāyasūtra* of modern times is the *Nyāyasūtravṛtti* of Viśvanātha. He wrote his commentary on the *Nyāyasūtra* following the Navya Nyāya style about 1634 A.D. His *Bhāṣāpariccheda* (*Kārikāvali*) and *Siddhantamuktāvali*, both Kārikās and the Vṛtti of one and the same work, are now indispensable text-books of the students of Nyāya to begin with the subject.

Akṣapāda Gotama begins his *Nyāyasūtra* with an enumeration of as many as sixteen topics: (1) instrument of knowledge (Pramāṇa), (2) object of knowledge (Prameya), (3) doubt (saṁśaya), (4) object of desire (prayojana), (5) illustration (dṛṣṭānta), (6) dogma (Sidhānta), (7) component members or parts of a reasoning of an argument (avayava), (8) argument by indirect proof, supposition or reasoning by 'reductio ad absurdum' (tarka), (9) determination of a conclusion (nirṇaya), (10) dialectical elicitation of truth (vāda), (11) dialectic of sophistic triumph (jalpa), (12) dialectic of sophistic refutation (vitaṇḍā), (13), plausible reason, fallacious reasoning or apparent argument (hetvābhāsa), (14) refutation by equivocation or perversion of facts (chala), (15) refutation by false analogy and disparity or futility of argument (jāti) and (16) point of defeat (nigrahasthāna). A true and correct knowledge of these categories is essentially necessary for the final goal, *i.e.,* salvation and these are to be understood carefully so that there may not be any mistake in reasoning that leads ultimately to true knowledge.

It may be noted in this connection that Gotama opens his Sūtra with an enumeration of the subjects treated in the book, *i.e.*, with a table of contents. Every item of this table of contents may be reduced to one or other of the six (or seven) categories of the Vaiśeṣika. The curious reader will find such attempts made in the *Dinakarī*, etc

III. The Sāṁkhya

The antiquity of Sāṁkhya

The great sage Kapila is the reputed founder of the Sāṁkhya system. Its great antiquity is proved by the fact that the Vedas, the Upaniṣads, the Smṛtis and the Purāṇas are all upholders of the Sāṁkhya tenets in ritualistic representation of the Hindu religion. In every sphere of our daily life we have to go by the dictates of the principles laid down in the Sāṁkhya system.

The name Sāṁkhya

The Sāṁkhya system is so called because it lays stress on saṁkhyā' or perfect knowledge from which liberation is attained by the individual souls. Some explain the name 'Sāṁkhya' in another way. Vijñānabhikṣu has quoted a couplet in the introduction of his *Sāṁkhya-pravacanabhāṣya* that the Sāṁkhya is so called because it enumerates twenty-four principles with the primitive matter at the head, which are the objects of knowledge that ensures self-knowledge or the knowledge of the difference between Puruṣa (soul) and Prakṛti—(viveka-jñāna). Thus, the name 'Sāṁkhya, is adapted from 'saṁkhyā meaning number, and is rightly given to this system of philosophy as it aims at a right knowledge of reality (tattvajñāna) by the enumeration of the twenty-four principles or ultimate objects of knowledge.

The literature of Sāṁkhya.

The earliest work we have on the Sāṁkhya system is *Tattva-samāsa* (B.C. 800—850), a catalogue of the twenty-four principles with Puruṣa, attributed to Kapila himself. No one knows it for certain, when it was found in an aphoristic form. The original *Sāṁkhyasūtra* ascribed to Kapila has not come down to us. It has been lost to the world for-ever and *Vijñānabhikṣu* has ably testified to this effect. The *Sāṁkhyasūtra*, as we now have it, is certainly a later work, most probably compiled by Aniruddha in imitation of the *Sāṁkhyakārikā* of Iśvarakṛṣṇa (about 200 A.D.) Aniruddha (about 1450 A.D.) has written a commentary (*vṛtti*) on this sūtra work. Then came the most reputed Sāṁkhya author of the present day, in the field. Vijñānabhikṣu (about 1650 A.D.) wrote his *Sāṁkhyapravacanabhāṣya* on the aforesaid Sūtra work and an independent treatise called *Sāṁ-khyasāra*. Sāṁkhya is also called Sāṁkhyapravacana and hence we find the *Sāṁkhyapravacanasūtra*, *Sāṁkhyapravacanabhāṣva*, etc. The gnd the *Sāṁkhyapravacanasūtra*, *Sāṁkhyapravacanabhāṣya*, etc. The *Sāṁkhyakārikā* of Iśvarakṛṣṇa. This Kārikā work has been commented on by Gauḍapāda (about 700 A.D.) in his *bhāṣya*, Vācaspati

Miśra (841 A.D.) in his *Tattvakaumudī*, Māṭhara (600 A.D.) in his *Vṛtti*, an old unknown author in his *Yuktidīpikā* (about 800 A.D.) *Jayamaṅgalā*, another good commentary on the *Kārikā*, is attributed to Śri Śaṅkarācārya. This *Sāṁkhyakārikā* was translated into Chinese by Paramārtha about A.D. 557-69 In later times some other sub-commentaries on the *Sāṁkhyasūtra* and the *Sāṁkhyakārikā* have also appeared.

IV. The Yoga

Patañjali, founder of the Yoga system.

The Yoga system is founded by the sage Patañjali and therefore it also goes by the name of Pātañjala philosophy. It is often called a sequel to Kapila's Sāṁkhya system as the former is closely allied to the latter. Patañjali has clearly admitted the existence of a personal God and hence his system is sometimes called Seśvara Sāṁkhya as distinguished from Nirīśvara Sāṁkhya of Kapila. This Patañjali is the same as the author of the *Mahābhāṣya* on Pāṇini's grammar as both the *Mahābhāṣya* and the *Yogasūtra* admit the theory of 'sphoṭa' but some are not inclined to accept this view. They say that they are two different men.

The Yoga Literature

The Yogasūtra of Patañjali is the main text-book on this system. Vyāsa has written a *Bhāṣya* on it. Opinions differ as to the identity of this Vyāsa with that of the *Mahābhārata* and the *Brahmasūtra*. Vijñanabhikṣu has written a comment, the *Yogavārttika* on Vyāsa's *Bhāṣya* and Vācaspati Miśra has written another called *Tattvavaiśāradī* on the same. Vijñānabhikṣu's *Yogasāra*, Bhoja's *Vṛtti* on the *Sūtra* and another later *Vṛtti* called the *Maṇiprabhā* are also standard works on this system.

The Yoga doctrines of Patañjali

The Yoga system accepts the Metaphysics and the Epistemology of the Sāṁkhya with the latter's twenty-five principles. But it adds a twenty-sixth, Īśvara (God). The main object of this system is to teach the practice of Yoga which is the means of final release through 'vivekajñāna', the essential condition of liberation according to the Sāṁkhya. It teaches that 'yoga' is 'cittavṛttinirodha', or in other words, the cessation of all mental functions. The mental functions have five stages. The first is called 'kṣipta' in which the mind is dissipated. The second is called 'mūḍha' in which the mind is stupefied as in sleep. The third is called 'vikṣipta' in which the mind is relatively pacified. In any of these three conditions 'yoga' is not possible. The fourth stage is called 'ekāgra' and the fifth is called 'niruddha.' 'Yoga' is possible in these two conditions. In the 'ekāgra' the mind is concentrated on some object of meditation. In the 'niruddha,' the mind ceases even to meditate or contemplate. 'Samprajñāta' and 'asamprajñāta' are the two kinds of yoga or samādhi, In 'samprajñāta, yoga is in the form of perfect concentration of the

Five levels or stages of the mental functions (cittabhūmi).

mind on the object of meditation and so a clear apprehension of the object of meditation is involved in it and this is why it is so called. In 'asamprajñāta,' all mental modifications completetly cease, on the consequence of which all knowledge with that of the object of meditation is entirely absent and this is why it is so called.

Eight steps in the practice of yoga (yogāṅga)

Eight steps (yogāṅga) are there in the practice of yoga. Yama (restraint) niyama (moral culture), āsana (posture), prāṇāyāma (control of breath), pratyāhāra (withdrawal of the senses), dhāraṇā (attention), dhyāna (meditation) and samādhi (concentration) are these eight steps of yoga. Yama is the abstaining from injury to any life, falsehood, theft, incontinence and avarice. Niyama consists in the cultivation of good habits, such as purification, contentment, penance, study of the Vedas and contemplation of God. Āsana consists in the adoption of steady and comfortable postures. Prāṇāyāma consists in regulated inhalation, exhalation and retaining of breach. Pratyāhāra is withdrawing of the senses from their objects. Dhāraṇā consists in fixing the mind on certain intra-organic or extra-organic object, such as the moon, etc. Dhyāna consists in the steady contemplation of the object without break. Samādhi consists in the state in which the contemplative consciousness is totally lost in the object contemplated and does not know itself.

The existence of God, proved.

The yoga system is theistic and not atheistic like the Sāṁkhya as some think it to be, although it is quite contrary to the orthodox idea, for as an orthodox system of thought Sāṁkhya should also be admitted as theistic. Kapila does not deny the existence of God in so many words. The only thing he says is that the existence of God as creator of the world cannot be proved by any means. Patañjali, on the other hand, distinctly mentions God as the perfect Being who is eternal, all pervading, omniscient and wholly free from all defects, who is the highest object of contemplation for self-realization and concentration. Knowledge has degrees and therefore there must be such a thing as omniscience or perfect knowledge. He who has perfect knowledge or omniscience is God. Prakṛti and Puruṣa are not naturally associated to initate the evolution of the world and dissociated to lead to its dissolution. Therefore, there must be a supreme Being Īśvara to act as a mediator in bringing about the relation between Prakṛti and Puruṣa as the individual souls morally deserve.

V. The Pūrvamīmāṁsā

Prefatory remarks The Mīmāṁsā-sūtra of Jaimini

Performers of Vedic rights found themselves in need of rules of interpretation, Nyāyas, to guide them through the maze of texts, and the *Āpastambīya Dharmasūtra* already refers to those who know *Nyāyas*. The *Sūtra* of the Pūrvamīmāṁsā school ascribed to Jaimini, essentially aims at laying down principles regarding interpretation of texts in their connection with carrying out the sacrificial ritual; man's duty is the performance of sacrifice in due manner, and the Veda is the only authority. The relation of the sound and meaning is thus a relevant problem, as is that of the personal existence of gods, but deeper philophic issues were introduced only by the commentators who developed true systems of philosophy. The *Sūtra*, however, develops a method which is common to Indian science generally, and which was adopted by the writers on law; the subject is posed, the doubt is raised; the *prima facie* view is set out; then the correct decision is developed, and the matter brought into connection with other relevant doctrines. From Medhātithi onwards use is made of Mīmāṁsā principles in deciding legal difficulties, such as arose from the recognition in the law schools of many conflicting texts as all having authority, just as the Vedic texts before the compilers of the Mīmāṁsā presented innumerable incongruities.

Śabarasvāmin's Bhāṣya on the Sūtra.

The twelve books of Sūtras give often the impression of not very effective compilation. They were commented on by Upavarṣa and later by Śabarasvāmin both of whom wrote also on the *Brahmasūtra* of the Vedānta. Jacobi holds that from the first the Pūrvamīmāṁsā and the Vedānta, or Uttaramīmāṁsā were one school, and that it was only later through Kumārila and Śaṅkara that they were differentiated. This, of course, would give the Pūrvamīmāmsā a very different aspect, as merely a part of a philosophy, not the whole, but the contention seems dubious, and the syncretism of the systems seems rather to be due to the commentators. Śabarasvāmin seems to have known the nihilistic school of Buddhism, perhaps also the idealistic, and he has a definite theory of the soul which seems to regard it as produced from the absolute Brahman, but as thereafter existing independently for ever, a view which recurs in Rāmānuja; that this is really the doctrine of the *Bṛhadāraṇyaka Upaniṣad* ascribed to Yājñavalkya must be emphatically denied.

On the *Bhāṣya* of Śabarasvāmin we have two different systems founded, one by Prabhākara (c. 600) in his *Bṛhatī*, great (commentary), the other by Kumārila who wrote perhaps about 700. His comment falls into three parts the *Ślokavārttika* on i. 1 of the *Sūtra*, *Tantravārttika* on i 2—iii, and *Tuptīkā* on iv—xii. Kumārila is traditionally made out to have instigated persecution of the Buddhists, but the justification for this view seems merely to have been his bitterness against them as the chief enemies of the Veda. He derides the doctrine of the Buddha as omniscient, which none of his contemporaries was competent to know, derides also the followers of Buddha, and declares empirical means of knowledge worthless, if right be judged by causing pleasure to others, then the violation of the chastity of the wife of the teacher as giving her pleasure would be right instead of heinous crime. Kumārila was a native of southern India, who reveals his knowledge of Dravidian languages, and recommends that borrowed words should be given Sanskrit terminations; he refers both to literature and to current practices, and his ingenuity is very considerable. His differences in philosophy from Prabhākara are considerable but both agree with Śabarasvāmin in holding that the individual soul in some sense is immortal; both again do not accept the doctrine of illusion. A pupil of Kumārila on one theory, of Śaṅkara on another was Maṇḍanamiśra, who wrote a *Mīmāṁsānukramaṇī* and a *Vidhiviveka*, on the latter Vācaspati Miśra (c. 850) writes a comment, the *Nyāyakaṇikā* ; he also set forth Kumārila's views in *Tattvabindu*. Of late works the *Nyāyamālāvistara* of Mādhava (14th century), the *Mīmāṁsānyāyaprakāśa* of Āpodeva, and the *Arthasaṁgraha* of Laugākṣi Bhāskara are best known, but of more philosophic interest is Nārāyaṇa Bhaṭṭa's *Mānameyodaya* (c. 1600) in which Kumārila's epistemology and metaphysics are interestingly summarized. On Prabhākara's view of Mīmāṁsā we have Śālikanātha's *Ṛjuvimalā* commentary on the *Bṛhatī* and an independent treatise called *Prakaraṇapañcikā*. Both Prabhākara and Śālikanātha were the natives of Bengal. *Mīmāṁsāparibhāṣā* of Kṛṣṇayajvan, and *Śāstradīpikā* of Pārthasārathi Miśra are two later works on Mīmāṁsā that are extensively read in modern times.

Kumārila and Prabhākara, two commentators of the Mīmāṁsā Bhāṣya

The Mīmāṁsā literature

VI. The Uttaramīmāṁsā (Vedānta)

Prefatory remarks on the system. The Brahmasūtra.

While the Pūrvamīmāṁsā represents a very primitive need involving no great philosophical skill, the Uttaramīmāṁsā or Vedānta school represents a definite gathering up of the philosophical doctrines of the Upaniṣads in an attempt to frame a system which will embrace them all. The contemporaneity of redaction of the Sūtras is suggested by the fact that while the Pūrvamīmāṁsā mentions Ātreya, Bādari, and Bādarāyaṇa, the Brahma, also called Vedānta, Uttaramīmāṁsā, or Śārīrakamīmāṁsā, *Sūtra* cites frequently Jaimini as well as Ātreya, Āśmarathya, Auḍulomi, Kāśakṛtsna, Kārṣṇājini and Bādarāyaṇa himself, an indication, as in the case of the Pūrvamīmāṁsā *Sūtra*, that the works were produced not by Bādarāyaṇa or Jaimini themselves, but by schools expressing their views. The *Brahmasūtra* deliberately leaves out points on which the Pūrvamīmāṁsā has sufficient matter, and it may be the case that the schools regarded themselves as entitled to adopt what they wished of the Pūrvamīmāṁsā while carrying the philosophical doctrine much further, and rejecting those views of Jaimini which they disliked.

The doctrine of Bādarāyaṇa evidently directed itself strongly against the Sāṁkhya system and the atomism of the Vaiśeṣikas, but its miserable representation in catch-words leaves us guessing at its meaning. What does seem clear is that Bādarāyaṇa was not a believer in the illusion doctrine of Śaṅkara's school, that he held that individual souls, if derived from the absolute remained distinct from it and real, and that matter derived also from the absolute had a distinct reality of its own. But this, though probable, cannot be proved because we cannot now recover the verbal explanations which originally accompanied the text, but which were never written down, and so permitted the rise of different interpretations.

The name Vedānta explained.

The word 'Vedānta' literally means 'the end of the Veda'. The last of the six principal Darśanas or systems of orthodox Hindu philosophy is called Vedānta because it teaches the ultimate aim and scope of the Veda or because it is based on the Upaniṣads, which come at the end of the Veda. This system of philosophy is also called Uttaramīmāṁsā, because it is full of discussions about the meanings of certain texts of the Upaniṣads which form the Uttarakhaṇḍa of the Veda. It is sometimes regarded as a sequel to Jaimini's Pūrvamīmāṁsā, but it is practically quite an independent system. Along with various other theories, it specially teaches the well-known monistic world-view (Weltanschaung), called Advaitavāda, according to which

the whole world is derived from one eternal principle, Brahman or the supreme spirit, in which it has its being, and into which it returns ultimately.

Of the interpretations of Bādarayaṇa's *Brahmasūtra*, the most interesting is that which holds that all reality, as we know it, is a mere illusion. This view is preserved for us in a definite shape in the Gauḍapādīya Kārikās, 215 memorial verses written by Gauḍapāda, whom tradition makes out to be the teacher of Gavinda, teacher of Śaṅkara, and therefore of about 700 A.D. It is not that this work, of which the first part deals with the short Māṇḍūkya Upaniṣad, is strongly influenced by the nihilistic school of Buddhism. It shares with it a rich store of metaphors and similes, designed to make plausible the doctrine of illusion, such as the phenomena of dreams, the Fata Morgana, the rope mistaken in the dark for a stick, nacre mistaken for silver, the reflection in the mirror. In its last section, the Alāta-śānti, it adds the brilliant picture of the circle of sparks which a boy makes when he swings a torch without altering the glowing end of the torch, giving a parallel to the manifestation of unreal phenomena from the real absolute. The idea is found in the Buddhist *Laṅkāvatāra* and the Maitrāyaṇīya Upaniṣad, but we need not accept the theory that in this doctrine of illusion we have a borrowing from the Buddhists The idea is suggested strongly in certain passages of the Upaniṣads. It is probably developed by an Aupaniṣada school, affected the growth of Buddhism, and in turn was affected by the brilliant dialectic of Nāgārjuna.

The doctrine of non-duality and illusion.

The full defence and exposition of the illusion theory with its insistence on Advaita, absence of any duality, is due to Śaṅkara, who may have been born in 788 and may have died or become a sannyāsin in 820, and who, at any rate, worked about A.D. 800. The biographies alleged, absurdly, to be by Ānandagiri, his pupil, the *Śaṅkaravijaya* and Mādhava's *Śaṅkaradigvijaya* are worthless and many works attributed to him are probably not his. But many commentaries on the Upaniṣads, one on the *Bhagavadgītā* and the Bhāṣya on the *Brahmasūtra* are genuine, nor need we doubt the ascription of the *Upadeśasāhasrī*, three chapters in prose and nineteen in verse, or various shorter works, including lyrics of considerable power and the *Ātmabodha* in sixty-seven stanzas with commentary. Philosophically, Śaṅkara, is remarkably ingenious in his key to the Upaniṣads, the finding of a higher and a lower knowledge, which similarly allows him to conform to the whole apparatus of Hindu belief on the lower plane, while on the higher he finds no true reality in anything ; his logic, it has well been said, starts by

Śaṅkara and his Bhāṣya on the Brahmasūtra with other Advaita Vedāntic works.

denying the truth of the proposition A is either B or not B. His dialectical skill is very great, and, he, doubtless, does not mispresent Bādarāyaṇa, he does more justice to the Upaniṣads in so far at least as they seem to consider that at death the soul when released is merged in the absolute and does not continue to be distinct from it. In style Śaṅkara's *Bhāṣya* is unquestionably far advanced from the dialogue tone of the *Mahābhāṣya* or the *Bhāṣyas* of Vātsyāyana or Śabarasvāmin. It has taken on the style of a lecture, with longer sentences, longer and more compounds, more involved constructions, fewer verbal and more nominal forms. But it is still far removed from the formalism of the later philosophical texts, and the author is not unwilling to show his command over the more difficult and unusual grammatical usages.

Śaṅkara is credited with the authorship of the text or a comment on the *Hastāmalaka* which, in fourteen verses plays on the refrain which asserts that the self as the form of eternal apprehension is all in all. To pupils of his are attributed expositions of his system, thus Padmapāda wrote the *Pañcapādikā* on the first four Sūtras and was commented on by Prakāśātman in his *Vivaraṇa*, Sureśvara wrote in prose and memorial verses the *Naiṣkarmyasiddi* to prove that knowledge alone achieves release, and a paraphrase, the *Mānasollāsa*, of the *Dakṣiṇāmūrtistotra* of his master. His pupil Sarvajñātman wrote the *Saṅkṣepaśārīraka*, a summary of the *Bhāṣya*, while about 850 Vācaspati Miśra wrote the *Bhāmatī*, which is invaluable for its knowledge of Buddhist views *inter alia*, Mādhava again in his *Pañcadaśī* written in part with Bhāratītirtha, and *Jivanmuktiviveka* definitely supports Śaṅkara's views. From a different standpoint Śrīharṣa the poet in his *Khaṇḍanakhaṇḍakhādya*, sought, by providing all other views to be contradictory, to establish that all knowledge is vain and that the doctrine of Śaṅkara is therefore unassailable. Other treatises are innumerable, especially in the later Middle Ages, but the *Vedāntasāra* of Sadānanda (about 1000) is of importance because it shows the elaborate confusion of Sāṁkhya tenets with the Vedānta to form a complex and ingenious but quite unphilosophical whole. The *Vedāntaparibhāṣa* of Dharmarāja is well known as a manual of the modern school and the *Advaitasiddhi* of Madhusūdana Sarasvatī is now the most important work on Śaṅkara's Advaita school of philosophy.

The Advaita Vedānta theory. Brahman.

According to the Advaita Vedānta, Brahman is the only reality, everything else of the universe is but an appearance. Brahman (from bṛṁh—to grow, to increase), literally means the Great, the Absolute; it is all inclusive, there is nothing which is not It. It is the supreme Being which is both the efficient (nimitta) and the material (upādāna) cause (kāraṇa) of the universe of phenomena, the all-pervading soul

and spirit of the universe, the essence from which all created things are produced and into which they are absorbed. Brahman is the Absolute Reality, consisting of Being[1], Thought and Bliss (Saccidānanda). Any thing phenomenal cannot constitute the nature of Brahman. Brahman is absolute and perfect in its nature, without change, process or progress, whatsoever. Brahman does not undergo any mutation in time, hence It is Absolute Being or Reality.

Advaita Vedānta does not reduce Brahman to a negation or non-entity but makes it 'Sat-cid-ānanda' in essence and the cause of the production, continued existence and dissolution of the world. The supreme Being Brahman is beginningless, partless and endless. It cannot, therefore, be said that a part of Brahman is manifested in the form of this universe. The statement given in the Śruti about the creation, protection and destruction of the world is not with a view to show Brahman as assuming parts or as an aggregate of name and form (nāma-rūpa) but to strengthen the idea of unity of the world with Brahman. The spark before it came out of fire, was nothing but fire ; after it comes out of the fire, it is the same with the fire, and so is the world in relation to Brahman. The differences of 'nāma-rūpa' are not something existing outside of Brahman. Brahman includes 'nāma-rūpa', does not exclude them.

According to modern science the potential is evolved into the Kinetic energy but the Absolute Brahman is never reduced to the created elements in and through all this creation. It is still the same (Kūṭastha) although It manifests itself in various forms of illusion and deception.

Iśvara.

God (Īśvara) is conceived as something different from Brahman. God is the cause of all modifications (vikāras). God is Brahman, as qualified by Māyā, and, therefore, He is not something other than Brahman itself. He is immanent in the world, but still He is something more. Although He is the cause (including what is called material cause) of the world of nāma-rūpa He does not thereby become restricted or entirely reduced to the effects created. He has a transcendental character which remains unaffected by these.

It should be carefully noted in this connection that, there cannot be two or more Īśvaras ; if there were, the world could not get on as it does. When one Īśvara desires to create, another may desire to destroy, who knows that all the different Īśvaras would be of one mind, as they would all be independent of one another? This possibility is quite forgotten by people under the influence of Māyā, Nescience.

[1] 'Astītyevopalabdhavyaḥ' Kaṭha, vi 13 cf. BS. III. 2. 22.

The seed of the world of differences is called Māyā in the Advaita school of Vedānta philosophy. Māyā is generally defined as an unreality, the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the supreme spirit. Māyā is also stated to be the undeveloped prior state of the world which is indefinable because it can neither be declared to be identical with nor different from Brahman and is dependent on Īśvara (God).

Māyā.

The 'unmanifested' (asat or avyākṛta) refers to the indescribable force of Māyā inherent in Brahman which transcends all modifications. Before the creation the world was in the unmanifested (avyākṛta) condition. After creation it became manifest in two ways, *viz.*, name and form. That inexplicable force which is inherent in Brahman and which is otherwise known as Māyā is here indicated by the term avyākṛta. The force of Māyā, that resides in Brahman, which is itself unsusceptible of change, constitutes the Prakṛti or the material cause of the universe. He who wields this force is known as Maheśvara (God).[1]

Asat or Avyākṛta, non-being.

Asat, non-Being means the yet unmanifested cause which will be manifested in the world, and not mere non-existence ; otherwise we have to conceive existence coming out of non-existence, which is absurd. The Śruti says, 'How can existence come out of non-existence'[2]? The Sat, manifested and the Asat, unmanifested form the Upādhis, limited adjuncts of the Akṣara, Imperishable Brahman; as such, it is spoken of as both the Sat and the Asat. In reality, however, the Imperishable transcends the Sat and the Asat.[3] But Māyā can neither be called Being (Sat) in the sense of 'positive existence' as it has no reality apart from Brahman which is behind it and not affected by it, nor can it be called non-Being (Asat) in the sense of 'total negation of existence', as it is not a non-entity, for, the world cannot emanate from a sheer non-existence (abhāva or Asat).

In the Advaita Vedānta (unqualified monism), Prāṇa also, in the potential or unmanifested stage, is known by the term avyākṛta: Prāṇa is a sort of energy, so it must have something for its substratum (āśraya, adhiṣṭhāna) as it cannot exist and operate independently. This substratum is no other than Brahman Itself. It is the Prāṇa, which, without forfeiting its own nature, divides itself into the three main forms of manifestation, present everywhere in the world, namely, varieties of names, forms and acts. The Prāṇa is not an independent principle, it is an instrument which the

Prāṇa.

[1] Pañcadaśī, xiii. 65-66
[2] Chāndogya, 6.
[3] *Gitā*, xi. 37.

self employs for the realization of all its purposes or ends (artha) as a minister is employed by a king.

A distinction is generally drawn between the characteristics of the intelligent self (cetana) and the non-intelligent (acetana), elements of nature. The Intelligent principle exists for itself (svārtha), it is self-sufficient (svataḥsiddha) and does not depend on anything else for its existence. The non-intelligent material elements of nature, on the other hand, exist and work for something else (parārtha), that is to say, they exist and work for the purpose (end) of something other than these elements. Non-intelligent blind energy is incapable of producing order and adaptation. For this very reason, it is supposed that the material world is adapted to the ends of the spirit. "An idea busy in the world but present to no subject is a contradiction" as Martineau observes. Thus, there is no dualism between matter and mind, both are aspects of one and the same reality which has taken a number of forms in the world. To explain this Śaṅkara has found it necessary to distinguish three different standpoints, the empirical (Vyāvahārika) view, the transcendental (pāramārthika) view and the illusory (prātibhāsika) view of the world. The first (vyāvahārika) view is that in which the world is regarded as real, practical life depends on this assumption of the ordinary people who are not enlightened. This view is so called because all practice is only possible for this. The second (pāramārthika) view is that in which the world is regarded as an appearance and that there is no other thing than God (Brahman). This is so called because by this the real position of the world in relation to God is realized by the enlightened people. The third (prātibhāsika) view is so called because by this, ignorant people are deceived as they do in the case of rope appearing as a snake or a glittering shell appearing as silver. According to the first standpoint, the world appears as real ; God is considered as its creator, sustainer and destroyer. God has many qualities (saguṇa). He is omnipotent and omniscient and is called by Śaṅkara as Saguṇa Brahma or Īśvara. In this aspect the self appears as if limited by the body and it acts like a finite ego (aham). According to the second standpoint, the world is considered as unreal and so God is not regarded as its creator or as possessing any quality, such as omnipotence, omniscience. God is realized as one without any plurality, distinction and quality. God is characterless and indeterminate (Nirguṇa Brahma). The body, mind and the senses are only appearances and the soul and God are but one entity, there is nothing

The relation between cetana and acetana

The cetana and the acetana

The real and the practical standpoints of explaining the world, soul and God, according to Śaṅkara.

to distinguish one from the other. According to the third standpoint the rope is mistaken for a snake or nacre mistaken for silver. In short, the pāramārthika or real sattā (case of the thing) is that of Brahman ; the vyāvahārika or practical sattā (case of the thing) is that of ether (ākāśa) etc., and the prātibhāsika or apparent sattā (case of the thing) is that of snake in the rope or silver in nacre.

The relation between the finite and the infinite.

Each of the objects of the world is finite and it arises from negative relation to others. Herbert Spencer's statement that "we know only the manifestations, but what is manifested is unknown and unknowable to us" is quite opposed to the Advaita Vedānta theory. It is the manifestations that throw light upon what is manifested. For, the Advaita Vedānta identifies the Brahman (=the reality at the back of all phenomena) with the self and the self is the only one Reality of which we are more certain than of anything else.

Pantheism and Advaitavāda or unqualified monism, contrasted

The charge of Pantheism[1] is levelled at the Advaita Vedānta theory by some of its modern critics and interpreters, but it should be noted that the monistic theory of the Vedānta represented by Śrī Śaṅkarācārya is not what is called Pantheism The nearest approach of Śaṅkara's theory is acosmism and monism. If we are permitted to use a new term, we will call it *Brahmapanism*. Acosmism is 'the denial of a cosmos as a real existence or as other than an idealistic creation of the divine nature in which the world has its being'. Monism is 'the doctrine that there is but one organic being or all-inclusive reality'. But, as all (phenomenon) has come out of Brahman, so also Brahman stands beyond all (phenomenon) distinguished from it. Brahman is the sustaining ground of names and forms (nāma-rūpas) or of matter and mind and their phenomena, which, if removed from behind them, leaves all these without any reality.

It should be carefully noted in this connection that according to Pantheism the relation of God and the world is one of whole and parts, i.e., *noumenon* has no independent existence, it is merely a *sum-total* of *phenomena*. According to Śaṅkara's Advaitavāda, on the other hand, it is *noumenon* alone that has a really independent existence. *Noumenon* is not resolved into but manifested as *phenomena*.

The doctrine of illusion (māyāvāda) is not avaidika. In the

[1]Pantheism is 'the doctrine that the universe, taken or conceived of as a whole, is God ; the doctrine that there is no God but the combined forces and laws which are manifested in the existing universe. It contrasts with; atheism, deism, theism, acosmism, cosmotheism, monism.'

Ṛgveda itself we find the germ of māyāvāda inasmuch as the dual nature of the Gods, the visible material form and another invisible internal form within it, has been clearly brought out showing that the effects can never be separated from, and taken outside of, their causal substances and that they must always be considered in relation with their underlying cause which finds its realization through them. According to this theory, the effects are to be looked upon as *ananya,* not distinct from their cause from the pāramārthika standpoint; we take them to be *anya*, distinct from the cause. Thus until and unless the self is realised, the visible universe cannot be ignored. Both the subject and the object are aspects of one Truth—one Reality. The Absolute Brahman is the synthesis of the subject and the object.

Cause and effect according to the doctrine of illusion.

'The Self (Ātman or Brahman) is to be heard, reasoned about and meditated on'. This Vedic sentence (Br. ii 4. 5.) apparently directs an enquiry about the self (Brahman) Ātman or Brahman is to be realized. Now, what is Brahman? According to some Brahman is (*i*) the cause of production of the world; or (*ii*) the cause of sustenance of the world ; or (*iii*) the cause of dissolution of the world. Each of these three (the production, the sustenance, and the dissolution) is a sufficing definition of Brahman. Here Brahman is looked upon as the efficient cause in the act of production or sustenance or as the material cause in the act of dissolution of the phenomenal world (for, it is only in the material cause that the effect merges) and hence in opposition to this view others hold that these three (the causes of production, sustenance and dissolution) are not separate from one another, but together constitute the nature of Brahman as it is both efficient and material cause of this universe of phenomena. Brahman is the efficient cause of the phenomenal universe because it is the manifestation of Brahman, Brahman is its sole producer or author and its only supporter or substratum. Brahman is the material cause of the phenomenal universe because it is finally dissolved in Brahman which constitutes its matter.

Brahman, defined as the cause of the universe.

The causality of Brahman, that is, the state of its being the cause (upādānatā) of the phenomenal universe consists in the fact that the world is nothing but an illusory manifestation, consequent on ignorance, of Brahman as the sole real entity. Brahman is said to be the cause in the sense that It has the capacity of manifesting Itself as the phenomenal universe which is the result of the workings of avidyā—nescience. The avidyā is a sort of jugglery; seeing

The nature of the cause, attributed to Brahman and māyā.

the results of that art one is apt to be astonished or wonderstruck, but this condition only lasts so long as the juggler is not seen. As soon as he is known the results are known to be unreal and the wonder ceases. Similarly, as long as one does not know Brahman so long is he struck with wonder at the workings of avidyā but afterwards this feeling vanishes because he comes to the determination that what inspired wonder was unreal. This Upādānatā does not rest with Brahman as Brahmans pure and simple, or Brahman as Iśvara limited by māyā but Brahman as Jiva limited by avidyā, because Jīva and none else is the cause of everything, for everything including Īśvara is, like a dream, the product of the working of the Jīva-consciousness, out of ignorance about his self.

Thus it is seen that Brahman, unlimited as it is, cannot be the cause of the world. Hence it is that Brahman is associated with māyā so that it may be the cause of this phenomenal universe. In this way māyā also comes to be the upādāna of the world. Now, Brahman is held to be the cause in the capacity of its illusory manifestation (vivartopādāna) and māyā in the capacity of her modificatory exertion (pariṇāmyupādāna), according to some ; according to others, Bahman alone is the upādāna-cause and māyā being inherent in it accounts for the jaḍatva (unconscious nature) of the universe just as smoothness (of the earth) inheres in the earth and accounts for the smoothness of the jar made of earth. Brahman is Kūṭastha or changeless, and cannot, therefore, of Itself become a cause of anything ; so māyā is said to be inherent in it. An inherent something which is not a cause may appear in an effect. Earth and, not smoothness inherent in the earth, is the cause of an earthen pot, but still smoothness is seen to necessarily follow in the effect, the pot. Similarly, Brahman, and not mayā inherent in it, is said to be the cause of the phenomenal universe and māyā, as dvārakāraṇa, is said to necessarily appear in Brahman's manifestation, *i.e.*, the universe of phenomena as its unconscious nature (jaḍatva).

A dvārakāraṇa is what is upādānāśrita, *i.e.*, supported by and dependent on upādāna.

Vācaspati Miśra is of opinion that Brahman Itself is the cause, māyā, merely an assistant—a playmate—and not an inherent cause of the world, because Brahman is the substratum of avidyā, associated with Jīva[1]. According to *Muktāvalī* Brahman, which is said to have

[1] Brahman, as qualified by the individual's ignorance, is manifested as the phenomenal unconscious (jaḍa) universe and thus becomes an 'upādāna' of Itself, māyā is merely a co-adjutor, associate, or colleague simply co-operating in producing the effect and not an inherent cause appearing in the effect and therefore, not an upādāna.

neither antecedent (cause) nor consequent (effect) is not the direct upādāna-cause but māyā is the direct upādāna-cause of the world. To conclude, Brahman is said to be the direct cause as the substratum of Māyā and over and above that an uncaused cause, so to speak. Māyā has no reality of its own apart from Brahman, it is not an independent principle but it is Brahman only looked upon as the *seed* of the world of differences. This seed is not like an organic development but a manifestation of the Reality without affecting its integrity. Brahman is, therefore, called through this seed of the world, Itself a seed.

Vivartavāda

Thus the presentation of an appearance (world) different from the real (Brahman), unaccompanied by any change in the actual condition, *e.g.*, a piece of rope appearing like a snake, is the tenet maintained by the Advaita Vedāntists. This is called the Vivartavāda or the theory of illusion. The doctrine of illusion is resorted to because there will be no Brahman without the world. It will be a non-entity as Brahman being the material cause of the world will be entirely resolved into the world and if the causality is taken as partially true of Brahman then it goes against the Śruti that Brahman is not a composite entity consisting of component parts (niravayava).

The characteristics of God and individual soul and of māyā and avidyā

Though the upādhis or limiting adjuncts of Jīva and Īśvara have two names avidyā and māyā still they are really one thing ; with reference to its power (śakti) of concealment (āvaraṇa) it is called avidyā and with reference to its power of projection (vikṣepa) it is called māyā. Or Jīva is that which has for its limiting adjunct the internal organ (antaḥkaraṇa), that is a product, while Īśvara is that which has for its limiting adjunct nescience (avidyā), that is the cause.

Final release.

Vedānta, according to Śaṅkara, does not teach inertia, inactivity but Sādhana, active discipline, as the means for the realization of Brahman. None can attain the actionless state (naiṣkarmya) by cessation from action ; not by cessation merely doth he attain perfection. When true knowledge arises, the avidyā, under whose influence the objects of the world appeared as different from the supreme unity, vanishes, and with it the very idea of separateness (anyatvabodha) disappears. This is Jīvanmukti—Emancipation. The ideal good (ānanda) is the highest end of human pursuit. The realization of Brahman is the final goal where all desires find their fulfilment. Faith and love are the guiding principles that lead to final emancipation. Without faith and love, study, gifts, rituals and penances are all worthless, so to speak.

A very different view of the Upaniṣads and Sūtra is presented by Rāmānuja, who died about 1137. Son of Keśava and Kāntimatī, he studied at Kāñcī under the Advaita philosopher Yādavaprakāśa, but abandoned his teaching for that of Yāmuna whom he succeeded as head of a Vaiṣṇava sect, and at whose request he wrote his *Śrībhāṣya* on the *Brahmasūtra*. Among other works he wrote a *Gītābhāṣya,* attacked in the *Vedārthasamgraha* the illusion theory, summarized his *Bhāṣya* in the *Vedāntadīpa* and gave a convenient summary of his doctrine in the *Vedāntasāra*. His views were defended against those of Śaṅkara in the Vedāntatattvasāra of Sudarśana Sūri, and expounded in the *Yatīndramatadīpikā* of Śrīnivāsa. Rāmānuja claims to represent a long tradition, citing the Vākyakāra, the Vṛttikāra Bodhāyana and Dramiḍācārya, who was known to Śaṅkara ; and he relies on the *Śāṇḍilyasūtra* as revealing the true doctrine of the Sūtra. In essentials he differs from Śaṅkara ; if in a sense there is an absolute whence all is derived, the individual souls and matter still have a reality of their own, and the end of life is not merger in the absolute but continued blissful existence. This state is to be won by Bhakti, faith in and devotion to God. His view of matter permits him to adopt largely the Sāṁkhya principles.

Rāmānuja and his theory of qualified monism (Viśiṣt-ādvaitavāda), as propounded in the Śrībhāṣya.

The tenets of Rāmānuja are as follows : Three categories are established, as soul (cit), not-soul (a-cit), and Lord (Brahma) ; or as subject, object, and supreme disposer. Thus it has been said, "Lord, soul and not-soul are the triad of principles : Hari (Viṣṇu) is Lord ; individual spirits are souls ; and the visible world is not-soul".

Rāmānuja's doctrine of the Vedānta, explained

Accordingly, the only Reality is the Lord (God). But many conscious individual spirits (souls) and different visible unconscious objects of the world (not-souls) exist within him as parts. God has the qualities like omnipotence, omniscience. He creates the visible world from matter (a-cit) that is in him eternally, just like a spider spinning the cobweb from his own body. The souls are eternal and infinitely small (aṇu). They are naturally self-luminous and conscious. Every soul has its own body according to its own merit and demerit (karma) and bondage is nothing but the confinement of the soul to this material body. Liberation consists in the total dissociation of the soul from the body. Bondage is the outcome of Karma that is caused by ignorance. Through ignorance the soul cannot realize its real nature and considers itself as the body. It desires for sensuous pleasures, thereby becomes attached to the world and comes to the world again

and again out of this attachment. The study of the Vedānta removes ignorance and the distinction between the soul and the body is fully realized by the disinterested performance of the obligatory duties, love of God, constant meditation on Him and resignation to His will. God is thus pleased by such devotion and releases the devotee from bondage. He is never born again after death. The released souls become similar to but not identical with God.

According to Rāmānuja, God is the only Reality but within Him there are many other realities. The creation and the created are all as real as God and so it is not unqualified monism but qualified monism. God with the soul and matter is the only reality.

Other commentators of the Brahmasūtra.

No other comment can be compared in importance with those of Śaṅkara and Rāmānuja, the former representing the most sustained intellectual effort of Indian thought, the latter presenting a theory of the world which has many similaries to popular Christian belief, and which may through the Nestorians actually have been affected by Christian thought. Nimbārka, who is a reputed pupil of Rāmānuja, wrote a *Vedāntapārijātasaurabha,* commenting on the *Sūtra* and a *Siddhāntaratna* in ten Ślokas summing up his system. Viṣṇuśvāmin in the thirteenth centuury, developed a new aspect of theory which was used by Vallabha (1376-1430) when he wrote his *Aṇubhāṣya* on the *Sūtra* and propounded a doctrine of Bhakti on the Bhakti cult in which the teacher on earth is regarded as divine and receives divine honours. More distinctive is the dualism of Madhva or Ānandatīrtha, who commented on seven of the important Upaniṣads, the *Bhagavadgītā,* the *Brahmasūtra* and the *Bhāgavata purāṇa,* while a number of independent tracts, including the *Tattvasaṁkhyāna* set out his principles briefly. What he insists on is the existence of five fundamental dualisms, Dvaita, whence his system derives its name, as opposed to the Advaita of Śaṅkara and the Viśiṣṭādvaita, qualified non-dualism or the non-duality of that which is qualified, of Rāmānuja. A summary of the views of Rāmānuja, Viṣṇusvāmin, Nimbārka, and Madhva is given in the *Sakalācāryamatasaṁgraha* of Śrīnivāsa. Vijñānabhikṣu also wrote a commentary called *Vijñānāmṛtabhāṣya* in terms of the Sāṁkhya.

The doctrine of the Bengal Vaiṣṇavas.

The Bengal Vaiṣṇavas have a doctrine of 'acintyabhedābheda' founded on the Brahmasūtrabhāṣya of Baladeva Vidyābhūṣaṇa and the *Ṣaṭsandarbha* of Jīva Gosvāmin. According to this theory the soul and God are unthinkably identical (abheda) and not identical (bheda) at the same time and matter acts on them simultaneously which s Acintyabhedābheda absurd and does not gain much ground in higher :ircles.

In course of time there arose some other minor schools of Vedāntic thought which have been summarized by Mādhavācārya in his *Sarvadarśanasaṁgraha.* The sixteen systems here discussed attracted to their study the noblest minds in India throughout the mediæval period of its history. Of them nine, six orthodox and three heterodox schools are mainly discussed in the pages of this book. The Rāmānuja school of thought is also referred to. The remaining six, *viz.*, the Pūrṇaprajña, the Nakulīśapāśupata, the Śaiva, the Pratyabhijñā (Recognitive), the Raseśvara (Mercurial) and the Pāṇini are the minor ones that also arose from the Vedānta. Of these minor schools five others except the Pāṇini are more or less influenced by the Tantra. The development of the Pāṇini school is due to Patañjali's *Mahābhāṣya* and Bhartṛhari's *Vākyapadīya* which clearly explain the philosophy of grammar. (Laterly, the neologicians of Bengal also further developed the philosophy of grammar or better, the science of language to its highest pitch in the *Śabdaśaktiprakāśikā* of Jagadīśa and the *Śaktivāda, Vyutpattivāda,* etc. of Gadādhara. This latest school of development is ordinarily known as the *Vādārtha Śāstra* or the science of Linguistics.)

Other minor schools, founded on the Vedānta.

(a) The Navya Nyāya

Gaṅgeśa, founder of Navya Nyāya or the neological school of Indian philosophy

A definite step in the history of the Nyāya was marked by the appearance of Gaṅgeśa's *Tattvacintāmaṇi* (c. 1200) in four books, which expounds with much subtlety the means of proof permitted in the Nyāya, incidentally expounding the metaphysics of the school at the same time. Gaṅgeśa was no mean philosopher, though it seems difficult to call his prose clear and simple, though it is both, compared to the diction of his commentators. These include his own son Vardhamāna, the dramatist Jayadeva, Maithila Rucidatta, and, most famous of all, Raghunātha Śiromaṇi (c. 1500), originally a native of the district of Sylhet, on whom Mathurānātha, Jagadīśa and Gadādhara commented (c. 1700). This is scholasticism of the highest description, in which definitions were of much interest, and it is gratifying that in the sixteenth century the Sanskrit schools of Navadvīpa formed the centre of intellectual life in the country, and for their interpretation of his doctrine Gaṅgeśa's real merits were recognized more widely. In point of fact, from a rough system of argument from examples Indian logic rose to a developed and able scheme of inference based on universals, and the formation of universals it explained by a well-thought-out metaphysical theory. Buddhist logic, again, in the hands of Diṅnāga developed a doctrine of knowledge which certainly deserves careful study and which in certain aspects shows, close affinity to the views of Kant, though the likeness has sometimes been exaggerated.

The Navya Nyāya theory of knowledge, ultimately leading to the final emancipation.

Gaṅgeśa's *Tattvacintāmaṇi* is divided into four parts: (1) on perception (pratyakṣa), (2) on inference (anumāna), (3) on comparison (upamāna) and (4) on testimony (śabda). He has founded his system on a single Sūtra (NS. I. I. 3) of Akṣapāda Gotama and proved that the four instruments of knowledge are the ultimate means of final release as everything of this world is known if the real character of these instruments of knowledge is ascertained. The sixteen or the six categories including abhāva or non-existence are all known by these. instruments of knowledge, alone, and thereby comes enlightenment so that the soul is liberated from sufferings or pain. The Navya Nyāya accepts the Nyāya-Vaiśeṣika categories with certain additions and alterations but the main subject that it teaches is its theory of knowledge which has no equal in the whole range of world's thought and culture. The Navya Nyāya combines both Nyāya and Vaiśeṣika as a single whole.

The subject matter of the Tattvacintāmaṇi

The Pratyakṣakhaṇḍa of the *Tattvacintāmaṇi* deals mainly with the maṅgalavāda, Prāmāṇyavāda, Anyathākhyātivāda, etc.; the Anumānakhaṇḍa deals mainly with anumiti, vyāptivāda (vyāptipañcaka, siddhantalakṣaṇa etc.), avayava, hetvābhāsa, īśvaravāda, muktivāda, etc.; Upamānakhaṇḍa deals with the category of similarity (sādṛśya), etc; and the Śabdakhaṇḍa deals with śabdaprāmāṇyavāda, ākāṅkṣā, āsatti, yogyatā, tātparya, vidhivāda, apūrvavāda, śaktivāda, etc. In recent times the Anumānakhaṇḍa as interpreted by Raghunātha in his unrivalled work *Dīdhiti* with the commentaries of Mathurānātha, Jagadīśa and Gadādhara is generally studied in Bengal and other parts of India and the complete work of Gaṅgeśa is hardly seen by many a pandit vastly learned in this neological school of thought.

(b) Theology and Mysticism

Saivism, Vaiṣṇavism and Tāntricism

Often closely allied with Vedānta ideas, but, like the developments of that system, powerfully affected by the Sāṁkhya and with strong affinities to the conception of which the Yoga philosophy is an ordered exposition, there existed a large mass of theological and mystical speculation. 'A comparatively early specimen not much distinguished from the Vedānta is the *Yogavāśiṣṭha* which is reputed as an appendix to the *Rāmāyana* and deals with all manner of topics, including final release, it is moderately old, as it was summarized in the ninth century by the Gauḍa Abhinanda in the *Yogavāśiṣṭhasāra*. An imitation of the *Mahābhārata* the *Jaiminibhārata*, of which Book XIV, the Āśvamedhikaparvan, alone has come down to us, is intended rather as a text-book of a Vaiṣṇava sect.

The sectarian literature of the Pañcarātra school of Vaiṣṇavas, long best known from the late *Nāradapāñcarātra* (perhaps 16th cent.), is better represented by a large number of Saṁhitās which may be of considerable age; the *Ahirbudhnya*, which has been claimed to belong to the period of the later epic, gives no very favourable impression of the literature which mixes Vedānta and Sāṁkhya ideas in a curious way. The *Īśvarasaṁhitā* is quoted in the tenth century, but others are at least worked over if they are really ancient in substance, the *Bṛhadbrahmasaṁhitā* alluding to doctrines of Rāmānuja. The Bhaktisāstra, ascribed to Nārada, is a late production, and so are the *Bhaktisūtra*, alleged to be by Śāṇḍilya, who appears as an authority on the Pañcarātra both in Śaṅkara and Rāmānuja. Quite modern is the Hindi *Bhaktamāla* which is interesting, apart from its technical explanations of the doctrine of faith, for its legends. The effect of Christian influence in it may be readily admitted in view of the prolonged existence in India of a Christian Church.

The doctrine of Rāmānuja gave rise to divergent schools of thought, whose differences turned largely on minor points such as the position of Lakṣmī, wife of Viṣṇu, or the necessity or otherwise of activity by the soul which sought salvation. The literature induced by this split, partly local between north and south, is in part only in Sanskrit and is not of the highest importance for religion or philosophy.

On the other hand, in Kashmir, where Śaivism was predominant, there developed two schools with close affinity in many regards to the Vedānta. The first and less important is represented in the ninth century by the *Śivasūtra* of Vasugupta, on which in the eleventh century Kṣemarāja, pupil of Abhinavagupta, commented, and Kallaṭa's

Spandakārikā. God here appears as creator without material cause or the influence of past action, Karman; He creates by the mere effort of His will. The Pratyabhijñāśastra owes its fame to Somānanda's *Śivadṛṣṭi* (c. 900), the *Iśvarapratyabhijñāsūtra* of Utpaladeva, his pupil, son of Udayākara, and to Abhinavagupta's comment on that text (c. 1000), and his *Paramārthasāra,* in 100 Āryā verses, in which he adapts to his peculiar view some popular Kārikās ascribed to Ādiśeṣa or Patañjali. The special points of this system, which is also briefly summarized in the *Virūpākṣapañcāśikā* of *Virūpākṣanātha,* is the insistence on the necessity, in order to enjoy the delight of identity of God, for man to realize that he has within him the perfections of God, just as a maiden can only enjoy her lover if she realizes that he possesses the perfections of which she has been told.

Other Śaiva systems existed; Śrīkaṇtha Śivācārya, who wrote a *Śaivabhāṣya* on the *Brahmasūtra,* belonged to the Vīraśaiva or Liṅgāyat school of Southern India in which Bhakti towards Śiva is specially inculcated, Appayya Dīksita, the polymath of the sixteenth century, was of the same persuasion.

Of no philosophical importance, but of great interest to the history of religion, are the Tantras, the essence of which is to clothe in garments of mysticism, the union of the soul with God or the absolute, the tenets of eraticism. That the Tantra literature is reasonably old is proved in all probability by the existence of manuscripts from 609 onwards, but the exact dates of the extant texts are hard in each case to determine; they include the *Kulacūḍāmaṇi* Tantra, the *Kulārṇava, Jñānārṇava, Tantrarāja, Mahānirvāna.* and so on. The Liṅgāyats of the South have a *Vīramaheśvara Tantra.* High claims have been raised for the cultural interest of these works, but there remains the essential fact that, so far as they contain philosophy, that is better given in other texts, and so far as they are original, in addition to inculcating all sorts of magic practices they teach, the doctrine of the eating of meat, the drinking of spirits, and promiscuous sexual intecourse, the deity being supposed to be present in the shape of the female devotee, as a means to the end of reunion with the highest principle of the system. In form also they lack attraction, the original texts seem to have been composed in rather barbarous Sanskrit, while the later are compilations badly arranged and collected. It is, however, true that the Tāntric cult has had, and still possesses, an enormous power over the minds of Indians even in higher ranks of society and of superior culture.

The Tantra does not teach Absolute monism. It embraces both Dualism and Monism; for worship (upāsanā) advocated by the Tantra, involves the dualistic idea, and spiritual experience gained through

upāsanā, merging the individual soul into the Absolute, involves the idea of one-ness between the worshipper and the worshipped. This is, in short, the philosophy of the Tantra. It seeks to attain liberation for the jīvas through enjoyment of worldly objects, presenting themselves before them ('Bhogena mokṣam āpnoti', etc—*Mātṛkābheda Tantra,* iii. 1).

We are not concerned here in this catalogue of Mss., with the heterodox schools of Lokāyata (Cārvāka) Saugata (the Buddhists) and Ārhata (the Jainas) and need not say anything about them in this introduction.

It should be noted in this connection that all the Sūtra works of these six orthodox philosophical systems originated almost at one and the same time as we find in most of them mutual references by way of refutation or acceptance, as the case may be, of one another's views. Yet, we find that Kaṇāda's *Vaiśeṣikasūtra* is almost free from such references and in the history and development of these philosophical systems, logically the *Vaiśeṣikasūtra* seems to exercise the formost influence over the others. This is why we have taken the Vaiśeṣika system at the top of our scheme of arrangement and classification of the Mss. in chronological order. Late Mm. Chandrakanta Tarkalankara in the introduction to his commentary on the *Vaiśeṣikasūtra* also has pronounced such an opinion. Thus, it may be seen that Nyāya should follow the Vaiśeṣika as an allied system, Yoga should follow the Sāṁkhya and Vedānta or Uttaramīmāṁsā should follow the Pūrvamīmāṁsā, as a matter of course. The Sāṁkhya cannot head the list as we clearly find in the *Śāṁkhyasūtra* of Kapila, as we have it, a sūtra like **'न वयं षट्पादार्थवादिनो वैशेषिकादिवत्',** SS. v, which undoubtedly proves the priority of Vaiśeṣika to the Sāṁkhya.

This volume of the catalogue runs from No. 7412 to 8882. To follow the history and development of the orthodox Sanskrit philosophical systems, I have arranged and classified the Mss. under the following heads, in chronological order, as far as practicable and added an introduction to the schools of Indian Philosophy.

The readers will, I hope, know everything worth-knowing about these Mss. from the very body of the volume and I need not repeat those things in the introduction but simply note the Nos. of important Mss. under each system, so that the readers may consider the intrinsic value of them. Thus, we have in—

I Vaiśeṣika—Nos. 7417, 7424, 7426, 7428, 7431, 7432, 7435, 7446, 7455, 7494, 7499.

II Nyāya (Ancient)—Nos. 7509 (correct here, Nyāyanibandha chap. v is not otherwise called Nyāyapariśiṣṭa which is altogether a different work), 7510, 7511 (not known to Aufrecht), 7512, 7514, 7516, 7519, 7523, 7525, 7529, 7532, 7536, 7537, 7558, 7559.
(Modern)—Nos. 7572, 7574, 7576, 7585, 7587, 7595, 7600, 7601, 7602, 7603, 7604, 7608, 7609, 7625, 7626, 7631, 7746 (rare), 7813, 7816, 7846, 7883, 7884, 7887, 7889, 7898, 7906, 7933, 7958.

III Sāṁkhya—Nos. 7971, 7972, 7989, 7992.

IV Yoga (Pātañjala)—Nos. 8001, 8014, 8020.

V Pūrvamīmāṁsā—Nos. 8050, 8057, 8059, 8061, 8062, 8080, 8084, 8090, 8098, 8108, 8109, 8111, 8121, 8128, 8130, 8149, 8170 (misplaced).

VI Uttaramīmāṁsā (Vedānta)—Nos. 8187, 8217, 8244, 8249, 8250, 8251, 8414, 8419, 8457, 8467, 8468, 8469, 8494 (not known to Aufrecht), 8506, 8514, 8538, 8572, (not known to Aufrecht), 8585 (unique), 8602, 8610, 8629, 8637, 8645, 8685, 8688 (not known to Aufrecht), 8718, 8721, 8740, 8749, 8857, 8858, 8873, 8878, 8882.

[One word more and I finish. I submitted the complete manuscripts of the work, edited by me as early as January, 1942, but for certain unavoidable circumstances, the Society could not undertake the printing of the volume before 1948. Then, again, the Society had to transfer the work of printing from the Baptist Mission Press to the Modern Art Press, so that the work might be published earlier. The work is now complete although it was long overdue. The abbreviations used in this volume are so well known that I need not explain them here. I add an index of authors and works to follow the Mss. described in the work.]

To conclude, I am particularly thankful to my revered teacher late Professor Vanamali Vedantatirtha, the then Philosophical Secretary, Dr. B. S. Guha, the then General Secretary, Asiatic Society, for kindly entrusting upon me the work of editing this important work. I thank also my friends Professor Dr. Makhanlal Roy Chaudhuri, formerly General Secretary, and late lamented Rakhahari Chatterji, formerly Superintendent of the Society for kindly allowing me every facility in publishing the work.

Senate House,
Calcutta,
December, 1957 NARENDRACHANDRA BHATTACHARYA.

DESCRIPTIVE CATALOGUE OF SANSKRIT MANUSCRIPTS

ROYAL ASIATIC SOCIETY OF BENGAL,
GOVERNMENT COLLECTION

VOLUME XI

PHILOSOPHY

I. VAIŚEṢIKA.

A. SŪTRAS AND COMMENTARIES.

7412.

5090. **पदार्थधर्मसंग्रहः** or **प्रशस्तपादभाष्यम् ।**

Padārthadharmasaṃgraha or *Praśastapādabhāṣya.*

Substance, country-made paper. 14 × 3¼ inches. Folia, 9. Lines, 5-6 on a page. Character, Bengali. Appearance, old and discoloured. Incomplete.

See L. I, p. 283, No. 492; V, p. 283, No. 1961; Hall, p. 64, No. II; IO. No. 2059, p. 661.

Beginning:

प्रणम्य हेतुमीश्वरं मुनिं कणादमन्वतः ।
पदार्थधर्मसंग्रहः प्रवक्ष्यते महोदयः ॥

द्रव्यगुणकर्मसामान्यविशेषसमवायानां षण्णां पदार्थानां साधर्म्य-वैधर्म्यतत्त्वज्ञानं निःश्रेयसहेतुः । तच्चेश्वर[1]देशनाभिव्यक्ताद्धर्मादेव ।

(*VS.* I. i. 2–4.)

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[1] Some printed editions have -चोदना-, and some -नोदना-.

End :

पृथिव्यादिशब्दस्य[1] व्यतिरेकादिति । तस्य गुणाः बुद्धिसुखदुःखे-च्छाद्वेषप्रयत्नधर्माधर्मसंस्कारसंख्यापरिमाणपृथक्त्व[2](सं)योगविभागाः आत्मलिङ्गा—

Post-colophon :

श्रीमनोहरदेवशर्मणः पुस्तकमिदम् ।

The manuscript ends towards the end of the section on आत्मन्, soul (*ātmaprakaraṇa*).

Padārthadharmasaṃgraha is the earliest exposition that we have of the *Vaiśeṣikasūtra* of Kaṇāda by Praśastapāda. It, as we have it, is not a running commentary on the *Sūtras* but an independent treatise on the system as a whole, introducing many things new about the qualities, the doctrine of creation, the theory of fallacies, and the supreme Lord of the universe. Though popularly known as *Praśastapādabhāṣya*, it does not strictly follow the line of the original *Sūtras* of Kaṇāda and as many as forty sūtras have been left out uncommented. The book is not divided into chapters and *āhnikas* (sections comprising the daily teachings of the philosopher) but deals with the six categories, द्रव्य (substance), गुण (quality), कर्म (action), सामान्य (generality), विशेष (particularity), and समवाय (inherence), one after another, the knowledge of which leads to *mokṣa*, final emancipation.

The text is printed, ed. Vindhyeśvarīprasāda Dvivedin, VizSS. Benares, 1895; trans. G. Jhā, *Pandit*, N.S. XXV–XXXIV, together with Kaṇāda's *Sūtra*, ed. Candrakānta, Calcutta, 1887; BI., 1861; BenSS., 1885–9; in

[1] The printed editions have -शब्दव्यतिरेकादिति.

[2] योगविभागाः is evidently a slip of the scribe.

Calcutta, Bombay, and Benares; translated (English) with Śrīdhara's *Nyāyakandalī* by MM. Dr. Gaṅgānātha Jhā, *LZ.*, Benares, and (Bengali) by MM. Pandit Kālīpada Tarkācārya, *SS.*, Calcutta.

7413.

8880. *Padārthadharmasaṃgraha.*

Substance, country-made paper. 10¼ × 3 inches. Folia, 9. Lines, 5 on a page. Character, Nāgara of the 18th century. Appearance, old, effaced, and repaired. Incomplete.

A second copy of Praśastapāda's Bhāṣya on Kaṇāda's *Vaiśeṣikasūtra* to the end of the category of द्रव्य (substance).

Beginning :

As in MS. No. 5090.

End :

मनस्त्वयोगान्मनः । सत्यप्यात्मेन्द्रियार्थसान्निध्ये ज्ञानसुखादीनामभूत्वोत्पत्तिदर्शनात् करणान्तरमनुमीयते । श्रोत्राद्यव्यापारे स्मृत्युत्पत्तिदर्शनात् बाह्येन्द्रियैरगृहीतसुखादिग्राह्यान्तरभावाच्चान्तःकरणम् । तस्य गुणाः संख्यापरिमाणपृथक्त्वसंयोगविभागपरत्वापरत्वसंस्काराः । प्रयत्नज्ञानायौगपद्यवचनात् प्रतिशरीरमेकत्वं सिद्धम् । पृथक्त्वमप्यत एव । तदभाववचनादणुपरिमाणम् । अपसर्पणोपसर्पणवचनात् संयोगविभागौ । मूर्त्तत्वात् परत्वापरत्वे संस्कारश्च । अस्पर्शवत्त्वाद् द्रव्यानारम्भकत्वम् । क्रियावत्त्वान्मूर्त्तत्वम् । साधारणविग्रहवत्त्वप्रसङ्गादज्ञत्वम् । करणभावात् परार्थम् । गुणवत्त्वाद् द्रव्यम् । प्रयत्नादृष्टपरिग्रहवशादाशुसञ्चारि चेति ।

Colophon :

इति द्रव्यपदार्थः समाप्तः ।

7414.

188. *Padārthadharmasaṃgraha.*

A third copy.

The same manuscript is noticed in L. 492.

This is only a fragment of Praśastapāda's Bhāṣya to the *Vaiśeṣikasūtra*, often printed.

7415.

10783. *Padārthadharmasaṃgraha.*

Substance, country-made paper. 17 × $3\frac{1}{2}$ inches. Folia, 6. Lines, 5–7 on a page. Character, Bengali. Incomplete.

A fourth copy of Praśastapāda's *Bhāṣya* on the *Vaiśeṣikasūtra*. a fragment.

Beginning :

See our No. 5090.

There are some other bundles of leaves :

(1) one having seven stray leaves, including one palm-leaf ;
(2) one having some leaves on the *Daśabalakārikā* ;
(3) one, on *Saṃkṣiptasāra* Vyākaraṇa ;
(4) one, on *Vyākāradīpikā* by one Ācārya Pañcānana ;
(5) one, on Taddhitaprakaraṇa of Vyākaraṇa ; and
(6) one on Vyākaraṇa and *Udbhaṭa* ślokas.

7416.

3435. *Padārthadharmasaṃgraha*
or
पदार्थप्रदेशः । *Padārthapradeśa.*

Substance, country-made paper. 12 × 3 inches. Folia, 29. Lines, 5 on a page. Extent in ślokas, 600. Character, Bengali. Date, B.S. 1163. Appearance, old and worn out. Incomplete.

A fifth copy of Praśastapāda's *Bhāṣya* on the *Vaiśeṣikasūtra*, to the end of the *Guṇa* (quality) section with two lines only to the beginning of the *Karma* (action) section.

Beginning :

प्रणम्य हेतुमीश्वरं मुनिं कणादमन्वतः ।
पदार्थधर्मसंग्रहः प्रवक्ष्यते महोदयः ॥

End :

वेणुपर्वविभागाद् वेणवाकाशविभागाच्च शब्दाच्च संयोगविभाग-निष्पन्नाद्वीचीसन्तानवच्छब्दसन्तान इत्येवं सन्तानेन श्रोत्रप्रदेश-मागतस्य ग्रहणं नास्ति परिशेषात् सन्तानसिद्धिरिति ।

29A. इत्याचार्यश्रीप्रशस्तपादविरचिते पदार्थप्रदेशाख्ये प्रकरणे गुण-पदार्थः समाप्तः ।

ॐ दुर्गायै नमः ।

उत्क्षेपणादीनां पञ्चानामपि कर्मत्वसम्बन्धः । एकद्रव्य(व)त्त्वं क्षणिकत्वं मूर्त्तद्रव्य(वृत्ति)त्वं अगुणवत्त्वं गुरुत्व(द्रवत्व)प्रयत्नसंयोग-जत्वं स्वकार्य(संयोग)विरोधि—

Post-colophon :

इति सन ११६३ तारिख २०शे माघ श्रीमहादेवशर्मणः स्वाक्षर पुस्तकश्चमिति ।

From the beginning and the colophon it appears that *Padārthadharmasaṃgraha* is also called *Padārtha-pradeśa* (*Padārthoddeśa*, Hall, p. 64, No. II) and that what is called *Praśastapādabhāṣya* is not a *Bhāṣya* but a *Saṃgraha*. See in this connection Candrakānta, *Vaiśeṣikabhāṣya*, intro., p. 2, Calcutta, 1887, where he says :

प्रशस्तपादाचार्यकृतं पदार्थधर्मसंग्रहमस्य भाष्यतया केचिद् व्यवहरन्ति । तदसङ्गतम् ।

सूत्रार्थो वर्ण्यते येन पदैः सूत्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥

इति भाष्यलक्षणस्य तत्रानुपलम्भात् । तेन हि संग्रहरूपतयैव स ग्रन्थो निर्मितः । परन्तु क्वचित् क्वचित् स्वोक्तिप्रामाण्यार्थं सूत्र-संवादः प्रदर्शितः । तस्मात् नासौ भाष्यमिति स्फुटम् ।

This is supported by the *Kiraṇāvalī* (ed. Bl., pp. 33-34) also, where we have,

पदार्था द्रव्यादयस्तेषां धर्माः साधर्म्यवैधर्म्यरूपास्त एव परस्परं विशेषणभूतास्ते अनेन संगृह्यन्ते शास्त्रे नानास्थानेषु वितता एकत्र सङ्कलय्य कथ्यन्ते इति संग्रहः । स प्रकृष्टो वक्ष्यते । प्रकरणशुद्धेः संग्रहपदेनैव दर्शितत्वात्, वैशद्यं लघुत्वं कृत्स्नत्वञ्च प्रकर्षः । सूत्रेषु वैशद्याभावात् भाष्यस्य च विस्तरत्वात् प्रकरणादीनाञ्चैकदेशत्वात् ।

See L. 1961, where it is *wrongly* stated to be distinct from *Praśastapādabhāṣya*.

7417.

8894. प्रशस्तपादभाष्यटीका । *Praśastapādabhāṣyaṭīkā.*

Substance, country-made paper. 9½ × 4 inches. Folia, 2–11. Lines, 10-11 on a page. Character, Nāgara of the early 19th century. Appearance, discoloured. A mere fragment.

Some foll. are marked as भा० टी० र० ।

Fol. 2A. पदार्थधर्मसंग्रहशब्देन प्रकृते पदार्थतद्धर्मबोधकग्रन्थोऽभिहितः । अत्र ग्रन्थे पदार्थतद्धर्मबोधकत्वोत्कीर्त्तनेन ग्रन्थाभिधेयमुक्त्वा प्रकृतग्रन्थप्रयोजनमाह । महोदय इति ।

11B. पृथिव्यादीनां नवानां साधर्म्यमाह पृथिव्यादीनामित्यादि । द्रव्यत्व-योगः समवायसम्बन्धेन द्रव्यत्वजातिमत्त्वम् । अत्र सर्वत्र साधर्म्यमित्यस्यानुषङ्गः ।

न च तादृशकार्यकारणभावानभ्युपगमे सत्ताजातिरप्यप्रामाणिकीति वाच्यम् । इष्टापत्तेरिति । यत्तु संयोगादिसमवायिकारणतावच्छेद—

It is an anonymous commentary on the *Padārtha-dharmasaṃgraha* or *Praśastapādabhāṣya*, probably called *Bhāṣyaṭīkārahasya*.

Compare Jagadīśa's *Sūkti*, ed. SS., Calcutta, and *Praśastapādabhāṣyaṭīkāsaṃgraha* with *Kaṇādarahasya* by Śaṅkara Miśra, ed. ChSS., Benares.

7418.

8876. किरणावली । *Kiraṇāvalī.*

(द्रव्य) (*Dravya*)

By Udayanācārya.

Substance, country-made paper. Folia, 98 of which foll. 32–39, 74, 75, and 97 are missing. Lines, 11–13 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete.

See L., Vol. V, pp. 289-90, No. 1968.

Beginning :

विद्यासन्ध्योदयोद्रेकादविद्यारजनीक्षये ।
यदुदेति नमस्तस्मै कस्मैचिद् विश्वतस्त्विषे ॥ १ ॥
... ...
अतिविरसमसारं मानवार्त्ताविहीनं
प्रविततबहुवेलप्रक्रियाजालदुःस्थम् ।
उदधिसममतत्त्वं तत्त्वमेतद् वदन्ति
प्रखलजडधियो ये तेऽनुकम्प्यन्त एते ॥ ४ ॥

शास्त्रारम्भे सदाचारपरिप्राप्ततया कायवाङ्मनोभिः कृतं परापर-गुरुनमस्कारं शिष्यान् शिक्षयितुमादौ निबध्नाति । प्रणम्येति ।

End :

प्रयत्नादृष्टपरिग्रहादिति। क्वचित् प्रयत्नपरिग्रहात् क्वचिददृष्ट-परिग्रहादित्यर्थः। इतिशब्दो द्रव्यसमाप्तौ।

See Hall, p. 65, No. V; IO., p. 662, No. 2061.

The *Kiraṇāvalī* is a commentary on Praśastapāda's *Padārthadharmasaṃgraha*, up to the *Guṇa* section. The remaining sections from *Karma* are not commented on by Udayanācārya in his *Kiraṇāvalī* and so it is divided into two parts, namely (1) *Dravyakiraṇāvalī* and (2) *Guṇa-kiraṇāvalī* which ends with the section on Buddhi. (See p. 340, BenSS). The present manuscript contains only *Dravyakiraṇāvalī*.

The work is printed, with Vardhamāṇa's *Prakāśa*, ed. in part, BI., Calcutta, 1911-12; BenSS., Nos. 15, 50, 155, 156, 157, Benares, 1885–97.

7419.

1571. **किरणावलीप्रकाशः।** *Kiraṇāvalīprakāśa.*

(गुण) *(Guṇa)*

By Vardhamāna.

Substance, palm-leaf. 13½ × 2¼ inches. Folia 130. Lines, 5 on a page. Extent in ślokas, 2,250. Character, Bengali. Appearance, old and worm-eaten. Generally correct. Incomplete.

A commentary on Udayana's (*Guṇa*)-*Kiraṇāvalī*.

For the beginning of the work see L. 1080.

End :

उत्तरकालीनज्ञानेच्छाप्रयत्नजन्यं कार्यत्वात् कार्यत्वं एतद्घट-जनकज्ञानजन्यवृत्तिकार्यमात्रधर्मत्वादेतद्घटरूपवदिति संक्षेपः।

The work is printed, ed. in part, BI., Calcutta, 1911-12; Text, BenSS., Nos. 15, 50, 155, 156, 157, Benares, 1885–97.

See Hall, p. 65, No. VI; SBT., No. 45.

7420.

8455. किरणावलीप्रकाशविवृतिः ।

(द्रव्य)

Kiraṇāvalīprakāśavivṛti.

(Dravya)

By Rucidatta.

Substance, country-made paper. 12 × 5 inches. Folia, 37 of which foll. 4, 6 are missing. Lines, 12-13 on a page. Character, Nāgara of the 18th century. Appearance, worm-eaten and repaired. Incomplete.

These leaves contain a commentary on Vardhamāna's commentary on *Dravyakiraṇāvalī* of Udayanācārya, by Rucidatta, a pupil of Jayadeva.

It begins:

श्रीगणेशाय नमः ॥

गण्डाभोगविलोलषट्पदघटासंवारणव्याजतः

शुण्डादण्डविघट्टनेन परितो विघ्नं विनिघ्नन्निव ।

निर्गच्छन्मदवारिपिच्छिलतरे मार्गे मुहुः प्रस्खल-

न्नारब्धे मम जायतामिह करालम्बाय लम्बोदरः ॥

जयदेवगुरोः सम्यग् अधीत्य मतमद्भुतं ।

द्रव्यप्रकाशविवृतौ रुचिदत्तः प्रवर्त्तते ॥

विद्याविद्ययोरिति । . ननु विद्यैव या संध्येति व्याख्यानात् संध्यारजन्योरेव रूप्यत्वं न तु विद्याविद्ययोरिति चेत् अत्र विद्याविद्ययोरिति विपरिणामस्तेन संध्यारजन्योर्विद्याविद्यायां रूपणात् अर्थपर्यवसानमित्येके । etc. etc.

For the beginning of *Dravyakiraṇāvalī* see IO. No. 2061.

It ends :

लब्धान्येति। न च लब्धान्यत्वं लब्धान्योन्याभाववत्त्वमन्योन्याभावश्च कालेऽस्त्येवेति वाच्यं येन विशेषणताविशेषेण वर्त्तमानोन्योन्याभावो भेदव्यवहारं करोति तस्य तत्राभावात् अन्यथा घटः कालो नेतिवत् कालः कालो नेत्यपि धीः स्यादिति भावः। अत एवेति। तथा च यथा॥ प्रतियोगिसामाना[धिकरण्याभावादिति॥ समाप्तः]।

The bracketed portion is in a later hand.

The work is printed in part, ed. BI., 1911-12. The printed edition begins as मिलदिति as *Kiraṇāvalīprakāśa* begins as मिलन्मन्दाकिनी, etc.

See Hall, p. 65, No. VII.

7421.

1570. **गुणप्रकाशविवृतिः।** *Guṇaprakāśavivṛti.*

By Mathurānātha Tarkavāgīśa.

For the manuscript see L. 2124. It measures $16\frac{1}{4} \times 3$ inches. A new small hand begins at Fol. 24 and continues to the end, the beginning being in a larger and older hand.

It is a commentary on the Prakāśa commentary of Vardhamāna on Udayanācārya's *Guṇakiraṇāvalī*, by Mathurānātha Tarkavāgīśa.

7422.

1804. *Guṇaprakāśavivṛti.*

Substance, country-made paper. 17 × 4 inches. Folia, 20. Lines, 8 on a page. Extent in ślokas, 400. Character, Bengali. Appearance, tolerable. Incomplete.

A second copy.

Vaiśeṣikasūtra :

- Praśastapādabhāṣya.
- Udayanácārya's Kiraṇāvalī (Dravyakiraṇāvalī and Guṇakiraṇāvalī).
- प्रकाशः by Vardhamāna.
- गुणप्रकाशविवृतिः on the Guṇa section by Mathurānātha.

For *Guṇaprakāśa* see HPR. 93, Vol. I, and for the beginning of Mathurānātha's commentary, see Cs., Vol. III, 324.

End :

क्रियापूर्वकालोत्पन्नसंयोगमात्रस्यैव क्रियाजन्यसंयोगे प्रतिबन्धकत्वादुक्तस्थलेषु द्रव्यादेस्तादृशस्वजन्यसंयोगानुकूलविभागजनकत्वमेव नास्तीति यथाश्रुतेपि नातिप्रसङ्गसम्भावनापीत्याहुरिति संक्षेपः ॥

7423.

2489. *Guṇaprakāśavivṛti*

or

गुणप्रकाशरहस्यम् । *Guṇaprakāśarahasya.*

Substance, country-made yellow paper. 11¾ × 4½ inches. Folia, 56. Lines 11, 12 on a page. Extent in ślokas, 2,700. Character, Bengali. Appearance, fresh. Complete.

It is a commentary by Mathurānātha Tarkavāgīśa on the Prakāśa commentary of Vardhamāna on Udayanācārya's *Guṇakiraṇāvalī*.

Same as गुणप्रकाशविवृतिः। A third copy.
For the beginning of the work, see L. 2124.

End :

अथोत्तरदेशेति तदनन्तरं तन्तुनाशसमकालविरलस्योत्तरदेश-संयोग इत्यर्थः। आश्रयनाशेति तन्तुनाश इत्यर्थः।

Colophon :

इति गुणप्रकाशरहस्ये विभागग्रन्थः समाप्तः।

इति महामहोपाध्याय-श्रीमच्छ्रीरामतर्कालंकार-भट्टाचार्यात्मज-श्रीमथुरानाथतर्कवागीशविरचितं गुणप्रकाशरहस्यं समाप्तम्।

Mathurānātha's works are generally known as *Rahasya*, such as *Tattvacintāmaṇirahasya*, etc., and hence the present work is called the *Guṇaprakāśarahasya* which is otherwise named as *Guṇaprakāśavivṛti*.

7424.

1803. गुणप्रकाशदीधितिरहस्यम्।

Guṇaprakāśadīdhitirahasya.

By Mathurānātha.

Substance, country-made paper. 17×4 inches. Folia, 25. Lines, 8 on a page. Extent in ślokas, 500. Character, Bengali. Appearance, fresh.

A commentary by Mathurānātha Tarkavāgīśa on Raghunātha's Dīdhiti commentary on *Guṇakiraṇāvalī-prakāśa* by Vardhamāna, a commentary on the Guṇa section of Udayanācārya's *Kiraṇāvalī*.

Kiraṇāvalīprakāśadīdhiti (Guṇa) has been published in the Sarasvatībhavana Texts, No. 38, Benares.

Beginning :

कुञ्चिताधरपुटेन पूरयन् वंशिकां प्रचलदङ्गुलिपंक्तिः ।
मोहयत्यखिलवामलोचनाः पातु कोपि नवनीरदच्छविः ॥
श्रीमता मथुरानाथ-तर्कवागीशधीमता ।
गुणप्रकाशदीधितेर्भावो व्याख्यायते स्फुटम् ॥

यद्वा प्रतिबन्धकप्रधानीभुतद्रव्यतत्त्वेत्यादि प्रकाशपङ्क्तिकामवतारयति विनापीति ।

The present manuscript is incomplete. For the end, see Cs., Vol. III, 325. See HPR., Vol. I, 95.

Vaiśeṣikasūtra :

◎ : Praśastapādabhāṣya.

◎ : Dravyakiraṇāvalī, Guṇakiraṇāvalī, by Udayanācārya.

◎ : Prakāśa by Vardhamāna.

◎ : Dīdhiti by Raghunātha Śiromaṇi.

◎ : Rahasya by Mathurānātha Tarkavāgīśa.

Raghunātha Śiromaṇi's works are generally known as *Dīdhiti*, such as *Tattvacintāmaṇidīdhiti* and *Khaṇḍanakhaṇḍakhādya-Dīdhiti*.

See Hall, p. 67, No. XIII.

7425.

3407. *Guṇaprakāśadīdhitirahasya.*

Substance, country-made paper. 17 × 3¼ inches. Folia, 120. Lines, 7 on a page. Extent in ślokas, 5,300. Character, Bengali of the early 17th century. Appearance, discoloured and worn-out.

A second copy.

The 1st leaf has only the left-hand side left and the 2nd torn into two.

See our previous number.

This manuscript is also incomplete towards the end.

7426.

4152. **वर्धमानेन्दुः ।** *Vardhamānendu.*

By Padmanābha Miśra.

A commentary on the Dravyakiraṇāvalīprakāśa of Vardhamāna.

Substance, Kashmiri paper. 10 × 7 inches. Folia, 60. Lines, 18–20 on a page. Extent in ślokas, 1,500. Appearance, old, discoloured, and worm-eaten. Character, Kashmiri of the 15th century. Incomplete at the end.

Beginning :

बलभद्रकृताम्भोधेरुद्धृत्यातिप्रयत्नतः ।
वर्धमानेन्दुरधुना पद्मनाभेन तन्यते ॥
बलभद्रकृतग्रन्थयुक्तिकल्पद्रुमादमौ ।
बुद्धिसूच्यग्रसम्बन्धान्निर्यासस्तु मयाहृतः ॥
बलभद्रकृता टीका युक्तिकामगवी त्तमा ।
सवत्सा युक्तिदुग्धाय तद्वत्सोऽयं विभाव्यताम् ॥

मिलदिति । तां विधुसम्बन्धिनीं कलां नुमः स्तुमः ॥ किम्भूतां विश्वबीजस्य महादेवस्याङ्कुरज्ञानसमां अङ्कुरसाम्यमाह पुरद्विषः मूर्ध्नि स्थितां अन्यस्याप्यङ्कुरस्य बीजमस्तकस्थितत्वात् । मिलन्ती या मन्दाकिनी सैव मल्लीदाम यस्याः सा तां एतावता जनसान्निध्य-मङ्कुरसाम्यम् । यथा बीजमङ्कुरसहकृतं फलं करोति तथा भगवानपि यत्कलासहकृतो विश्वं निर्वर्त्तयति तं स्तुम इत्यपि

तत्त्वम् ॥ कर्तव्येति ।—कर्तव्यश्चासौ विघातश्च इत्यर्थः। न तु कर्तव्यो यो विघ्नः विरोधात् विघ्ने कर्तव्यताभावात् नापि कर्तव्ये यो विघ्नः विघ्नपदेनैव तत्प्राप्तेः। कर्तव्ये प्रतिबन्धकदुरितस्यैव विघ्नत्वात्। विद्येति। ननु विद्येव या पूर्वसन्ध्येत्यादिश्लोकार्थे विद्याविद्ययोरुपमानत्वं प्राप्यते तथा च प्रसिद्धयोस्तयोः कथमप्रसिद्धाभ्यामुपमेयाभ्यां निरूपणमिति चेत् निरूप्य निरूपणमुपमानं भावनिर्देशः।

See IO. No. 2073.

'Nyāyasūtraṭīkā, Nyāyanibandhaprakāśa-vyākhyā, incomplete at the end' is written on a slip attached to the MS.

Cf. Hall, p. 21, No. VI.

This is a commentary on Vardhamāna's *Kiraṇāvalīprakāśa* and not on *Nyāyanibandhaprakāśa* by Padmanābha Miśra.

7427.

545. गुणसारमञ्जरी or गुणरहस्यप्रकाशः।

Guṇasāramañjarī or *Guṇarahasyaprakāśa.*

By Mādhavadeva of Kāśī, son of Lakṣmīdeva, son of Mādhavadeva who lived at Dhārāsura on the Godāvarī.

For the MS. see L. 1453.

Rājendralāla says that the extent in ślokas is 756. But by a statement in the manuscript it is 3,050. By calculation, too, it comes to 3,050.

It is a commentary on *Guṇarahasya* which, again, is a commentary on *Guṇakiraṇāvalī* of Udayana.

The second verse in the work gives the name of his Guru :

लक्ष्मीशपाद[स]रसीरुहतत्परं च
वेदान्तवाक्यरचनाहितवैभवं च ।
सत्कर्मवृन्दकरणार्जितवेदनं च
श्रीलक्ष्मणाभिधगुरुं प्रणमामि नित्यम् ॥

7428.

2530. **न्यायकन्दली ।** *Nyāyakandalī.*

By Śrīdhara Bhaṭṭa with the text of Praśastapāda entitled Padārthadharmasaṃgraha.

Substance, Kashmiri paper. 6¾ × 11½ inches. Folia, 203. Lines, 27 on a page. Character, modern Kashmiri. Appearance, fresh. Complete.

Cf. L., Vol. VIII, 2589 and 2590, pp. 44–46.

Nyāyakandalī is printed, ed. VizSS., Lz., Benares, 1895; trans., G. Jhā.

Fortunately, the author of the *Nyāyakandalī* has given an account of himself thus:

आसीद्दक्षिणराढायां द्विजानां भूरिकर्मणाम् ।
भूरिसृष्टिरिति ग्रामो भूरिश्रेष्ठिजनाश्रयः ॥ etc.

Beginning:

अनादिनिधनं देवं जगत्कारणमीश्वरम् ।
प्रपद्ये सत्यसङ्कल्पं नित्यविज्ञानविग्रहम् ॥

End:

त्र्यधिकदशोत्तरनवशतशाकाब्दे न्यायकन्दली रचिता ।
श्रीपाण्डुदासयाचितभट्टश्रीश्रीधरेणेयम् ॥

Nyāyakandalī with the text ends in leaf 201A.

समाप्तोऽयं पदार्थप्रवेशन्यायकन्दलीटीका, कृतिस्तत्रभवतो भट्ट-
श्रीश्रीधरस्येति । शुभम् ।

There is at the end of the work a verse with its commentary which ends in leaf 202A.

The verse (201A):

चैतन्याच्छुरिते वपुष्यवगता लोकायतैरात्तता
बौद्धैरिन्द्रियवृत्तिषु प्रकटिता शून्ये च वैशेषिकैः ।
न्यायज्ञैश्च मता बहून् कतिपदे मीमांसकैः कल्पता
तानेतान् सकलानतीत्य कपिलोऽतीवाभिमानी मुनिः ॥

Commentary:

सांख्यानां जगत्कारणं प्रधानं पातञ्जलानां प्रधानेश्वरौ मीमांसकानां कर्मद्वारा जीवा नैयायिकानां परमाणवः वैशेषिक-वेदान्तिनामीश्वरः आरम्भवादः क्षणभङ्गपक्षः संहति(संघात)वादस्तु भदंतपक्षः सांख्यादिपक्षः परिणामवादो वेदान्तपक्षस्तु विवर्त-वादः। सांख्यपातञ्जलमीमांसकन्यायविशेषवादिवेदान्तिन आस्तिकाः वैभाषिकसौत्रान्तिकमाध्यमिकयोगाचार्यजैनचार्वाका नास्तिकाः। अयुतसिद्धानामिति अयुताः प्राप्ता मेलनं हि तयोर्भवति। यथा कुण्डवधिरयोस्तयोः परस्परं मेलनमेव भवति किन्तु तन्तुपटयोर्हि न मेलनं किन्तु तयोः प्राप्तिरेव। प्राप्तिश्च ऐक्यम्। न हि तन्तुपटयोः अन्योन्यं वस्तु द्वैतम् किन्तु तन्तव एव परिणामभेदेन पट इति निर्दिश्यन्ते। तथा प्राप्तिर्नित्यमिलनम् यथा पटशुक्लयोरिति अनयोरपि चायुतसिद्धत्वम् etc. etc.

After the commentary begins:

चातुराश्रम्यधर्मः by Kāṇvāyana.

Begins:

ॐ नमो ब्रह्मणे। (202A)

अथातश्चातुराश्रम्यधर्मं व्याख्यास्यामः। तद्यथा। ब्रह्मचारि-गृहस्थवानप्रस्थपरिव्राजका इति चत्वार आश्रमाः षोडशभेदा

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भवन्ति। तत्र ब्रह्मचारिणो नाम चतुर्विधा भवन्ति। गायत्रं ब्राह्मं प्राजापत्यं बृहदिति। धर्मोपनयनात् प्रभृति त्रिरात्रमक्षार-लवणाशी गायत्रीमधीते तत् प्रथमं गायत्रं नाम ॥ १ ॥

अष्टचत्वारिंशद्वर्षाणि ब्रह्मचर्यं चरन् प्रतिवेदं द्वादशवर्षं यावत् ग्रहणं वेदस्य एतद् ब्राह्मं नाम ॥ २ ॥

यः स्वदारनिरत ऋतुकालादिगामी सदा परदाराभिवर्जी(?) प्राजापत्यं नाम ॥ ३ ॥

अथ चतुर्विंशतिवर्षाणि गुरुकुलवासी ब्राह्मः अष्टचत्वारिंश-द्वर्षवासी प्राजापत्यः आप्रयाणाद् गुरोरपरित्यागी नैष्ठिको बृहदिति धर्मार्थविप्रयोगात् गुर्वपरित्यागात्तन्नैष्ठिकं बृहदिति ॥ ४ ॥ इति ब्रह्मचारी ॥

तत्र गृहस्था नाम चतुर्विधा भवन्ति। वार्त्तावृत्तयः शालीन-वृत्तयः यायावराश्घोरसन्नासिनश्चेति।

तत्र कृषिगोरक्षवाणिज्यमगर्हितमुपभुञ्जानाः शतसंवत्सराभिः क्रियाभिर्जित आत्मानं प्रार्थयन्त्येतद् वार्त्तावृत्तयो नाम ॥ १ ॥

यजन्तो याजयन्तोऽधीयन्तोऽध्यापयन्तो ददतः प्रतिगृह्णन्तः शतसंवत्सराभिः क्रियाभिर्यजन्तः आत्मानं प्रार्थयन्त एतच्छालीन-वृत्तयो नाम ॥ २ ॥

यजमानान् याजयन्तः अधीयानानध्यापयन्तो ददतो न प्रतिगृह्णन्तः शतसंवत्सराभिः क्रियाभिर्यजन्तः आत्मानं प्रार्थयन्ते तद् यायावरं नाम ॥ ३ ॥

उद्धृतपरिपूरिताभिरद्भिः कार्यं कुर्वाणा प्रतिदिवसमा+शों-छवृत्तिमुपभुंजानाश्घोरसन्नासिनो नाम ॥ ४ ॥ इति गृहस्थाः ॥

वानप्रस्था नाम चतुर्विधा भवन्ति वैखानसाः औडम्बरा वालखिल्याः फेनपाश्चेति।

अकृष्टपच्याभिरोषधिभिर्ग्रामबहिष्कृताभिरग्निपरिचरणं कृत्वा पञ्च महायज्ञक्रिया निर्वर्तयन्त आत्मानं प्रार्थयन्त्येतत् प्रथमं वैखानसं नाम ॥ १ ॥

प्रातरुत्थाय यां दिशमभिक्रम्य प्रेक्षन्ते तत आहृत्य इङ्गुदबदर-नीवारश्यामाकादिभिरग्निपरिचरणं कृत्वा पञ्च महायज्ञक्रिया निर्वर्तयन्त आत्मानं प्रार्थयन्त्येतत् औडम्बरं नाम ॥ २ ॥

जटाधराश्चीरचर्मवल्कलसंवृत्ताः कार्त्तिक्यां पौर्णमास्यां पुष्पं फलयुक्तमुत्सृजन्तः शेषान् अष्टौ मासान् वृत्त्युपार्ज्जनमग्निपरिचरणं कृत्वा पञ्च महायज्ञक्रिया निर्वर्तयन्त आत्मानं प्रार्थयन्त्येतद् बालखिल्यं नाम ॥ ३ ॥

उद्दण्डका उन्मज्जका शीर्णपर्णफलभोजिनो यत्र तत्र वसन्तः अग्निपरिचरणं कृत्वा पञ्च महायज्ञक्रिया निर्वर्तयन्त आत्मानं प्रार्थयन्त्येतत् फेणपा नाम ।

परिव्राजकाश्चतुर्विधा भवन्ति। कुटीचरा बहूदका हंसाः परमहंसाश्चेति ।

जनककात्यायनयाज्ञवल्क्याङ्गिरितहारीतमाण्डव्यजैमिनि-प्रभृतयः स्वपुत्रगृहेषु भैक्षचर्यं चरन्तः आत्मानं प्रार्थयन्त्येतत् प्रथमं कुटीचरा नाम ॥ १ ॥

त्रिदण्डकमण्डलुशिक्यपवित्रपादुकासनशिखायज्ञोपवीतकाषाय-वेशधारिणः साधुवृत्तेषु ब्राह्मणगृहेषु भैक्ष्याहारं चरन्तः आत्मानं प्रार्थयन्त्येतत् बहूदका नाम ॥ २ ॥

शिखावर्जिता यज्ञोपवीतधारिणः तुण्डमुण्डवपनं कृत्वा शिक्य-कमण्डलुदण्डहस्ता ग्रामे एकरात्रवासिनो नगरतीर्थावसथेषु पञ्चरात्रवासिनो गोमूत्रगोमयाहारा एकरात्रत्रिरात्रपक्षमासो-पवासिनः कृच्छ्रातिकृच्छ्रचान्द्रायणसान्तपनादिव्रतं चरन्तः आत्मानं प्रार्थयन्त्येतत् हंसा नाम ॥ ३ ॥

एकदण्डधरा मुण्डनकन्थाकौपीनवाससः व्यक्तलिङ्गिनो व्यक्ताचारा अनुन्मत्ता उन्मत्तवदाचरन्तस्त्रिदण्डकमण्डलुशिक्यभैक्ष्यजलपवित्र-पात्रपादुकासनयज्ञोपवीतत्यागिनः शून्यागारदेवतागृहवासिनः तेषां न धर्मो नाधर्मो न सत्यं नासत्यं सर्वसहा सर्वमखा समलोष्टाश्म-काञ्चना यथोपपन्नमाहारा चातुर्वर्ण्योऽपि भैक्षचर्यं चरन्त आत्मानं प्रार्थयन्त्येतत् परमहंसा नाम ॥ ४ ॥

यतीनां प्रशमो धर्मो नियमो वनचारिणाम् ।
दानमेव गृहस्थानां शुश्रूषा ब्रह्मचारिणाम् ॥

इति श्रीकाण्वायनकृतश्चातुराश्रम्यधर्मः समाप्तः । शुभम् ॥

7429.

824. **वैशेषिकसूत्रोपस्कारः ।** *Vaiśeṣikasūtropaskāra.*

By Śaṅkara Miśra.

For the manuscript see L. 1606. The MS. is complete in 111 leaves of which ten (from 31 to 40) are missing.

Printed, ed. Jayanārāyaṇa Tarkapañcānana and Nandakumāra Nyāyacuñcu, along with a commentary entitled Vivṛti by Jayanārāyaṇa Tarkapañcānana himself, BI., Calcutta, 1861; trans. (English) by Nandalal Sinha, Allahabad, 1911; (Bengali) by Pañcānana Tarkaratna, Calcutta, with his own gloss *Pariṣkāra.*

Śaṅkara Miśra flourished about the end of the 15th century in Mithilā.

A palm-leaf manuscript of *Nyāyavārttikatātparya-ṭīkā,* copied at his *Caupāḍī* or college in Sarṣapagrāma in Śk. 1410, is described in the catalogue of palm-leaf and other manuscripts of the Durbar Library of Nepal (by MM. H. P. Śāstrī), in page 49, which gives his date as

1488 A.D. His father was Bhavanātha and mother Bhavānī. At his father's instance he wrote a commentary on the first three sūtras of Gotama. He wrote also *Gaurī-Digambaraprahasanam.* (See HR. Notices, Vol. III.)

See Hall, p. 68, No. XVIII; IO., p. 661, Nos. 2057-58.

Beginning :

ऊर्ध्वबद्धजटाजूटक्रोडक्रीडत्सुरापगम् ।
नमामि यामिनीकान्तकान्तभालस्थलं हरम् ॥ १ ॥
याभ्यां वैशेषिके तन्त्रे सम्यग्व्युत्पादितोऽस्म्यहम् ।
कणादभवनाथाभ्यां ताभ्यां मम नमः सदा ॥ २ ॥
सूत्रमात्रावलम्बेन निरालम्बेऽपि गच्छतः ।
खे खेलवन्ममाप्यत्र साहसं सिद्धिमेष्यति ॥ ३ ॥

तापत्रयपराहता विवेकिनस्तापत्रयनिवृत्तिनिदानमनुसन्दधाना नानाश्रुतिस्मृतीतिहासपुराणेष्वात्मतत्त्वसाक्षात्कारमेव तदुपायमाकलयाम्बभूवुः ।...... लक्षणतः स्वरूपतश्च धर्ममेव प्रथममुपदिशामि, अनन्तरं षडपि पदार्थानुद्देशलक्षणपरीक्षाभिरुपदेक्ष्यामीति हृदि निधाय तेषामवधानाय प्रतिजानीते अथेति ।

End :

तथा च तादृश एव वेदे वक्ता, यः स्वर्गापूर्वादिविषयकसाक्षात्कारवान्, तादृशश्च नेश्वरान्य इति सुष्ठु ।

अकृत भवानीतनयो भवनाथसुतो भवार्चने निरतः ।
एतं कणादसूत्रोपस्कारं शङ्करः श्रीमान् ॥
श्लाघास्पदं यद्यपि नेतरेषामियं कृतिः स्यादुपहासयोग्या ।
तथापि शिष्यैर्गुरुगौरवेण परःसहस्रैः समुपासनीया ॥

7430.

8883. *Vaiśeṣikasūtropaskāra.*

Substance, country-made paper. 9½ × 4 inches. Folia, 42. Lines, 8, 9 on a page. Character, Nāgara of the 19th century. Appearance, old and discoloured. Incomplete.

A second copy.

Adhy. I ends in 27B, II breaks off abruptly.

This is a running commentary on the *Vaiśeṣikasūtra*, see L., Vol. IV, p. 170, No. 1606.

7431.

5057. द्रव्यभाष्यटीका or सूक्तिः ।

Dravyabhāṣyaṭīkā or *Sūkti.*

By Jagadīśa Bhaṭṭācārya.

Substance, country-made paper. 13¾ × 3½ inches. Folia, 15. Lines, 6–8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete at the end.

The commentary is on the Dravya section only of the *Praśastapādabhāṣya.*

Cf. L., Vol. VII, p. 241, No. 2485.

Jagadīśa Bhaṭṭācārya Tarkālaṅkāra, the famous author of the *Śabdaśaktiprakāśikā* and the *Jāgadīśī* ṭīkā on the *Tattvacintāmaṇi* commented on the Dravya section only of the *Padārthadharmasaṃgraha*, leaving other sections uncommented.

The work is printed, ed. MM. Kālīpada Tarkācārya with his own gloss called the *Sūktidīpikā* and Bengali translation, SS., Calcutta; and ChSS., Benares with Padmanābha's *Setu* and Vyomaśivācārya's *Vyomavatī.*

Cf. Hall, p. 65, No. IV.

7432.

4737. कणादसूत्रवृत्तिः । *Kaṇādasūtravṛtti.*

Substance, palm-leaf. 12 × 2½ inches. Folia, 20 by counting as the leaf-marks are lost. Lines, 5 on a page. Character, Newari of the 14th century. Appearance, old and damaged. Incomplete.

A fragment.

The 6th leaf contains the beginning of a chapter, as it were, although it is included in the Guṇa section.

ॐ नमः शिवाय ।

तदेवं बुद्धिं व्याख्याय क्रमप्राप्तं सुखं ह्येयत्वौपयिकदुःखाविनाभूतत्व-प्रतिपादनार्थं दुःखेन सह व्याख्येयं। तत् केचित् + + + + यत् पञ्चापि भूतानि तद्गुणाश्च सुखदुःखात्मकानीति तन्निराकरणार्थ-माह आत्मसमवायः सुखदुःखयोः पञ्चभ्योऽर्थान्तरत्वहेतुस्तदाश्रयेभ्यश्च गुणेभ्यः ॥

The last leaf, which contains the end of the 10th chapter, ends thus:—

दुर्वाग + + + + दुर्जनवचोवह्यानलेनाहताः
श्रीमद्भोतननिर्मिता रसयुतास्ता भारतीवल्लयः ।
येन प्रौढ़विकल्प + + + लिलैरुज्जीविताः सन्ततम् ।
श्रीयादङ्कतकीर्त्तिरुज्ज्वलगुणाः श्रीमानसौ मे गुरुः ॥
तत्प्रसाद + + वाप्तं मयैतत् किञ्चिदीरितम् ।
पाषण्ड + + + + + खण्डनाह्रतकौतुकात् ॥

Colophon :

श्रीकणादसूत्रवृत्तौ दशमाध्यायः समाप्तः ॥
दृष्ट्वा जन्मकृतं पापं पीत्वा जन्मशतस्य च ।
अवगाह्य सहस्रस्य कलौ हरति जाह्नवी ॥

The author cannot be ascertained from this incomplete manuscript.

7433.

4772. **कणादसूत्रवृत्तिः ।** *Kaṇādasūtravṛtti.*

Substance, palm-leaf 12 × 2¼ inches. Folia, 1 to 89 of which the following leaves are missing: 26, 27, 31, 36, 60, 61, 71, 72, 87, 88. The last leaf has lost its leaf-mark. There are seven more leaves also without leaf-marks. Character, Maithili of the 12th century. Appearance, very much damaged, specially the last leaf which has lost much of both the ends and also several letters in the middle, with the result that we do not see the colophon giving the name of the work in full.

इति कण + + + + + + त्तौ नवमोऽध्यायः ।

It may or may not be a chapter on the same as above.

But on comparison with the text of the *Vaiśeṣika-sūtra* it turns out to be a direct commentary on the 9th chapter of the *Sūtra*.

Beginning :

ॐ नमो भगवते वासुदेवाय ।

इदानीं न्यायः प्रवर्तनीयः । तत्र च प्रयोजनानुसन्धाना + + + + + + + + + + + + द्वितीये तु न धर्मिणमन्तरेण धर्मः सम्भवति इति तदपि तस्य सत्त्वमायातमिति कथं न सत्-कार्यवादापत्तिः किञ्च कारणं किं कार्यं समुत्पादयति किंवा सम्बन्धं । आद्ये सत्कार्यवादाभ्युपगमः + + + + + + + + + + + + + + + + +

"क्रियागुणव्यपदेशाभावात् प्रागसत्" कार्यमिति शेषः ।

7434.

4020. वैशेषिकभाष्यम् । *Vaiśeṣikabhāṣya.*

By Candrakānta Tarkālaṃkāra.

Substance, machine-made modern paper. 13½ × 4½ inches. Folia, 375. Lines, 5 on a page. Character, Nāgara in a very modern hand. Appearance, fresh. Complete.

The manuscript contains the *Sūtra* also.

Published by the author himself, Calcutta, 1887.

Beginning :

ॐ नमो धर्माय ।

सर्वे वै प्राणभृतां व्यवहाराः प्रयोजनाश्रयाः । नान्तरेण प्रयोजनं प्रवृत्तिनिवृत्ती । पश्वादयोऽप्यभिसन्धाय प्रयोजनं प्रवर्त्तन्ते निवर्त्तन्ते च । विवेकिनान्तु प्राणभृद्भेदानधिकृत्य शास्त्रप्रवृत्तिः ।

End :

प्रमाणगम्यस्यार्थस्य वचनं कथमप्रमाणं स्यादिति । अथापि खलु तेषां द्रव्यादीनां तत्त्वार्थानां वचनात् प्रामाण्यमाम्नायस्य । प्रमाणगम्यो हि तत्त्वार्थ इति । त इमे द्रव्यादयः पदार्था उद्दिष्टा लक्षिताः परीक्षिताश्चेति ।

B. Other independent treatises (syncretism).

7435.

1256. सप्तपदार्थी । *Saptapadārthī.*

By Śivāditya Miśra.

Substance, country-made paper. 8¼ × 3¼ inches. Folia, 14. Lines, 6 on a page. Extent in ślokas, 168. Character, Nāgara. Date, Saṃvat 1620. Appearance, old. Prose. Generally correct. Complete.

Post-colophon :

शुभमस्तु संवत् १९२० समये कार्त्तिकवदि ३ रवौ गढ़ागढ़-नगरे राज्यमानवीरसौंह्लिलिखितं कायस्थ-गौडान्वय-देवादासेन ॥ श्रीराम ॥

After this there is a line more in a later scibbling hand.

See Hall, p. 74, No. XLII ; L. II, p. 281, No. 875 ; IO., p. 669, No. 2086.

Beginning :

हेतवे जगतामेव संसारार्णवसेतवे ।
प्रभवे सर्वविद्यानां शम्भवे गुरवे नमः ॥

प्रमितिविषयाः पदार्थाः। ते च द्रव्यगुणकर्मसामान्यविशेष-समवायाभावाख्याः सप्तैव ।

End :

सकलमूर्त्तसंयोगित्वं विभुत्वम् । विद्यमानयोः सम्बन्धो युत-सिद्धिः । अविद्यमानयोराधाराधेययोः सम्बन्धोऽयुतसिद्धिः । साधनश्रेयोऽभिधायकं शास्त्रमिति ।

सप्तद्वीपा धरा यावद् यावत् सप्त धराधराः ।
तावत् सप्तपदार्थीयमस्तु वस्तुप्रकाशिनी ॥

Colophon :

इति श्रीशिवादित्यविरचिता सप्तपदार्थी समाप्ता ।

Śivāditya's *Saptapadārthī* marks a new epoch in the history of Indian philosophical literature. It is the earliest work that we have for the authority of the joint school of Nyāya and Vaiśeṣika. It has, for the first time, hit upon the conception of negation and added *abhāva* or non-entity as the seventh category, in the list of categories,

originally enumerated by Kaṇāda to be six in number. Of course, the necessity of *abhāva* (*VS*. V. 2. 19) had been recognized by Kaṇāda and his commentators, but until the time of Śivāditya it did not receive any independent treatment as a category. Śivāditya is perhaps the first man to recognize seven categories and thus his treatise is aptly named *Saptapadārthī*, a book dealing with seven categories, to mark it out from other treatises dealing with six positive (*bhāva*) categories of the Vaiśeṣika.

Śivāditya's *Saptapadārthī* follows the *Vaiśeṣikasūtra* in the treatment of categories and the arrangement of subjects introducing the substance of the Nyāya system of logical interest. The category of *abhāva* and the sub-divisions of the quality of cognition (*buddhi*) are, of course, new. The work proceeds with the enumeration of the seven categories, their subdivisions and definitions explaining in detail, in simple style, the purpose of the enumeration and the nature of the Highest Bliss constituting the end of all those seven categories.

The book is printed, ed. A. Winter, Leipzig, 1893; trans. ZDMG. LIII. 328ff, translated into English by D. Gurumūrti, Madras and N. Vedāntatīrtha, *Calcutta Sanskrit Series*, No. VIII, Introduction, 1934.

7436.

1761. *Saptapadārthī.*

Substance, country-made paper. 10 × 4¼ inches. Folia, 9. Lines, 9 on a page. Character, Nāgara of the Marwari Jaina type of the 18th century. Appearance, old. Complete.

A second copy.

Post-colophon :

प्रीतिरङ्गमुनिनालेखि श्रीकृष्णदुर्गे ।

Colophon :

इति श्रीमच्छिवाचार्य-श्रीशिवादित्यमिश्रविरचितेयं सप्तपदार्थी समाप्ता ॥

7437.

8877. *Saptapadārthī.*

Substance, country-made paper. 9 × 4 inches. Folia, 15. Lines, 6 on a page. Character, Nāgara of the 17th century. Appearance, badly damaged. Incomplete.

A third copy.

7438.

10507. *Saptapadārthī.*

Substance, country-made paper. 10 × 4½ inches. Folia, 9. Lines, 9–11 on a page. Character, Nāgara. Date, Saṃvat 1704. Appearance, discoloured. Complete.

A fourth copy.

Colophon :

इति श्रीशिवादित्यमिश्रविरचितेयं सप्तपदार्थी समाप्ता ॥

Post-colophon :

ॐ श्रीमद्विश्वेश्वरचरणकमलेभ्यो नमः ॥ etc. etc.

संवत् १७०४ वर्षे कार्त्तिकवदि तृतीया बुद्धे अद्येह वाराणसिवास्तव्यं मोढज्ञाति आया + चौ दामोदर आ० देवाकर आ० धनेश्वरगंगाधरस्येदं पुस्तक अयाची देवाकरेण लिखित शुभं भवतु शुभमस्तु ॥ etc.

7439.

1087. मितभाषिणी । *Mitabhāṣiṇī.*

By Mādhava Sarasvatī.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 46. Lines, 14 on a page. Extent in ślokas, 1,400. Character, Nāgara. Date, Samvat 1565. Appearance, old. Prose. Generally correct. Complete.

The *Mitabhāṣiṇī* is a commentary on the *Saptapadārthī*, by Mādhava Sarasvatī of Gorāṣṭra.

The present manuscript contains both the text of the *Saptapadārthī* and the commentary. It was written at Ahmedabad.

Post-colophon :

संवत् १५६५ वर्षे श्रावणशुदि शुक्ले आद्येह्नि हिम्मदावादे रैक्यान्वये पण्डितविश्वनाथेन हरिव्यासेन लिखितं श्रीः ।

मार्गातिगान् वीक्ष्य धनादिनाथान्
त्याज्यो न मार्गो कृतिभिः कदाचित् ।
आमुक्तमुक्ताः कुलटाः समीक्ष्य
किमार्यनार्योऽपि तथा भवन्ति ॥

इत्यादि ।

See Hall, p. 75 ; L. 2702 ; IO., p. 669.

Beginning :

वेदान्तविज्ञानसुनिश्चितार्थैर्योगीश्वरैर्ध्येयमजं विशुद्धम् ।
उमाऽनुमाभ्यामभिगम्यमानं वन्दे महेशं सदनुग्रहेशम् ॥
विघ्नेशादीन् नमस्कृत्य माधवाख्यसरस्वती ।
शिवादित्यकृतेष्टीकां करोति मितभाषिणीम् ॥

विशिष्टशिष्टाचारानुमितश्रुतिबोधितकर्तव्यताकं कर्तव्यविघ्नविघातकं परमेश्वरनमस्काररूपं मङ्गलमाचरन् अर्थाद्विषयप्रयोजने दर्शयति। हेतवे इति।

End :

ग्रन्थस्य नामधेयं कुर्वन् ग्रन्थमाशास्ते। सप्तेति। जम्बुप्लक्षकुशक्रौञ्चशाकशाल्मलिपुष्करा इति सप्त द्वीपा यस्यां सा तथा, धरा पृथ्वी यावत् वर्तते, यावच्च सप्त धराधराः कुलपर्वता महेन्द्रमलयादयः[1] तावत् कालम् आचन्द्रार्कमिति यावत्, इयं सप्तपदार्थी वस्तूनां पदार्थानां प्रकाशिका अस्तु। आशंसायां लोट्।

For the remaining portion see our No. 8882.

The work is printed together with the text, ed. Rāmaśāstrī Tailaṅga, VizSS., Benares, 1893; *Calcutta Sanskrit Series*, No. VIII, 1934.

7440.

1593. *Mitabhāṣiṇī.*

Substance, country-made yellow paper. 11½ × 4½ inches. Folia, 25. Lines, 15, 16 on a page. Extent in ślokas, 1,400. Character, Devanāgara. Date, Saṃvat 1705. Appearance, old. Generally correct. Complete.

A second copy.

For the commentary see L. 2702. The present manuscript contains the text also.

Post-colophon Statement :

संवत् १७०५ माह वदि ४ शनिवारे लिखितेयं मिश्रभगवन्तेन श्रीरामप्रसादात्। श्रीरामाय नमः।

[1] After this some MSS. read :

महेन्द्रो मलयः सह्यो हिमवान् पारियात्रिकः।
गन्धमादनमुदयश्च सप्तैते कुलपर्वताः॥

7441.

8882. *Mitabhāṣiṇī.*

Substance, country-made paper. 10½ × 4½ inches. Character, Nāgara of the 17th century. Appearance, old and discoloured.

A third copy.

Two batches of leaves :

(I) Incomplete towards the end (up to यतीन्द्रेण कृ-). Leaves from 1 to 41.

(II) Incomplete. Leaves from 18 to the end in leaf 58. Dated Śaka 1540.

End :

गोराष्ट्रदेशोऽखिलराष्ट्रवर्यः सदाकरो दक्षिणभूति(?)निष्ठः ।
विराजते सह्यगिरीन्द्रसानौ यत्रास्ति गोकर्णमहाबलेश(ः) ॥
तद्देशजन्मा यतिरेकदण्डी सरस्वतीमस्तकमाधवाख्यः ।
सोयं शिवादित्यकृतेरकारीत् टीकामिमां बालसुखप्रवृद्धै ॥
माधवाख्ययतीन्द्रेण कृष्णातीरनिवासिना ।
कृता सप्तपदार्थ्यास्तु टीकेयं मितभाषिणी ॥

Last Colophon :

इति श्रीपरिव्राजकाचार्यवर्यमाधवसरस्वत्यां विरचिता सप्तपदार्थीटीका मितभाषिणी समाप्ता ।

Post-colophon :

संख्या १३०० शके १५४० कालयुक्त संवत्सरे श्रावणशुद्धि त्रयोदशौ १३ शनौ तद्दिने [लिखितं विष्णुदेवस्य] । in a later hand.

(I) begins thus :

वेदान्तविज्ञानसुनिश्चितार्थैर्योगीश्वरैर्ध्येयमजं विशुद्धं ।
उमानुमाभ्यामधिगम्यमानं वन्दे महेशं सदनुग्रहेशं ॥ १

विघ्नेशादीन् नमस्कृत्य माधवाख्यसरस्वती ।
शिवादित्यकृतेष्टीकां करोति मितभाषिणीं ॥ २

See L., Vol. VII, p. 156, No. 2702. Rājendra Lāla reads शिलादित्य.

In the second śloka at the beginning some MSS. and the printed editions read शिवादित्यकृते टीकां, etc. and in the first śloka at the end some MSS. and the printed editions read सौराष्ट्र instead of गौराष्ट्र. See in this connection IO., p. 669, f.n., and compare *Sarvadarśanakaumudī*, ed. TSS., of the same author.

7442.

1784. **पदार्थचन्द्रिका ।** *Padārthacandrikā.*

By Śeṣānanta.

Substance, country-made paper. 9×2¾ inches. Folia, 55. Lines, 8 on a page. Extent in ślokas, 1,150. Character, Nāgara. Appearance, old. Complete.

Last Colophon :

इति श्रीमदशेषविद्यापारगजगद्गुरुश्रीशेषानन्तविरचिता पदार्थ-
चन्द्रिका समाप्ता ।

This is a commentary on Śivāditya's *Saptapadārthī*. See IO. No. 2089. It quotes (fol. 1) from Mādhava's *Dhātuvṛtti*.

This manuscript contains both the text and the commentary.

The work is printed together with the text, ed. V. S. Ghate, BSS.; *Calcutta Sanskrit Series*, No. VIII, with another commentary *Balabhadrasandarbha*.

Beginning :

कर्णोत्तंसितशेषशेषफणभृत्पुच्छच्छटापीडनोन्-
मौलच्चन्द्रकलामृतोर्मिकणिकास्वादेन मेदस्विना ।
मन्दस्पन्दविभिन्नबन्धमुरगाकल्पेन भीतिस्पृशः
स्पृष्टायाः सदृशो विलोक्य वदनं हृष्यन् हरः पातु नः ॥
अव्यादव्याजसौभाग्यपदसङ्केतमन्दिरम् ।
महो महोदयद्वारं नवाम्बुदविडम्बिनः ॥

चिकीर्षितकर्मसमाप्तिप्रतिबन्धकदुरितनिवृत्त्यर्थं कृतमिष्टदेवतानतिस्तुतिरूपं मङ्गलं गुणप्रधानभावेन शिष्यशिक्षायै निबध्नाति हेतव इत्यादिना ।

End :

स्वग्रन्थस्य प्रचयमाशास्ते—सप्तद्वीपेति । यद्यप्यष्टौ धराधरा इति प्रसिद्धिस्तथापि नाधिकतद्व्यावृत्तिर्विवक्षिता किन्त्वष्टान्तर्गतसप्तावस्थानकाले ग्रन्थप्रचयाविच्छेदः । सप्तपदं तु प्रासानुरोधेन । सप्तपदार्थीति । ग्रन्थस्य सप्तपदार्थीभिन्नत्वेऽपि प्रतिपाद्यप्रतिपादकाभेदविवक्षया तद्व्यपदेश इति सकलमविकलङ्कम् ।

गुरुशार्ङ्गधरेण बोधबीजं यदनन्ते निदधे बुधास्तदीयम् ।
इममङ्कुरमादरः फले चेन्न विमृद्नीत पदार्थचन्द्रिकाख्यम् ॥

इति ।

7443.

2938. **न्यायलीलावती ।** *Nyāyalīlāvatī.*

By Vallabha Nyāyācārya.

Substance, country-made paper. $10\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 113. Lines, 8 on a page. Extent in ślokas, 2,400. Character, Nāgara of the 18th century. Appearance, discoloured and mouse-eaten. Incomplete.

See IO. No. 2077, L. 1075 and W., p. 205.

The manuscript ends towards the end (up to सुखा—) of the *Buddhi* section under the Guṇa category.

The work is printed, ed. Mangesh Ramakrishna Telang, Nirṇaya Sāgara Press, Bombay, 1915; ChSS. Nos. 355, 377, 379, 387, 400, 407, 409, 412, 422, Benares, 1927–1934.

Beginning :

नाथः सृजत्यवति यो जगदेकपुत्रः
प्रीत्या ततः परमनिर्वृतिमादधाति ।
तस्मै नमः सहजदीर्घकृपानुबन्ध-
सम्बन्धितत्त्वतनवे पुरुषोत्तमाय ॥ १ ॥
द्रव्यं नाकुलमुज्ज्वलो गुणगणः कर्माधिकं श्लाघ्यते
जातिर्विश्रुतिमागता न च पुनः श्लाघ्या विशेषस्थितिः ।
सम्बन्धः सहजो गुणादिभिरयं यत्रास्तु सत्प्रीतये
सान्वीक्षानयवेशकर्मकुशला श्रीन्यायलीलावती ॥ २ ॥

षडेव पदार्था इति नियमव्यवच्छेद्यं प्रतीतं न वा । अप्रतीतं चेत् कथं निषेधः । प्रतीतं चेत् सप्तैव ।

7444.

1045. **न्यायलीलावतीप्रकाशः ।** *Nyāyalīlāvatīprakāśa.*

By Mahāmahopādhyāya Vardhamāna, son of Gaṅgeśopādhyāya.

Substance, country-made paper. 10 × 4½ inches. Folia, 191. Lines, 8–10 on a page. Extent in ślokas, 4,080. Character, Nāgara. Appearance, old. Incomplete.

A commentary on *Nyāyalīlāvatī* of Vallabhācarya by Vardhamāna Upādhyāya.

For description see L. 1200.

The MS. contains two different scripts with different paginations (150+41) and ends to the chapter on Dravya.

The work is printed, ed. ChSS., Benares, 1927–1934.

Beginning :

एकत्र शूलमपरत्र विसप्रसून-
मन्यत्र कृत्तिरितरत्र च पीतवासः ।
तत् पातु वर्ष्म शशलक्ष्मकलाकिरीट-
निष्पिष्टकैटभहृदोर्मम वाञ्छितानि ॥ १ ॥

न्यायाम्भोजपतङ्गाय मीमांसापारदृश्वने ।
गङ्गेश्वराय गुरवे पित्रेऽत्र भवते नमः ॥ २ ॥

विशिष्टशिष्टाचारानुमितकर्तव्यताकं विघ्नविघातकं मङ्गलं नमस्कारं निबध्नाति—नाथ इति ।

7445.

6597. न्यायलीलावतीप्रकाशविस्तारिका ।

Nyāyalīlāvatīprakāśavistārikā.

Being a commentary on Vardhamāna's Nyāyalīlāvatīprakāśa.

By Raghunātha Śiromaṇi.

Substance, unseasoned palm-leaf. 14 × 1¼ inches. Folia, 65 of which 21–24 are missing. Lines, 4 on a page. Character, Bengali in a beautifully small hand. Date, Śaka 1561. Appearance, in a good state of preservation.

Last Colophon :

इति महामहोपाध्यायश्रीमत्तार्किकशिरोमणिभट्टाचार्य-विरचिता लीलावतीप्रकाशविस्तारिका समाप्ता ।

Post-colophon :

श्रीश्रीकृष्णा शरणं ।

[श्रीजगन्नाथशर्मणः पुस्तकमिदम्] ink blurred over.

शशधररसवाणक्ष्मामिते शाकवर्षे

तुहिनकिरणवारे पौषमासे नवम्यां

विबुधसदसि लीलावत्युपायस्य टीकां

व्यलिखदमलबुद्धिः श्रीजगन्नाथशर्मा ॥

शुभमस्तु शकाब्दाः १५६१ ।

हे नारायण हे पुरुषोत्तम हे वामन कंसारे ।

उद्धर मामसुरेशविनाशन पतितं हतसंसारे ॥

Then in a later hand :

श्रीकाशीरामशर्मणः पुस्तकमिदं ॥

See L. 1997. This should better be called *Dīdhiti*, as all the commentaries by Raghunātha go by that name.

7446.

1268. न्यायलीलावतीप्रकाशदीधितिः ।

Nyāyalīlāvatīprakāśadīdhiti.

By Raghunātha Śiromaṇi.

Substance, country-made paper. 9¼ × 4 inches. Folia, 63. Lines, 8 on a page. Character, Nāgara. Appearance, old, dilapidated and mouse-eaten. Incomplete at the end.

Nyāyalīlāvatī is by Vallabha Nyāyācārya. It has a commentary named *Prakāśa* by Vardhamāna. This is a sub-commentary on that by Raghunātha Śiromaṇi.

This is the same as above. A second copy.

For the MS. see L. 1997 ; IO. No. 2083.

7447.

1082. **लीलावतीटिप्पनी ।** *Līlāvatīṭippanī.*

By Raghunātha Śiromaṇi.

Substance, country-made paper. 12×5 inches. Folia, 48. Lines, 13–15 on a page. Extent in ślokas, 1,222. Character, Nāgara. Date, Saṃvat 1655. Appearance, old. The first two leaves, 9 and 10 are missing.

Notes on Vallabha Nyāyācārya's *Līlāvatī* and its commentary *Līlāvatīprakāśa* of Vardhamāna Upādhyāya. The complete title is *Nyāyalīlāvatīprakāśadīdhiti*, the same as above, a third copy.

See Hall's *Index*, p. 72; Rāj. Mitra's *Notices* No. 1076 and No. 1997.

Post-colophon Statement :

संवत् १६५५ समये वैशाखवदि २ भगौ । श्रीगोपालाय नमः ॥ etc.

7448.

1807. **न्यायलीलावतीप्रकाशदीधितिरहस्यम्**

contracted into

लीलावतीदीधितिरहस्यम् । *Līlāvatīdīdhitirahasya.*

By Mathurānātha Tarkavāgīśa.

Substance, country-made paper. 17½×4 inches. Folia, 19. Lines, 8 on a page. Extent in ślokas, 900. Character, Bengali. Appearance, old, faded and worn-out. Fragmentary.

T. Nyāyalīlāvatī by Vallabhācārya.

: Prakāśa by Vardhamāna.

: Dīdhiti by Śiromaṇi, who comments on the text also.

: Rahasya by Mathurānātha Tarkavāgīśa.

See our number 787.

Ends abruptly :

ननु समवैति इत्यध्याहारमन्तरेणापि जातिमत्येव सत्त्वेत्यादौ शाब्दबोधस्य सर्वानुभवसिद्धत्वात् किञ्च घटत्वगगनान्यतरं जातिमत्येवेत्यादौ समवैतीत्यध्याहारेपि न निस्तारः। इति श्रीदुर्गा शरणम्।

7449.

787. *Līlāvatīdīdhitirahasya.*

Substance, country-made paper. 14 × 3 inches. Folia, 31. Lines, 7 on a page. Extent in ślokas, 868. Character, Bengali. Appearance, old. Incomplete at the end.

A commentary on the Dīdhiti comm. on Vardhamāna's *Prakāśa* on *Līlāvatī* by Raghunātha Śiromaṇi.

Same as above, a second copy.

Beginning :

कुञ्चिताधरपुटेन etc.

२। श्रीमता मथुरानाथतर्कवागीशधीमता।
भावः प्रतन्यते चारु लीलावत्याः शिरोमणेः॥

इह पदार्थानामित्यादि। प्रकाशस्याप्रकृतत्वशङ्कामपाकर्तुं अवतरणिकामाह यद्वेवेति। अवधारणस्य अवधारणघटितवाक्यस्य अवधार्यते अनेनेति व्युत्पत्त्या अवधारणमेवकारः। इत्यादि।

It ends abruptly :

अन्वेतीत्यनुषज्यते, एवमप्यत्यन्ताभावमुदाहृत्य अन्योन्याभाव-
मुदाहरति पायसेति। अत्रान्यस्मिन्

7450.

786. **लीलावतीप्रकाशरहस्यम्।** *Līlāvatīprakāśarahasya.*

By Mathurānātha Tarkavāgīśa.

Substance, country-made paper. 14×3 inches. Folia, 47. Lines, 7 on a page. Extent in ślokas, 1,400. Character, Bengali. Appearance, old. Complete, up to *Tattvagranthara*hasya.

A commentary on *Nyāyalīlāvatīprakaśa* of Vardhamāna on Vallabha's *Nyāyalīlāvatī*, a Vaiśeṣika work.

It begins :

१। कुञ्चिताधरपुटेन पूरयन्, etc. Mathurānātha's usual *maṅgalācaraṇa*.

२। श्रीमता मथुरानाथतर्कवागीशधीमता।
लीलावत्याः प्रकाशोऽयं विशदीक्रियते मया॥

निर्विघ्नं प्रारिप्सितग्रन्थसमाप्तिकामनया कृतं हरिहरात्मक-
भगवत्प्रार्थनरूपं मङ्गलं शिष्यशिक्षायै आदौ निबध्नाति।
एकत्रेत्यादि।

From L. 1200 the beginning of *Prakāśa* is :

एकत्र स्थूलमपरत्र विसप्रसून- etc.

It ends :

अन्योन्यमिति तेषां व्यापारीभूतमित्यर्थः प्रागुक्तेः तद् ब्रह्मादि-
गोचरप्रवृत्तेः तद्धर्मस्यैवेति। सत्त्वाश्रयकर्मकत्वे भट्टपादेरेवेति
अर्थः।

आन्वीक्षिकी पण्डितमण्डलीषु, etc., a verse peculiar to Mathurānātha.

Colophon :

इति तत्त्वग्रन्थरहस्यं ।

Post-colophon Statement :

श्रीदुर्गायै नमः ।

श्रीश्यामसुन्दरदेवशर्मणः पुस्तकमिदं साक्षरस्य ।

7451.

1445. **न्यायलीलावतीटीका ।** *Nyāyalīlāvatīṭīkā.*

By Bhagīratha Ṭhakkura.

Substance, palm-leaf. 14 × 2 inches. Leaf-marks are given up to 140, after which there are 46 leaves without leaf-marks. Lines, 6 on a page. Character, Maithili. Appearance, old and decayed. Complete.

The manuscript and the work are the same as L. No. 1908.

This is otherwise called

लीलावती(भाव)प्रकाशिका or न्यायलीलावतीप्रकाशविवृतिः ।

The work is printed, ed. ChSS., Benares, 1927–1934.

Beginning :

सद्योदलितदैत्येन्द्रदलदयदिदृक्षया ।
विस्फारितं दिशु चक्षुर्नरसिंहं नमाम्यहम् ॥ १ ॥
आसेविता गुणवतापि निगूढभावा
लीलावती गुणवती न मुदं तनोति ।
एतत्प्रकाशविवृतिच्छलतस्तदस्या
भावं भगीरथसुधीः सरलीकरोति ॥ २ ॥

ग्रन्थारम्भे विघ्नविघाताय कृतं मङ्गलं तच्च शिष्याणां शिष्टाचार-
विषयत्वरूपलिङ्गज्ञानाय निबध्नाति एकत्रेति ।

End :

वेगेन गच्छतीति प्रत्यक्षेण वेगैक्यसिद्धेः कर्मणश्चानेकत्वेन
तस्यासमवायिकारणत्वे गौरवपराघाताच्चेति भावः ।

Colophon :

इति महामहोपाध्यायशङ्करभगीरथविरचिता लीलावती-
प्रकाशिका समाप्ता ।

7452.

3505A. *Nyāyalīlāvatīṭīkā*

or

न्यायलीलावतीप्रकाशविवृतिः । *Nyāyalīlāvatīprakāśavivṛti.*

Substance, country-made paper. $11\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 109. Lines, 12 on a page. Character, Bengali of the 17th century. Appearance, discoloured. Very nearly complete.

A second copy up to कर्मजनकत्वेनैव, last but two lines, ChSS. edition.

For the beginning of the commentary see L. 1908.

Along with this is kept the last leaf, marked p. 114, of a MS. of Śaṅkara Miśra's commentary on Vallabhācārya's *Nyāyalīlāvatī.*

7453.

7898. *Nyāyalīlāvatīprakāśavivṛti.*
A commentary on Vardhamāna's commentary on Nyāyalīlāvatī.

By Bhagīratha Miśra (Ṭhakkura).

Substance, country-made paper. $10 \times 4\frac{1}{4}$ inches. Folia, 40. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. A mere fragment,

A third copy.

For the beginning of the work see L. 1908. This is the same as our Nos. 1445 and 3505A.

7454.

3505B. **न्यायलीलावतीटीका** entitled **कण्ठाभरणम् ।**

Nyāyalīlāvatīṭīkā entitled *Kaṇṭhābharaṇa.*

By Śaṅkara Miśra,

son of Mahāmahopādhyāya Bhavanātha Miśra.

Substance, country-made paper. $14\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 156. Lines, 6 on a page. Extent in ślokas, 3,800. Character, Bengali of the 16th century. Appearance, old and discoloured. Complete. Writing effaced.

Colophon :

इति महामहोपाध्याय-सन्मिश्रभवनाथात्मज-महामहोपाध्याय-सन्मिश्रशङ्करकृतं लीलावतीकण्ठाभरणं समाप्तम् ।

See Cs., Vol. III, 446.

End :

वेगप्रत्यभिज्ञा त्वस्मन्मतेऽधिकेति भावः ।
इदमिह लीलावत्यामत्यासङ्गेन विदितभावायां ।
श्रीशङ्करेण ग्रथितं कण्ठाभरणं हृदयहारि ॥
स्वभ्रातुर्जीवनाथस्य व्याख्यामाख्यातवान् मयि ।
मत्पिता भवनाथो यान्तामिहालिखमुत्तमाम् ॥
पित्रा यद् भवनाथेन व्याख्यातं तदिहालिखम् ।
व्याख्यानगुणदोषाभ्यां सम्बन्धो मत्पितुर्न मे ॥

The work is printed, ed. ChSS., Benares, 1927–1934. The printed edition has रचितं instead of ग्रथितं, विराजतां लोके instead of हृदयहारि, यतः instead of मयि and व्याख्यानगुणदे ......(?) for the last line.

Beginning :

पितुर्व्याख्यां कृत्वा मनसि भवनाथस्य कृतिनो
वयं लीलावत्याः प्रथयितुमिष्टोक्तिं व्यवसिताः ।
तदेतस्मिन् कर्मण्यतिगुरुणि गौरीपरिवृढे
दृढा भक्तिः शक्तिं जनयतु यथा स्याम निपुणाः ॥

कर्तव्यविघ्ननिराचिकीर्षया कृतं मङ्गलं शिष्यशिक्षायै निबध्नाति नाथ इति ।

7455.

788. लीलावतीरहस्यम् । *Līlāvatīrahasya.*

By Mathurānātha Tarkavāgīśa.

Substance, country-made paper. 14 × 3 inches. Folia, 11. Lines, 7 on a page. Extent in ślokas, 300. Character, Bengali. Appearance, old. Incomplete at the end.

A commentary on *Līlāvatī* of Vallabhācārya.

It is not the same as above.

Beginning :

१ । न्यायाम्बुधिकृतसेतुं हेतुं श्रीराममखिलसम्पत्तेः ।
तातं त्रिभुवनगीतं तर्कालङ्कारमादरान्नत्वा ॥

२ । श्रीमता मथुरानाथतर्कवागीशधीमता ।
विविच्यते फक्किकार्थो लीलावत्या विशेषतः ॥

३ । आन्वीक्षिकी पण्डितमण्डलीषु, etc.

निर्विघ्नं प्रारिप्सितग्रन्थसमाप्तिकामनया कृतं श्रीकृष्णनमस्काररूपं मङ्गलं शिष्यशिक्षायै आदौ निबध्नाति नाथ इति ।

The beginning of *Nyāyalīlāvatī* it comments upon is :

नाथः स्वजत्यवति यो जगदेकपुत्रः etc.

See L. 1075.

For a description of this *Rahasya* commentary see L. 1202.

It ends abruptly :

ब्राह्मणत्वादिप्रकारकप्रत्यक्षस्य अलीकतया ता

The two manuscripts, 787 and 788, are kept in one bundle.

7456.

8530. तर्ककौमुदी । *Tarkakaumudī.*

By Laugākṣi Bhāskara.

Substance, country-made paper. 11 × 6 inches. Folia, 12. Lines, 16 on a page. Extent in ślokas, 456. Character, Nāgara. Appearance, fresh. Complete.

This is an elementary treatise on the amalgamated *Nyāya-Vaiśeṣika* system, complete in 12 leaves. After the *maṅgalācaraṇa*, the author says :

अक्षपादं मुनिं नत्वा कणादश्च ततः परं ।
लौगाक्षिणा भास्करेण तन्यते तर्ककौमुदी ॥

तत्राभिधेयाः पदार्थाः etc.

This work is based on Vaiśeṣika, but its logical portion is based upon Nyāya. The Vaiśeṣikas admit *two* pramāṇas only, but the amalgamated system admits four.

तच्च प्रमाणं द्विविधम्—प्रत्यक्षानुमानभेदात् । शब्दादेश्चानुमानविधयैव प्रामाण्यमिति वैशेषिकमतम् । चतुर्विधमिति नैयायिकाः ।

The work is printed, ed. M. N. Dvivedi, BSS. 32. 1886, N.S. Press, Bombay, 1914; trans. E. Hultzsch, ZDMG. LXI. 763ff.

Beginning :

श्रीवासुदेवं नवनीरदाभं रमाधरालंकृतपार्श्वभागम् ।
मत्स्यादिरूपैः कृतलोकतोषं विद्यानिदानं परमं नमामि ॥

End :

संसारकालीनदुःखध्वंसस्य मोक्षत्ववारणाय कालीनान्तं दुःख-
ध्वंसविशेषणम् । अस्मदीयदुःखसमानकालीनमुक्तमोक्षेऽव्याप्ति-
वारणाय स्वसमानाधिकरणेति दुःखविशेषणमिति सर्वं शिवम् ।

विद्वद्भास्करशर्मा यो बालव्युत्पत्तिसिद्धये ।
यथाकणादसिद्धान्तमकरोत्तर्ककौमुदीम् ॥

7457.

9464. *Tarkakaumudī.*

Substance, country-made paper. 10 × 4 inches. Folia, 21. Lines, 9 on a page. Extent in ślokas, 456. Character, Nāgara. Appearance, tolerable. Complete.

Same as above. A second copy.

See L. VIII, p. 131, No. 2673.

7458.

2490. *Tarkakaumudī.*

Substance, country-made paper. 10¼ × 5½ inches. Folia, 13. Lines, 16 on a page. Extent in ślokas, 456. Character, Nāgara of the 19th century. Appearance, discoloured. Complete.

A third copy.

See Rājendralāla, L. 2673.

The present manuscript has one verse more after the verse quoted in L. at the end of the work.

श्रीवासुदेवं सुरवैरिभंगं [ग]ङ्गाधरालिङ्गितसुन्दराङ्गम् ।
पादाब्जसंभूतपवित्रगंगं [न]मामि तं वारितदोषसंगम् ॥

Colophon :

इति तर्ककौमुदी समाप्ता ।

The printed edition (N.S. Press, Bombay) has रमाधरालिङ्कित- instead of गङ्गाधरालिङ्कित-.

7459.

2133. **तर्कसंग्रहः ।** *Tarkasaṃgraha.*

By Annaṃbhaṭṭa.

Substance, machine-made modern paper. 6¾ × 4 inches. Folia, 13. Lines, 9–11 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

Beginning :

निधाय हृदि विश्वेशं विधाय गुरुवन्दनम् ।
बालानां सुखबोधाय क्रियते तर्कसंग्रहः ॥
द्रव्यगुणकर्मसामान्यविशेषसमवायाभावाः सप्त पदार्थाः ।

End :

सर्वेषां पदार्थानां यथायथमुक्तेष्वन्तर्भावात् सप्तैव पदार्था इति सिद्धम् ।
कणादन्यायमतयोर्बालव्युत्पत्तिसिद्धये ।
अन्नंभट्टेन विदुषा रचितस्तर्कसंग्रहः ॥

The work is printed, ed. Y. V. Athalye, Bombay, 1897, BSS. 55, 1918 ; trans. E. Hultzsch, AGGW. LXXIV. 145ff, Berlin, 1907 ; translated (English) by Jīvānanda, Calcutta, Kuppuswami, Madras ; text with English translation by J. R. Ballantyne in his lectures on the Nyāya philosophy embracing the text of *Tarkasaṃgraha* of Annaṃbhaṭṭa, Allahabad, 1849 ; (Bengali) by Gurunātha and Rājendranātha, Calcutta ; (Marhati) by N. N. Kulakarni.

7460.

5596D. *Tarkasaṃgraha.*

Substance, palm-leaf. $15 \times 1\frac{1}{2}$ inches. Folia, 9. Lines, 4 on a page. Character, Uḍiyā of the early 19th century. Appearance, fresh. Complete.

Same as above. A second copy.

7461.

7760. *Tarkasaṃgraha.*

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 13. Lines, 10 on a page. Character, Nāgara. Written in a bold hand. Appearance, fresh. Complete.

A third copy.

Colophon :

इति तर्क्कसंग्र(ह): समाप्तः ।

7462.

9167. *Tarkasaṃgraha.*

Substance, country-made paper. 13×6 inches. Folia, 9. Lines, 8 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1913. Appearance, old. Complete. Neatly written.

A fourth copy.

The last colophon runs :

कणादिन्यायमतयोर्बालव्युत्पत्तिसिद्धये ।
अन्नम्भट्टेन विदुषा रचितस्तर्कसंग्रहः ॥

इति श्रीतर्कसंग्रह समाप्तम् ।

See L. 851.

7463.

9398. *Tarkasaṃgraha.*

Substance, country-made paper. 11 × 4½ inches. Folia, 5. Lines, 10–14 on a page. Extent in ślokas, 171. Character, Nāgara. Appearance, tolerable. Complete.

A fifth copy.

After colophon [4b] we have lines here taken from the commentaries (see *Siddhāntacandrodaya*, our No. 8533) :

तेन संगमि(?) अथ प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्ता-वयवतर्कनिर्णयवादजल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगम इति न्यायस्यादिमे सूत्रे षोडशपदार्थानां प्रतिपादितत्वात् कथं सप्त पदार्था एव निरूपिताः अत आह अन्येषामिति। तथा च तेषां मोक्षोपयोगित्वेन तथा विभाग इत्याकारेऽपि प्रतिपादितत्वादिति भावः। कथमन्तर्भावः। प्रमाणस्य द्रव्यगुणयोरन्तर्भावः। etc. etc. [5A].

Gotama opens his *Sūtra* with an enumeration of the subjects treated in the book, i.e. with a table of contents. Every item of this table of contents like the table of contents of any other book may be reduced to one or other of the six (or seven) categories of the Vaiśeṣika. The curious reader will find such attempts made in the *Dinakarī*, etc.

The above lines are also an attempt like that.

7464.

9440. *Tarkasaṃgraha.*

Substance, country-made paper. 10 × 4½ inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Saṃvat 1917. Appearance, tolerable. Complete.

A sixth copy.

See L., Vol. III, No. 851.

7465.

9446. *Tarkasaṃgraha.*

Substance, country-made paper. 10 × 4½ inches. Folia, 5. Lines, 13 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, decayed. Complete.

A seventh copy.

See L., Vol. III, No. 851.

This MS. begins as :

लक्ष्मीशं शिरसा नत्वा instead of निधाय हृदि विश्वेशं ।

After colophon [5b] there is a footnote in the MS., which runs as :

जन्यानां जनकः कालः जगदाधारमुच्यते ।
प्रत्यक्षमेकं चार्वाकः कणादसुगतौ पुनः ।
अनुमानं च तथा सांख्यः शब्दं च ते अपि ।
नैयायिकैकदेशिनोऽप्येवमुपमानं च केचन ।
अर्थापत्तिसहितानि चत्वार्याहुः प्रभाकराः ॥
अभावषष्ठानि तानि भट्टा वेदान्तिनस्तथा ।
संभवैतिह्ययुक्तानि तानि पौराणिका जगुः ॥

7466.

11106. *Tarkasaṃgraha.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 7. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

An eighth copy.

The manuscript ends towards :

अनादिः सान्तः [7b] before प्रागभावः ।

7467.

11153. *Tarkasaṃgraha.*

Substance, country-made paper. 10 × 5 inches. Folia, 5. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh. Nearly complete.

A ninth copy.

Beginning :

निधाय हृदि विश्वेशं विधाय गुरुवन्दनम् । etc.

This manuscript ends towards :

स्मृतिरपि द्विविधा । यथार्थाऽयथार्था च । प्रमाजन्या यथार्था । अप्रमाजन्याऽयथार्था [5b].

7468.

2000. तर्कसंग्रहदीपिका । *Tarkasaṃgrahadīpikā.*

A commentary on Tarkasaṃgraha.

Both the text and the commentary by Annaṃbhaṭṭa.

Substance, country-made paper. 12 × 5½ inches. Folia, 9. Lines, 20-21 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Often noticed and printed.

Colophon :

इति श्रीमदन्नंभट्टोपाध्यायकृत-तर्कसंग्रहटीका दीपिका समाप्ता ।

Post-colophon :

श्रीसीतामनोहरलक्ष्मणाग्रजरामार्पणमस्तु ।

Beginning :

विश्वेश्वरं साम्बमूर्त्तिं प्रणिपत्य गिरं गुरुम् ।

टीकां शिशुहितां कुर्वे तर्कसंग्रहदीपिकाम् ॥

चिकीर्षितस्य ग्रन्थस्य निर्विघ्नपरिसमाप्त्यर्थं शिष्टाचारानुमित-श्रुतिबोधितकर्तव्यताकम् इष्टदेवतानमस्कारलक्षणं मङ्गलं शिष्य-शिक्षार्थं निबध्नंश्चिकीर्षितं ग्रन्थादौ प्रतिजानीते ।

End :

ज्ञानद्वारैव मोक्षसाधनं न साक्षात् । तस्मात् पदार्थज्ञानस्य मोक्षः परमं प्रयोजनमिति सर्वं रमणीयम् ।

The work is printed, ed. Y. V. Athalye, Bombay, 1897.

7469.

838. *Tarkasaṃgrahadīpikā.*

A second copy.

For the manuscript see L. 1683.

This MS. reads गुरुं गिरम् [1a] for गिरं गुरुम् in the introductory verse.

7470.

9142. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 11 × 5 inches. Folia, 17. Lines, 9-10 on a page. Extent in ślokas, 500. Character, Nāgara. Appearance, tolerable. Complete.

A third copy.

See L. 1683; Oxf. 243B.

This is the same as above, a commentary on तर्कसंग्रहः, by Annaṃ Bhaṭṭa, the author himself.

7471.

9111. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 14 × 6 inches. Folia, 25. Lines, 13, 14 on a page. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat 1893. Appearance, fresh.

A fourth copy with the text also.

For the commentary see L. 1683; IO. 1065, 2799, 3035, 3038.

For the text see L. 851.

Colophon of the commentary :

इति श्रीमत्तार्किकचक्रचूडामणि-श्रीमदन्नम्भट्टोपाध्यायकृता तर्कसंग्रहटीका तर्कदीपिका समाप्ता। शुभमस्तु। संवत् १८९३ शाके १७४८ आषाढाधिकशुक्लैकादश्यां शनिवासरे श्रीकालभैरवसमीपे केशवरामेण स्वार्थं लिखितं।

7472.

9381. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 9½ × 5½ inches. Folia, 17. Lines, 16-17 on a page. Extent in ślokas, 700. Character, Nāgara. Appearance, decayed. Complete.

A fifth copy with the text also.

For the text see L. 851, and for the commentary see L., Vol. IV, p. 259.

After colophon the MS. has :

संज्ञा च परिभाषा च विधिर्नियम एव च।
अतिदेशोऽधिकारश्च षड्विधसूत्रलक्षणम्॥ [17B]

7473.

9469. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 8½ × 2½ inches. Folia, 25. Lines, 9 on a page. Extent in ślokas, 500. Character, Nāgara. Appearance. tolerable. Complete.

A sixth copy.

See L. 1673.

7474.

7739. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 15 × 3¾ inches. Folia, 19. Lines, 7 on a page. Character, Nāgara. Date, Saṃvat 1820. Appearance, fresh, Complete.

A seventh copy.

Colophon :

इति श्रीपक्षचूडामणि-श्रीमदन्नंभट्टोपाध्यायकृततर्कसंग्रहटीका दीपिका समाप्तिमगमत् ।

Post-colophon :

संवत् १८ २० मो पोथिलिखानीहालचंदनामेकारेथ ॥

7475.

1810. *Tarkasaṃgrahadīpikā.*

Substance, country-made paper. 6½ × 4½ inches. Folia, 34. Lines, 9 on a page. Character, Nāgara. Date, Saṃvat 1882. Appearance, fresh. Complete.

Post-colophon :

श्रीसंवत् १८ ८ २ पौषशुक्ल ९ भौमे ।
यादृशीं पुस्तकीं दृष्ट्वा तादृशं लिखित मया ।
यदि शुद्धमशुद्धं वा मम दोषो न दीयतां ॥

An eighth copy.

7476.

1811. तर्कसंग्रहदीपिकाप्रकाशः ।

Tarkasaṃgrahadīpikāprakāśa.

By Nīlakaṇṭha.

Substance, country-made paper. 10¼ × 6½ inches. Folia, 65. Lines, 11 on a page. Extent in ślokas, 1,600. Character, Nāgara. Date, Saṃvat 1888. Appearance, fresh. Complete.

The manuscript contains—

T. Tarkasaṃgraha by Annaṃbhaṭṭa.

◎ Tarkasaṃgrahadīpikā by the author himself.

◎ Tarkasaṃgrahadīpikāprakāśa by Nīlakaṇṭhabhaṭṭa, son of Rāmabhaṭṭa.

See IO. Nos. 2100, 2101.

Post-colophon :

शुभमस्तु संवत् १८८८ शाके १७५३ शिवचतुर्द्दश्यां गुरौ श्लोकसंख्या 1,325.

The work is printed, ed. Benares, 1875; Jīvānanda, Calcutta.

Colophon :

इति श्रीमत्पार्वतीशपयःपारावारराकाचन्द्रायमाणपदवाक्यप्रमाणपारावारीण-श्रीरामभट्टतनूज-श्रीनीलकंठभट्टविदुषा विरचितस्तर्कसंग्रहदीपिकाप्रकाशः समाप्तः ।

It begins as :

वन्दे गुरुं शिवं साम्बं दक्षिणामूर्त्तिमव्ययम् ।
यद्वन्दनेन मन्दोऽपि विन्देद्गुरुसमानताम् ॥ etc.

It ends as :

अधिकमस्मदीयाभिनवचिन्तामणिव्याख्यायामनुसन्धेयं तर्ककर्कशधीविचारचातुरीधुरीणैरिति ।

कौण्डिन्यगोत्रसंभूतो नीलकण्ठाख्यपण्डितः ।

कृतिमार्पिपदेतस्मै चन्द्रचूडाय मङ्गलम् ॥

53A. परमकारुणिकेन मुनिना दुःखपङ्कमग्नं उज्जिहीर्षुणा प्रणीतं प्रमाणप्रमेयेत्यादि सूत्रं तद्विरोधं परिहर्तुमाक्षिपति नन्विति । प्रत्यक्षप्रमाणस्य द्रव्ये अनुमानादीनां च गुणेऽन्तर्भावस्य स्फुटत्वात् प्रमेयादीनां द्रव्यादिष्वन्तर्भावमाह आत्मेति । आत्मशरीरेन्द्रियाणां द्रव्ये अर्थस्य पृथिव्यादिरूपस्य द्रव्यादिषु बुद्धेर्गुणे अन्तरिन्द्रियस्य मनसो द्रव्येऽन्तर्भावः । एवमन्येऽपि यथायथमन्तर्भावो द्रष्टव्यः ।

This explains how the sixteen categories of Gotama's Nyāya may be reduced to one or other of the six (or seven) categories of Kaṇāda's Vaiśeṣika.

7477.

8887. *Tarkasaṃgrahadīpikāprakāśa.*

Substance, country-made paper. 11 × 5 inches. Folia, 49. Lines, 12 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Saṃvat 1896. Appearance, discoloured. Complete.

A second copy.

See IO. 3035, 3038.

Different from L. 2811.

The last colophon runs thus :

इति श्रीमत्पाणिनीयशब्दपयःपारावारराकाचन्द्रायमाणपदवाक्यप्रमाणपारावारीण-श्रीरामभट्टतनूज-श्रीनीलकण्ठभट्टविदुषा विरचितम् तर्कसंग्रहदीपिकाप्रकाशः समाप्तः । शुभं भूयात् संवत्सर १८९६ ।

ॐ नमो शिवशक्त्यै नमः ।

7478.

9564. *Tarkasaṃgrahadīpikāprakāśa.*

Substance, country-made paper. 11×4 inches. Folia, 53. Lines, 15 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

A third copy.

The manuscript contains *Tarkasaṃgraha* by Annaṃbhaṭṭa, accompanied by तर्कसंग्रहदीपिका, a commentary by the author himself, and तर्कसंग्रहदीपिकाप्रकाश, a commentary on the commentary by Nīlakaṇṭha, the son of Rāmabhaṭṭa, who also wrote a commentary on *Cintāmaṇi*.

See L. 851 and 1683.

तर्कसंग्रहदीपिकाप्रकाश begins thus :

ॐ श्रीगणेशाय नमः । श्रीगुरुभ्यो नमः ।
वन्दे गुरुं शिवं साम्बं दक्षिणामूर्त्तिमव्ययम् ।
यद्वन्दनेन मन्दोऽपि विन्देत् गुरुसमानताम् ॥

प्रारिप्सितग्रन्थस्य निर्विघ्न-परिसमाप्तये समाचरितं मङ्गलमीश्वर-प्रणत्यात्मकं शिष्यशिक्षायै निबध्नंश्चिकीर्षितं प्रतिजानीते विश्वेश्वर-मिति ।

End :

अत्रायं क्रमः निष्कामनया भगवत्प्रीत्यर्थं कृतैः कर्मभिर्दुरित-क्षयरूपात्मशुद्धिर्भवति ततो विषयेषु वैराग्यं ततः श्रवणादौ प्रवृत्तिः ततः श्रवणादिक्रमेण तत्त्वज्ञानोत्पत्तौ पूर्वोक्तमिथ्याज्ञाननाशादिना क्रमेण मोक्षनिष्पत्तिः अधिकमस्मदीयाभिनवचिन्तामणिव्याख्याया-मनुसन्धेयं तर्ककर्कशविचारचातुरीधुरीणैरिति ।

कौण्डिन्यगोत्रसम्भूतो नीलकण्ठाख्यपण्डितः ।
कृतिमार्पिपदेतस्मै चन्द्रचूडाय मङ्गलम् ।

Colophon :

इति श्रीमत्पाणिनीयपयःपारावारराकाचन्द्रायमाणपदवाक्यप्रमाण-पारावारीण-श्रीरामभट्टतनूज-श्रीनीलकण्ठभट्टविदुषा विरचित-तर्कसंग्रहदीपिकाप्रकाशः समाप्तः ।

7479.

8124. A. न्यायबोधिनी । *Nyāyabodhinī.*

By Govardhana.

B. तर्कसंग्रहदीपिकापदकृत्यकम् । *Tarkasaṃgraha-dīpikāpadakṛtyaka.*

By Candraja Siṃha.

A. Substance, country-made paper. 13 × 4½ inches. Folia, 6. Lines, 7 on a page. Character, Bengali. Appearance, fresh. Incomplete.

It contains the text also. A mere fragment.

Beginning :

अखिलागमसञ्चारि श्रीकृष्णाख्यं परम्महः ।
ध्यात्वा गोवर्धनसुधीस्तनुते न्यायबोधिनीम् ॥

B. Substance, machine-made modern paper. 13 × 4½ inches. Folia, 17. Lines, 8, 9 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति श्रीमदनगुरुदत्तसिंहशिष्य-श्रीचन्द्रजसिंहविरचिततर्क-संग्रहदीपिकापदकृत्यके चतुर्थः खंडो (?) समाप्तोयं तर्कसंग्रहः ।

Beginning :

श्रीगणेशं नमस्कृत्य पार्वतीप्राणेश्वरं परं ।
मया चन्द्रजसिंहेन क्रियते पदकृत्यकम् ॥

यस्मादिदमहं मन्ये बालानामुपकारकम् ।
तस्माद्धितकरं वाक्यं वक्तव्यं विदुषा सदा ॥
विश्वेशं जगत्कर्त्तारं श्रीसाम्बमूर्त्तिं हृदि मनसि निधाय नितरां धारयित्वा । etc. etc.

(A) The *Nyāyabodhinī* is a commentary on the *Tarkasaṃgraha*. It is printed, ed. Benares, 1875; Bombay, 1897.

(B) This is a commentary, a paraphrase, on the *Tarkasaṃgrahadīpikā*. It is printed, ed. N.S. Press, Bombay.

7480.

9554. *Nyāyabodhinī.*

Substance, country-made paper. 12½ × 5½ inches. Folia, 8. Lines, 17 on a page. Extent in ślokas, 476. Character, Nāgara. Appearance, old. Incomplete.

Nearly complete, up to सामान्यं निरूपयति.........अतोऽनेक इति ।

A second copy with the text also.

The commentary begins thus:

ॐ स्वस्ति श्रीगणेशाय नमः ।

निखिलागमसञ्चारि श्रीकृष्णाख्यं परं महः ।
ध्यात्वा गोवर्द्धनसुधीस्तनुते न्यायबोधिनीम् ॥

चिकीर्षितस्य ग्रन्थस्य निर्विघ्नपरिसमाप्त्यर्थमिष्टदेवतानमस्कारात्मकं मङ्गलं शिष्यशिक्षायै ग्रन्थादौ निबध्नाति निधायेति ॥

End:

जलपरमाणुगतरूपादावतिव्याप्तिश्च जलपरमाणुरूपादेराकाशगतैकत्वपरिमाणादेश्च नित्यत्वात् समवेतत्वाच्च अतोऽनेकेति ।

Colophon :

इति न्यायबोधिनी तर्कसंग्रहटीका समाप्ता । ॐ ।

7481.

1003. *Nyāyabodhinī.*

Substance, country-made paper. 10 × 4½ inches. Folia, 23. Lines, 8 on a page. Extent in ślokas, 476. Character, Nāgara. Appearance, tolerable. Complete.

A third copy with the text.

For the work see IO. No. 2104.

Printed at Madras, 1867, and subsequently.

End :

इति शब्दपरिच्छेदः ।

7482.

1178. *Nyāyabodhinī.*

Substance, country-made paper. 9 × 4 inches. Folia, 23. Lines, 9 on a page. Extent in ślokas, 476. Character, Nāgara. Appearance, fresh. Incomplete.

A fourth copy with the text.

Up to अतोऽनेक इति.........समवेतविशेषणाम् ।

Beginning :

अखिलागमसञ्चारि श्रीकृष्णाख्यं परं महः ।
ध्यात्वा गोवर्द्धनसुधीस्तनुते न्यायबोधिनीम् ॥

चिकीर्षितस्य ग्रन्थस्य निर्विघ्नपरिसमाप्त्यर्थमिष्टदेवतानमस्कारात्मकं मङ्गलं शिष्यशिक्षार्थं ग्रन्थतो निबध्नाति निधायेति । अथ पदार्थान् विभजते द्रव्येति ।

End :

आकाशगतैकपरिमाणादेर्नित्यत्वात् समवेतत्वाच्चातोनेकेति सम-
वेत इति समवेतविशेषणम् ।

Colophon :

(?) इति ग्रन्थपरिच्छेदः ।

Post-colophon :

श्रीरस्तु शुभमस्तु ।

The manuscript has two different handwritings, first twelve leaves in one handwriting and the last eleven in another. Each handwriting has a pagination of its own.

7483.

9874. *Nyāyabodhinī.*

Substance, country-made paper. 11 × 5 inches. Folia, 15, the first leaf is missing. Lines, 10 on a page. Extent in ślokas, 330. Character, Nāgara. Appearance, fresh. Incomplete.

A fifth copy with the text.

From अथ पदार्थान् विभजते ...... तत्तत्प्रागभावकल्पनाया ।

Begins from अन्याय्यत्वात् । तस्मात् सप्तैव etc.

Up to समवेतत्वाच्चेति अतोनेकेति ।

Colophon :

इति श्रीगोवर्द्धनाचार्यसुधीकृतन्यायबोधिनी तर्कसंग्रहटीका
समाप्ता । शुभं भवतु ।

7484.

9806. *Nyāyabodhinī.*

Substance, country-made paper. 12 × 6 inches. Folia, 22A. Lines, 10–12 on a page. Extent in ślokas, 630. Character, Nāgara. Date, Saṃvat 1910. Appearance, tolerable. Complete.

A sixth copy with the text and marginal notes.

See IO., Vol. IV, p. 6728.

Text complete but the commentary up to समवेतत्वाच्च अतोऽनेकेति ।

7485.

8533. **सिद्धान्तचन्द्रोदयः ।** *Siddhāntacandrodaya.*

By Śrīkṛṣṇadhūrjaṭi Dīkṣita.

Substance, country-made paper. 12 × 6¼ inches. Folia, 53. Lines, 12 on a page. Extent in ślokas, 1,500. Character, Nāgara. Date, Kalyabda 4875. Place of deposit, Calcutta, Government of India. Appearance, fresh. Complete.

It is a commentary on *Tarkasaṃgraha* by Annaṃbhaṭṭa, complete in 53 leaves and written in bold and beautiful Devanāgari character. Some of the leaves have been repaired.

The work was composed in 4875 of the Kaliyuga era for the benefit of Rājasiṃha, the son of Gajasiṃha, the King of Vikramapaṭṭana (Bikaner). The author lived at Koḍyampurī[1] in the Draviḍadeśa. His father was Veṅkaṭeśa and mother Śeṣī, and his Guru was Kāśīnātha.

After the maṅgalācaraṇa in which Paramātman is praised, the author says:

पित्रामान्वयसागरे हिमरुचेर्विद्वन्मणेः श्रीगुरोः
काशीनाथसुभाभिधानलसतः कारुण्यबोधाम्बुधेः ।
स्वान्तःस्वान्तगतान्धकारतरणिं श्रीपादपङ्केरुह-
द्वन्द्वं सङ्कलयामि हृद्यममलं प्रत्यहादेवं सुभम् ॥ १ ॥
ज्ञात्वा तन्त्रमनेकं श्रीकृष्णधूर्जटिदीक्षितः ।
तर्कसंग्रहगूढार्थान् विवृणोमि यथामति ॥

1 Koḍyampurī is perhaps Kheri in Oudh. See *Balabhadravilāsa*.

श्रीमद्विक्रमपट्टणाधिपमहाराजाधिराजामित-
प्रज्ञश्रीगजसिंहभूपतनयश्रीराजसिंहप्रभोः ।
सुज्ञानाय विनिर्मितोऽतिसुगमः सिद्धान्तचन्द्रोदयो
रम्यः साधु तनोतु पण्डितमनोहर्षं तरङ्गायितम् ॥

ग्रन्थादौ निर्विघ्नपरिसमाप्त्यर्थमन्नम्भट्टोपाध्यायः शिष्टाचारानुमित-श्रुतिबोधितकर्तव्यताकं नमस्कारात्मकं मङ्गलमाचरन् श्रोतृप्रवृत्तये अनुबन्धचतुष्टयञ्च दर्शयन् शिष्याणामवधानाय चिकीर्षितग्रन्थ-प्रतिज्ञाञ्च कुर्वन् शिष्याणां मङ्गलप्रवृत्तये आस्तिकमार्गप्रवृत्तये वा तन्निबध्नाति निधायेत्यादिना ।

After the colophon of the 10th pariccheda occurs the following:

सामाम्नायगकौशिकान्वयभवश्रीवेङ्कटेशात्मजः
श्रेषीनामसतीजनिर्द्रविडभूकोद्यम्पुरीसंस्थितिः ।
कृत्यान्त्याद्वरसाद्यभावममलं सिद्धान्तचन्द्रोदयं
कुर्वे सार्द्धसहस्रपद्यकिरणं श्रीचन्द्रचूडार्पणम् ॥
सपादशतकन्यूनशरत्पञ्चसहस्रके ।
भूते कलौ च सिद्धान्तचन्द्रोदय इहोद्धृतः ॥
इति श्रीसिद्धान्तचन्द्रोदये समाप्तिर्विलसति । शुभम् ।

The manuscript contains the text also.

The work is printed, ed. Benares, 1881; Guzrati Printing Works, Bombay.

7486.

69. *Siddhāntacandrodaya.*

A second copy with the text.

It is a commentary on *Tarkasaṃgraha* of Annaṃbhaṭṭa. The present manuscript seems to be noticed in L. 851.

But there is no mention of the place of deposit. We find, however, that the description given by him exactly accords with the present manuscript. He omits to give the date of the manuscript; it is dated Saṃvat 1882 and written by Śivalāla at Benares.

Post-colophon Statement :

लिः शिवलालस्य काश्यां सं १८८२ आश्विने कृष्णपक्षे प्रतिपद्बुधे गङ्गायाम् ।

The date of the commentary is given in these terms :

सपादशतकन्यूनशरत्पञ्चसहस्रके ।
भूते कलौ च सिद्धान्तचन्द्रोदय इहोद्धृतः ॥

'Siddhāntacandrodaya was compiled when Kali fell short of five thousand years by a century and a quarter,' that is, in the Kali era (5000−125=) 4875.

7487.

839. *Siddhāntacandrodaya.*

Substance, country-made paper. 13×6½ inches. Folia, 47. Lines, 13–15 on a page. Extent in ślokas, 1,450. Character, Nāgara. Appearance, old and repaired with transparent paper. Complete.

A third copy with the text.

Omits the verse सामाम्नायग ...... श्रीचन्द्रचूडार्पणम् etc.

It is a commentary on Annaṃbhaṭṭa's *Tarkasaṃgraha*, by Kṛṣṇadhūrjaṭi Dīkṣita, pupil of Kāśīnātha.

See L. 851, where No. 69 is noticed.

The present manuscript omits the two verses after the colophon in L., which gives the names of the commentator's parents as Veṅkaṭeśa and Śeṣī and the date

of the composition of this commentary as the year 4875 of the Kali era.

Vikramapaṭṭana, the capital of his patron Rājasiṃha, cannot be Ujjayinī, as Rājendralāla following Hall says, because in 1774 Ujjayinī was the capital of Mahādevaji Sindhia.

7488.

7795. *Siddhāntacandrodaya.*

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 1–37 and 10–27. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Left incomplete.

A fourth copy with the text.

Up to भेर्य्याकाशसंयोगः काष्ठाकाशसंयोगः व—।

It seems that the MS. consisted of the two sets of leaves shown above, and that the first nine leaves of the second set are missing.

It was written under the patronage of Rājasiṃha, son of Gajasiṃha, the Rāja of Vikramapaṭṭana in Śaka 1696. See L. 851. Rājendralāla took Vikramapaṭṭana for Ujain. But Vikramapaṭṭana is a name of Bikaner, where the great community of Brāhmaṇa was from Madras to which Kṛṣṇadhūrjaṭi belonged.

7489.

8922. *Siddhāntacandrodaya.*

Substance, country-made paper. $13 \times 5\frac{1}{2}$ inches. Folia, 57. Lines, 9, 10 on a page. Extent in ślokas, 1,700. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

A fifth copy with the text and marginal notes.

See L. 851.

Omits the last two verses.

End :

इति मोक्षनिरूपणम् । इति श्रीसिद्धान्तचन्द्रोदयनामकं तर्कसंग्रहविवरणं समाप्तम् ।

7490.

9680. *Siddhāntacandrodaya.*

Substance, country-made paper. 11 × 5 inches. Folia, 14. Lines, 8 on a page. Extent in ślokas, 1,240. Character, Nāgara. Appearance, tolerable. Incomplete at the end.

A sixth copy with the text.

Up to इन्द्रियार्थावयवाः सन्निकर्षोऽपि ज्ञानकारणम् तदाश्र —।

This is a commentary on the *Tarkasaṃgraha* of Annaṃbhaṭṭa, written in 1774 for the use of Rājasiṃha, son of King Gajasiṃha of Vikramapaṭṭana.

See L., Vol. III, p. 250, No. 851.

7491.

9217. *Siddhāntacandrodaya.*

Substance, country-made paper. 11 × 5 inches. Folia, 63. Lines, 10-11 on a page. Extent in ślokas, 1,380. Character, Nāgara. Appearance, tolerable. Incomplete.

A seventh copy with the text.

To the end of Upādhivāda.

See L. 851.

After उपाधिवाद it ends as

किं तर्हि व्याप्यत्वासिद्धमत आह ...... बाधितत्व ... ।

7492.

10870. *Siddhāntacandrodaya.*

Substance, country-made paper. 13 × 7½ inches. Folia, 36. Lines, 15-18 on a page. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1864. Appearance, fresh. Complete.

An eighth copy with the text.

Omits the last verses after chapter X.

The commentary was written for the edification of Rājasiṃha, son of Gajasiṃha, Rājā of Bikaner.

The commentary begins :

यं देवाः सततं स्तुवन्ति नितरां ध्यायन्ति यं योगिनः
यः सृष्ट्यादिनिदानमुष्णकिरणेन्दुमीक्षणो यः पुमान् ।
तस्मिन् शैलसुताकृतार्द्धवपुषि प्रज्ञात्मके शाश्वते
मच्चित्तं रमतां सदा भयहरे श्रीमत्परे ब्रह्मणि ॥

...   .

ज्ञात्वा तत्त्वमनेकं श्रीकृष्णधूर्जटिदीक्षितः ।
तर्कसंग्रहगूढार्थान् विवृणोमि यथामति ॥
श्रीमद्विक्रमपट्टनाधिपमहाराजाधिराजामित-
प्रज्ञः श्रीगजसिंहभूपतनयश्रीराजसिंहप्रभोः ।
सुज्ञानाय विनिर्मितोऽतिसुगमः सिद्धान्तचन्द्रोदयो
रम्यः साधु तनोतु पण्डितमनोहर्षं तरङ्गायितम् ॥

The commentary ends :

काशीमरणादेरपि तत्त्वज्ञानद्वारा मुक्तिहेतुत्वम् अतएव परमेश्वरः काश्यां तारकमुपदिशतीति सारम् ।

Colophon :

इति श्रीसिद्धान्तचन्द्रोदये तर्कसंग्रहव्याख्याने मोक्षनिरूपणं नाम दशमः परिच्छेदः ।

Post-colophon :

समाप्तोयं तर्कसंग्रहटीका सिद्धान्तचन्द्रोदयम् ।

गजेषुनागेन्दुमिते विक्रमादित्यभूभृतः ।
रामदासपुरे रम्ये तनौ सुखस्वेदमालिखत् ॥
स्वार्थमेवात्र परिश्रमोमि कृतो न कस्यार्थं महानुभावात् ।
आत्मैव पूर्णं परिपश्यतो मुनेः स्वस्मिन् परस्मिन् न हि कोपि भेदः ॥
शुभमस्तु ॥

संवत् १८९४ [माघ सुदी सप्तमी समाप्तम् ।]

The chronogram quoted above gives the date as Saṃvat 1858.

7493.

8534. *Siddhāntacandrodaya.*

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 35. Lines, 15-16 on a page. Extent in ślokas, 1,900. Character, Nāgara. Date, Saṃvat 1893. Place of deposit, Calcutta, Government of India. Appearance, fresh. Complete.

A ninth copy with the text and marginal notes.

Both complete [the commentary omits the last two verses] in 35 leaves. Text in the middle, commentary above and below. The manuscript was copied in Saṃvat 1893 :

सम्वत् १८९३, मास भाद्रपद, कृष्णतिथिप्रतिपद सुभमस्तु ।

The text is by Annambhaṭṭa :

कणादन्यायमतयोर्बालव्युत्पत्तिसिद्धये ।
अन्नम्भट्टेन विदुषा रचितस्तर्कसंग्रहः ॥

इति श्रीतर्कसंग्रहप्रकरणं समाप्तं । शुभमस्तु ।

The text is not divided into chapters. But the commentary is divided into ten chapters. These are :

(1) Leaf 4B, पदार्थोद्देशविभागनिरूपणं नाम प्रथमः परिच्छेदः ।

(2) Leaf 15B, द्रव्यविशेषनिरूपणं नाम २यपरिच्छेदः ।

(3) Leaf 33B, इति ३यपरिच्छेदः गुणविशेषनिरूपणं नाम ।

(4) Leaf 33B, इति श्रीकर्मविशेषनिरूपणं नाम ४र्थपरिच्छेदः ।

(5) Leaf 33B, इति श्रीपञ्चमपरिच्छेदः ।

(6) Leaf 33B, इति श्रीषष्ठपरिच्छेदः ।

(7) Leaf 33B, इति श्रीसमवायनिरूपणं सप्तमः ।

(8) Leaf 34A, अभावविशेषनिरूपणं नाम अष्टमः ।

(9) Leaf 34B, अतिरिक्तपदार्थखण्डनं नाम नवमः ।

(10) Leaf 35A. मोक्षनिरूपणं नाम दशमः ।

In comparing the portions quoted above, it is found that ध्वान्तःध्वान्त० in the previous number is ध्वान्तःप्राप्त० here ; in the previous number after the 10th colophon there are two verses, but in this we find a long prose piece :

इति श्रीकौशिकगोत्रोद्भव-सामशाखाध्यायि-कोयंपुरीवासि-वैकुण्ठदीक्षितात्मजेन शेषीनामसतीगर्भसम्भवेन महाराष्ट्रजातीय-चित्राभोपनामकपुण्यनगरनिकेतनश्रीकाशीनाथभट्टशिष्येण द्रविड-जातीयेन श्रीकृष्णधूर्ज्जटिदीक्षितेन कुतूहलात् अतीतपञ्चसप्तत्य-धिकाष्टशतोत्तरचतुःसहस्रवर्षके कलियुगे प्रकटिते पञ्चदशशतग्रन्थ-किरणालंकृते सिद्धान्तचन्द्रोदये समाप्तिर्विलसतितमाम् ।

The arrangement of topics seems to follow the *Vaiśeṣikasūtra*, the Nyāya topics being inserted where necessary.

7494.

8886. न्यायकौतुकम् । *Nyāyakautuka.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 26. Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

It is an anonymous commentary on *Tarkasaṃgraha*, complete in 26 leaves.

Beginning :

श्रीकृष्णचरणौ स्मृत्वा तत्प्रसादावलम्बनात् ।
रहस्यं तर्कशास्त्रस्य विशदीकर्त्तुमीमहे ॥ १ ॥
अलसमतिरपीदं विस्तृतं न्यायशास्त्रं
विरचितबहुयत्नो लीलया वेत्तु भीरुः ।
इति विनिचितचेताः कौशलं कर्त्तुकामो
गुरुचरणसरोजोऽहं कर्णधारीकरोमि ॥ २ ॥
सकलन्यायसिद्धान्तमवगम्य यथामति ।
विशदीकृत्य दर्श्यन्ते तर्कसंग्रहफक्किकाः ॥ ३ ॥

सत्येकस्मिन्नपि बाधके साधकसहस्रस्याप्यकिञ्चित्करत्वात् कार्यमात्रं प्रति प्रतिबन्धकाभावो हेतुः ।

End :

प्रमाणादयः षोडश पदार्थाः । प्रमाण (१), प्रमेय (२), संशय (३), प्रयोजन (४), दृष्टान्त (५), सिद्धान्त (६), अवयव (७), तर्क (८), निर्णय (९), वाद (१०), जल्प (११), वितण्डा (१२), हेत्वाभास (१३), छल (१४), जाति (१५), निग्रहस्थानानि (१६) । एतन्नामानः इत्यन्यत्र विस्तरः ।

काणादेति ।

विदुषाम्नंभट्टेन तर्कसंग्रहो रचितः । काणादस्य न्यायमतस्य तयोर्विषये बालव्युत्पत्तिसिद्धये ॥

श्रीरस्तु । न्यायकौतुकं समाप्तं ।

7495.

5742. **तर्कसंग्रहफक्किका ।** *Tarkasaṃgrahaphakkikā.*

Substance, country-made paper. 14 × 6 inches. Folia, 17. Lines, 16-17 on a page. Character, Nāgara of the 19th century. Appearance, new. Incomplete.

Nearly complete up to एवं श्यामरक्तानि ।

Beginning :

ॐ श्रीगणेशाय नमः ।

प्रणिपत्य हयग्रीवं विश्वभावप्रकाशकम् ।
एकत्रीकृत्य लिख्यन्ते तर्कसंग्रहफक्किकाः ॥

सत्येकस्मिन्नपि बाधके .... ग्रन्थकारो
ग्रन्थादौ मङ्गलमाचरति निधार्येति ।

Colophon :

पुस्तकमिदं समाप्तम् ।

Compare this MS. with our No. 8886.

This is perhaps a commentary on *Tarkasaṃgraha* and *Tarkadīpikā* written in 1772 A.D. by Kṣamākalyāṇa, pupil of Jinatābha Sūri.

7496.

10466. **निरुक्तिः ।** *Nirukti.*

Being a commentary on Annaṃbhaṭṭa's Tarkasaṃgraha,
by Paṭṭābhirāma.
(As we know from Hall's Index, p. 70.)

Substance, country-made paper. 6 × 4¾ inches. Folia, 63. Lines, 9 on a page. Extent in ślokas, 882. Character, Nāgara. Date, Saṃvat 1901. Appearance, fresh. Complete.

Beginning :

प्रणम्य दक्षिणामूर्त्तिमक्षीणगुणलक्षणां ।
तर्कसंग्रहवाक्यार्थनिरुक्तिः क्रियते मया ॥

End :

अयुक्तमपि शास्त्रज्ञैर्यदुक्तं पुनरुक्तिमत् ।
बालबोधनिमित्तार्थं क्षम्यतां तदशेषतः ॥

Colophon :

इति तर्कसंग्रहस्य निरुक्तिटीका समाप्ता ।

Post-colophon :

संवत् १६०१ कार्त्तिकशुक्लैकादश्यां बुधवासरे शुभमस्तु ॥

It is printed, ed. Madras, 1915.

7497.

11155. **सिद्धान्तमञ्जरी ।** *Siddhāntamañjarī.*

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 31-42; 45. Lines, 9-10 on a page. Character, modern Nāgara. Appearance, fresh.

The leaves are marked with the letters **सि० मंज०.** It is a fragment of *Siddhāntamañjarī*, a commentary on *Tarkasaṃgraha*, by Annaṃbhaṭṭa.

Without both beginning and end.

The MS. begins as :

स्व (?) कस्यार्थः । उच्यते । विक्लित्तिः फलं तद्द्वितीयार्थः । तदनुकूलो विलक्षणो व्यापारो धात्वर्थः । अनुकूलता च संसर्गः । ननु कर्मत्वं द्वितीयाया वाच्यं तच्च क्रियाजन्यफलशालित्वं न तु फलमात्रमिति चेन्न । क्रियाया धातुवाच्यत्वात् । जन्यत्वाश्रयत्वयोश्च संसर्गमर्यादया लाभात् । फलमात्र एव शक्तिः कल्पनात् ।

End :

अत्रोच्यते लाघवाद्रजतत्वसंसर्गग्रहो रजतत्वप्रकारकप्रवृत्तौ हेतुः न तु रजतत्वासंसर्गाग्रहो गौरवात् । न ।

7498.

6446.

Substance, country-made paper. 11 × 4½ inches. Folia, 6–38. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete.

It is an anonymous commentary without beginning on *Tarkasaṃgraha*.

The manuscript contains the text also.

6B. Commentary :

गुणान् विभजते रूपेति —कर्मादिसामान्यलक्षणं त्वग्रे दर्शयिष्यते। कर्माणि विभजते उत्क्षेपणेति—सामान्यं विभजते परमिति—अत्रेति शब्दस्य स्वसमभिव्याहृतपदार्थतावच्छेदकपरत्वात् परत्वापरत्वरूपद्विप्रकारवत् सामान्यम् इति वाक्यार्थः।—परमपरञ्चेति पदे तात्पर्यग्राहके। विशेषाणां विभागाभावात् तान् दर्शयति—नित्येति।

नित्यद्रव्याणि पृथिव्यादिचतुर्णां परमाणवः आकाशादीनि पञ्च तेषामनन्तत्वात् विशेषाणामनन्तत्वं बोध्यम्।

समवायस्य विभागाभावं द्योतयितुं तस्यैकत्वमाह समवायस्त्वेक इति।

विभागो हि सामान्यधर्मस्य साक्षाद्व्याप्यवृत्तियावद्धर्मप्रकारकज्ञानानुकूलव्यापारः।

24A. Sub-commentary :

घटादौ कारणगुणप्रक्रमजन्यं पाकजञ्च द्विविधं संभवति। परमाणौ कारणगुणप्रक्रमजन्यस्य असम्भवात् पाकजमेव वाच्यं पाकजरूपादेः पूर्व्वरूपादि पाकजं ततः पूर्व्वं पाकजम् इत्यनवस्थापि बीजाङ्कुरन्यायेन प्रामाणिकी वक्तव्या स्यात् तेन चकारसहितानित्यपदमपि व्यर्थं स्याद्धेतुगर्भत्वे जनिधातुनैवानित्यत्वबोधनात् चकारवैयर्थ्यापाताच्च तस्मादपाकजमपि परमाणौ स्वीकार्यं कारणत्रयं भावकार्य-

मात्रस्य इति नियमस्यमात्रपदेन अभावकार्यस्य व्यदसनीयत्वान्न तु चितयस्य भावकार्ये नियमः अतएवादृष्टादिकार्याणामसमवायिकारणेन विनापि उत्पत्तिर्गदीयातर्कालङ्कारैरुक्ता संगच्छते सृष्टिकाले ईश्वरेच्छया प्रथमोत्पन्नरूपादेः पाकातिरिक्तनाशकाभावेन यावत्पाकपर्यन्तं तदेव तिष्ठतीत्यत्रानवस्थापि न एतेन शारीरतर्कचरणभाष्ये भावकार्यमात्रे कारणत्रयजन्यत्वनियममभ्युपेत्य परमाणुक्रियाया असमवायिकारणाभावेन कथं कर्मोत्पत्तिरिति नैयायिकोपरि दूषणमपास्तम् ।

The leaves are all marked Śivakalpa or Śivaka. But it is a fragment of a commentary with a sub-commentary on *Tarkasaṃgraha* of Annaṃbhaṭṭa. But these are not of Annaṃbhaṭṭa and Nīlakaṇṭha. For the portion of the text, on which the commentary is in leaf 6B, quoted above, see pp. 10, 11 of *Tarkasaṃgraha* published by Jīvānanda in the year 1897.

End :

सर्वज्ञभगवत्कणादोक्तमेव लघुतरं रहस्यभूतं ज्ञेयं ।

7499.

5837. **लक्षणप्रकाशः ।** *Lakṣaṇaprakāśa.*

By Somayājī Mahādeva.

Substance, country-made paper. 8 × 4 inches. Folia, 30. Lines, 9-10 on a page. Extent in ślokas, 630. Character, Nāgara of the 19th century. Appearance, old and discoloured. Complete.

Beginning :

ॐ नमो गणेशाय । ॐ नमः शिवाभ्याम् ।

उमारमावल्लभपादयुग्मं.

नत्वा महादेवबुधः प्रकाशम् ।

आचार्यवाचामचिरात् समग्र-

भावार्थबोधार्थमहं करोमि ॥

सोमयाजिमहादेवनिर्मितिर्निर्मलात्मनां ।
तनोतु तोषं विदुषामेषा दोषपराङ्मुखी ॥

प्रारिप्सितप्रतिबन्धकदुरितनिवृत्तये कायवाङ्मनोभिः कृतं शिव-
नमस्कारं शिष्यान् शिक्षयितुमुपनिबध्नन् प्रेक्षावत्प्रवृत्त्यर्थं प्रति-
पाद्यमाह प्रणम्येत्यादिना । द्रव्यादीनां सर्व्वेषां मेयानां लक्षणावलीं
लक्षणपरम्परां अहं करिष्ये इत्यन्वयः ।

Neither the name of the text nor that of its author appears in the manuscript. There is an elementary treatise on Vaiśeṣika by Laugākṣi, entitled *Padārthamālā* or *Padārthaprakāśa*, on which Mahādeva has a commentary, and this manuscript seems to contain that commentary.

It may be a commentary on Udayana's *Lakṣaṇāvalī* either.

Colophon :

इति शङ्करकिङ्करश्रीमहादेवकृतौ लक्षणप्रकाशः समाप्तः ।

7500.

3613. **वैशेषिककारिकाटीका ।** *Vaiśeṣikakārikāṭīkā.*

By Jagannātha.

Substance, country-made paper. 14⅜ × 3½ inches. Some of the leaves are smaller in size. Lines, 6 on a page. Folia, 13. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

It begins :

लीलाताण्डवनिर्धूतनागकर्कशमस्तकः ।
वीक्षितो विकुलैर्गोपैर्वनमाली पुनाति माम् ॥
ग्रन्थकर्तृप्रवृत्तेन संक्षेपेण विविच्यते ।
वैशेषिककारिका श्रीजगन्नाथेन धीमता ॥

ग्रन्थारम्भे विघ्नविघाताय कृतं कणादमुनिप्रणामं शिष्यशिक्षार्थं ग्रन्थादौ ग्रन्थकृत् निबध्नाति कणादायेति ।

It ends :

सर्वेषां निःश्रेयसं वृत्तमिति भावः । तदुक्तं तच्चेश्वरादेर्धर्म(?)भि-व्यक्ताद्धर्मादिवेति । एवकारोऽप्यर्थः इति संक्षेपः ।

It is a commentary on Nandarāma's *Vaiśeṣikakārikā.*

There is one leaf more marked 99 and 30, which seems to contain the end of Jagannātha's commentary on Nandarāma's *Kārikā* on rhetoric.

It ends :

ननु स्थितेऽपि भरतादिप्रणीतग्रन्थे किमर्थोऽयं संग्रहः ।—अत आह्वालस्येति ।

आलस्यं प्रयत्नजनकेच्छाभावः तेन कृतचेष्टानां अनुत्पादित-तत्तद्ग्रन्थाध्ययनविषयकप्रवृत्तीनां केनापि नन्दरामेण नन्दरामाख्य-विदुषा कारिकासंग्रहः कारिकाणां साहित्यदर्पणादिस्थितवृत्तीनां संग्रहः संक्षेपेण कथनं यत्र ईदृशो ग्रन्थः अत इत्यर्थः । तथा च संक्षिप्तत्वाच्छिष्याणामस्मिन् ग्रन्थे प्रवृत्तिरनु(?)पपन्नेति भावः । समाप्तश्चायं ग्रन्थः ।

7501.

4019. **तत्त्वावलिः (सटीका) ।** *Tattvāvali.*

(With commentary.)

Both the text and the commentary

by Candrakānta Tarkālaṃkāra.

Substance, country-made paper. 15 × 6 inches. Folia, 441. Lines, 5 on a page. Character, Nāgara in a modern hand. Appearance, fresh. Complete. Left one side blank of each fol.

Published by the author himself, Calcutta.

Complete in 441 pages and not Foll. Pp. 11–56 written in two different hands. Text in verse and the commentary in prose, on the Vaiśeṣika philosophy.

Colophon :

इति श्रीचन्द्रकान्ततर्कालङ्कारप्रणीतायां तत्त्वावलौ रहस्यचिन्ता नाम अष्टादशः परिच्छेदः। समाप्तेयं तत्त्वावलिः।

इति श्रीचन्द्रकान्ततर्कालङ्कारप्रणीतायां तत्त्वावलिटीकायां रहस्य-चिन्ता नाम अष्टादशः परिच्छेदः। समाप्ता तत्त्वावलिटीका। अत्रैव शिवम्।

Beginning :

मङ्गलाचरणम्।

मायासहायोऽपि सदा स्वतन्त्रः
सृजत्यवत्यत्ति जगन्मुमुक्षुः।
तं नित्यबोधं श्रुतिशास्त्रयोनिं
महेश्वरं सादरमानतोऽस्मि॥ etc. etc.

प्रथमः परिच्छेदः।

अथातो धर्ममेवादौ व्याख्यास्यामो विशेषतः।
तत्त्वज्ञाननिदानत्वात् तदेव हि विमृश्यते॥ १॥ etc. etc.

The work is divided into eighteen chapters, and explains in simple verse the Vaiśeṣika doctrines of Kaṇāda. The author himself adds a lucid commentary in simple prose. The author died recently.

II. NYĀYA.

A. Ancient (Prācīna).

(1) *Sūtras and commentaries on them.*

7502.

8890. **न्यायसूत्रभाष्यम् ।** *Nyāyasūtrabhāṣya.*

By Vātsyāyana.

Two copies.

I.

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches. Folia, 120. Lines, 9–11 on a page. Extent in ślokas, 3,000. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon :

इति श्रीवात्स्यायनीये न्यायभाष्ये पञ्चमोऽध्यायः समाप्तः । संपूर्णं । शुभं भूयात् । शुभः यथासंख्यातो लीख्यते श्लोक ३३०० ।

II.

Substance, etc. the same as above. Folia. 81. Lines, 14 on a page. Extent in ślokas, 3,000. Character, modern Nāgara. Appearance, fresh. Complete.

The book ends in Fol. 80; Fol. 81 has four lines about some note on हेत्वाभास.

Beginning :

प्रमाणतोऽर्थप्रतिपत्तौ प्रवृत्तिसामर्थ्यादर्थवत् प्रमाणम् । प्रमाण-मन्तरेण नार्थप्रतिपत्तिः । नार्थप्रतिपत्तिमन्तरेण प्रवृत्ति-

सामर्थ्यम्।......तच्च खलु षोडशधा व्यूढमुपदेक्ष्यते। तासां खल्वासां सद्विधानाम् प्रमाणप्रमेयसंशय...... तत्त्वज्ञानान्निःश्रेयसाधिगमः।

End :

यथोक्ता इति। हेत्वाभासलक्षणेनैव निग्रहस्थानभाव इति।
त इमे प्रमाणादयः पदार्था उद्दिष्टा लक्षिताः परीक्षिताश्चेति।

योऽक्षपादमृषिं न्यायः प्रत्यभाद्वदतां वरम्।
तस्य वात्स्यायन इदं भाष्यजातमवर्त्तयत्॥

The manuscripts contain the sūtras of Gotama also. The work is printed, ed. Jayanārāyaṇa Tarkapañcānana, BI., Calcutta, 1864-1865; trans. (English), G. Jhā, *Indian Thought*, P.O., Allahabad, (second edition) Poona Oriental Series, No. 59; (Bengali) Chap. I only, Kālīvara Vedāntavāgīśa, (complete) Phaṇibhūṣaṇa Tarkavāgīśa, Calcutta, B.S. 1324–36.

7503.

11022. *Nyāyabhāṣya.*

Substance, country-made paper. 12×5 inches. Folia, 122. Lines, 12-13 on a page. Character, Nāgara. Date, Saṃvat 1850. Appearance, fresh. Complete.

A third copy with Gotama's Sūtra.

Colophon :

इति वात्स्यायनीये न्यायभाष्ये पञ्चमोऽध्यायः समाप्तः।

Post-colophon :

संपूर्णं। शुभं भवतु। कल्याणमस्तु। संवत् १८५०।

7504.

8889. **न्यायवार्त्तिकम् ।** *Nyāyavārttika.*

By Uddyotakara.

Substance, country-made paper. 13 × 5 inches. Folia, 19. Lines, 9 on a page. Extent in ślokas, 570. Character, Nāgara. Date, Saṃvat 1904. Appearance, fresh. Incomplete.

See L. 1504.

See *Nyāyakusumāñjali*, edited by Cowell, Preface, pp. vi–ix.

Colophon :

इति श्रीपरमर्षिभारद्वाज-श्रीमदुद्द्योतकर-न्यायाचार्यप्रणीतं न्यायत्रिसूत्रीवार्त्तिकं सम्पूर्णं समाप्तं शुभं संवत् १९[०]४ ।

This manuscript is complete up to NS. I. 1. 3 only. It is a commentary on Vātsyāyana's *Nyāyabhāṣya.*

The work is printed, ed. Vindhyeśvarīprasāda Dvivedin, BI., Calcutta, 1887–1914; KSS., Benares; Calcutta Sanskrit Series, No. 18, 1936; trans. (English) G. Jhā, *Indian Thought*, P.O., Allahabad.

Beginning :

यदक्षपादः प्रवरो मुनीनां
शमाय शास्त्रं जगतो जगाद ।
कुतार्किकाज्ञाननिवृत्तिहेतुः
करिष्यते तस्य मया निबन्धः ॥

प्रमाणादिपदार्थतत्त्वज्ञानान्निःश्रेयसाधिगम इत्येतच्छास्त्रस्यादिसूत्रं तस्याभिसम्बन्धवाक्यं प्रमाणतोऽर्थप्रतिपत्तावित्येवमादि तस्यानुसन्धानवाक्यं शास्त्रस्य पुरुषश्रेयोऽभिधायकत्वात् ।

End :

आसन्नतरस्त्विदानीमिन्द्रियार्थसन्निकर्षादभिप्रत्ययं करोति तदा निराकाङ्क्षो भवतीत्यतः प्रधानं प्रत्यक्षमिति । यत्र संप्लवस्तत्रैवम् । यत्र पुनर्व्यवस्था तत्र गुणप्रधानता न चिन्त्यत इति ।

7505.

584. *Nyāyavārttika.*

Uddyotakara's *Vārttika* on the *Bhāṣya* of the first three sūtras of Gotama.

A second copy.

For the manuscript see L. 1504.

7506.

1497. **न्यायवार्त्तिकतात्पर्यटीका ।**

Nyāyavārttikatātparyaṭīkā.

By Vācaspati Miśra.

Substance, machine-made modern paper $15\frac{1}{2} \times 5$ inches. Lines, 10-11 on a page. Character, Bengali. Date, Saṃvat 1283 = A.D. 1876. Appearance, fresh. Generally correct. Incomplete.

The MS. is wanting in chapter II.

There are two paginations. On the left-hand side the pagination is continued from Fol. 1 to 224, and on the right-hand from Fol. 1 to 131 and 1–93. The copyist Kuñjavihārī Senagupta writes the colophon in leaf 131 **प्रथमोऽध्यायः समाप्तः**. The next page begins the third adhyāya and a separate pagination is from Fol. 1 to 93. The last colophon, **पञ्चमोऽध्यायः समाप्तः ।**

Post-colophon :

शुभकार्त्तिकस्य सप्तमे दिवसे पञ्चम्यां तिथौ समाप्तोऽयं ग्रन्थः ।

इति १२८३ साल ७ कार्त्तिक इं १८७६ साल तारिख २३ अक्टोबर । श्रीकुञ्जविहारि सेनगुप्तेन यद्दृष्टं तल्लिखितं । श्रीश्रीकाल्यै नमः ॥ श्रीश्रीदुर्गायै नमः ॥

It is a commentary on Uddyotakara's *Nyāyavārttika*. The work is printed, ed. VizSS. 12, Benares, 1898; KSS., Benares; Calcutta Sanskrit Series, No. 18, 1936.

Beginning :

विश्वव्यापी विश्वशक्तिः पिनाकी विश्वेशानः विश्वकृद्विश्वमूर्त्तिः ।
विश्वत्राता विश्वसंहारकारी विश्वाराध्यो राधयत्वीप्सितं नः ॥१॥

... .

इच्छामि किमपि पुण्यं दुस्तरकुनिबन्धपङ्कमग्नानाम् ।
उद्द्योतकरगवीनामतिजरतीनां समुद्धरणात् ॥४॥

अथ भगवताऽक्षपादेन निःश्रेयसहेतौ शास्त्रे प्रणीते व्युत्पादिते च भगवता पक्षिलस्वामिना किमपरमवशिष्यते यदर्थं वार्त्तिकारम्भ इति शङ्कां निराचिकीर्षुः सूत्रकारोक्तप्रयोजनानुवादपूर्वकं वार्त्तिकारम्भप्रयोजनं दर्शयति यदक्षपाद इति ।

7507.

783. *Nyāyavārttikatātparyaṭīkā.*

A second copy.

For the manuscript see L. 1543.

It contains only the 4th and 5th adhyāyas in two separate paginations. The 4th has 64 leaves and the 5th 35.

See IO. No. 1846.

7508.

4769. *Nyāyavārttikatātparyaṭīkā.*

Substance, palm-leaf. 12 × 2 inches. Folia, 16 - marked 45, 47, 50, 56, 66, 71, 73, 77, 81, 85, 90, 95, 112, 114, 120, 122. Lines, 5 on a page. Character, Nāgara of the 18th century. Appearance, old and soiled and very much damaged. Incomplete.

A third copy up to NS. I. 1. 1 only.

We have the colophon in leaf 71A :

श्रीवाचस्पतिमिश्रविरचितायां न्यायवार्त्तिकतात्पर्यटीकायां द्वितीयाध्यायस्य प्रथममाह्निकं समाप्तम् ।

Merely a fragment.

7509.

4768. न्यायवार्त्तिकतात्पर्यपरिशुद्धिः ।

Nyāyavārttikatātparyapariśuddhi.
By Udayanācārya.

Substance, palm-leaf. 11¾ × 2 inches. Folia, 125, of which the following leaves are missing: 1, 24–26, 35, 41, 43–45, 47, 49, 50, 53, 56, 57, 59, 62, 63, 66–68, 73, 75, 77, 80, 81, 85, 87, 89–91, 94-97, 100-120 and 122. Lines, 5 on a page. Character, Nāgara of the 16th century. Appearance, old and soiled. Incomplete.

Merely a fragment.

The work is printed, ed. in part (NS. I. 1. 5), Dvivedin and Draviḍa, BI., Calcutta, 1911–1924.

This manuscript wants the beginning as the first leaf is missing.

It is a commentary on Vācaspati Miśra's *Nyāyavārttikatātparyaṭīkā*. It is otherwise called *Nyāyanibandha*, up to NS. IV, with *Nyāyapariśiṣṭa* (ed. CSS. 22, 1938) or *Prabodhasiddhi* (*Bodhasiddhi*) for NS. V.

7510.

4770. **न्यायनिबन्धोद्योतः ।** *Nyāyanibandhoddyota.*

By Divākara.

Substance, palm-leaf. $12\frac{1}{4} \times 2$ inches. Folia, 66, of which the following leaves are missing: 6, 29, 30, 47, 48, 52, 54, 56 to 61, 63, 64. Lines, 5 on a page. Character, Bengali. Date, L.S. 164. Appearance, old, discoloured and damaged. Incomplete.

The last leaf has lost 4 or 5 letters in the beginning.

Colophon :

इति महोपाध्याय-श्रीदिवाकरकृतौ न्यायतृतीयाध्यायनिबन्धोद्योतः समाप्तः ।

Post-colophon :

+ + + + परराज्ये देउला श्रीमतकटकेपीभूपाटकमं (?) उपाध्याय श्रीगिरीश्वरैर्लिखितमिदम् । लसं १६४ ज्यैष्ठवदि ११ ।

Beginning :

आत्मदेहेन्द्रियार्थज्ञा मनसां यः परीक्षकः ।
तं तृतीयमिवाध्यायम् अनुध्यायामि शङ्करम् ॥

फलभागितयोद्देश्यमादौ परीक्षणीयं । परात्मानं नमस्यति । विद्येति । तस्मै परब्रह्मणे कस्मैचित् सर्व्वप्रमेयमुख्याय दुर्विज्ञेयाय च नमः । यत उदेति उदयः प्रयोजनयोगः तेन मोक्षलक्षणफलभागी भवतीत्यर्थः । अविद्या आत्मभ्रान्तिः सैव रजनी, तत्क्षये सति, कस्मात् तत्क्षयोऽत आह, विद्या आत्मतत्त्वसाक्षात्कारः सैव पूर्व्वा सन्ध्या तदुदयोद्रेकात् ।

Cf. विद्यासन्ध्योदयोद्रेकादविद्यारजनीक्षये, *ante*, p. 7.

It ends :

+ + + + मिथिलेश्वरेण

श्रीभाजि शान्तिकरणे विहितः पदे यः ।

तत्सूनुनाखिलतमांसि नुदन् निबन्धो-

द्योतः स्फुटं रचित एष दिवाकरेण ॥

+ + + + दिवाकरा

+ + + + तोऽयं समुद्यतः ।

विद्वज्जनमनःपद्ममुल्लासयतु सर्वदा ॥

It is a commentary on *Nyāyanibandha*, otherwise called *Nyāyavārttikatātparyapariśuddhi* of Udayana. Thus we have—

(1) Gotama's *Nyāyasūtra*.
(2) *Nyāyabhāṣya* of Vātsyāyana.
(3) *Nyāyavārttika* of Uddyotakara.
(4) *Nyāyavārttikatātparyaṭīkā* of Vācaspati Miśra.
(5) *Nyāyanibandha* or *Nyāyavārttikatātparyapariśuddhi* of Udayana.
(6) *Nyāyanibandhoddyota* of Divākara.

This manuscript contains the third chapter only.

7511.

3105. न्यायसूत्रटीका । *Nyāyasūtraṭīkā.*

Entitled Gotamasūtraprakāśa

By Keśava.

Substance, country-made paper. 11 × 4¼ inches. Folia, 24 by counting. Lines, 12 on a page. Character, Nāgara of the 17th century. Appearance, discoloured and worm-eaten. Incomplete.

Keśava Miśra's commentary on *Nyāyasūtra* is not known to Aufrecht. The present manuscript contains a fragment of it, numbering 24 foll. Some of the leaves are

not marked. Fortunately, however, the first and the last leaves are preserved. The last leaf gives an account of the family.

The MS. had the five chapters, separately paged. We have got in the fragment the first three leaves of the 1st chapter, the first six leaves of the 2nd chapter, leaves 2 to 5 and the 7th and the 8th of the 3rd chapter, a leaf unmarked containing the colophon उमापतिसगर्भश्रीविश्वधरसूनुना श्रीकेशवेन व्याख्यातं चतुर्थप्रथमाह्निकम् ; leaves 70, 73 of the 4th chapter and the rest of the 5th chapter; leaves 74, 75 of the 4th chapter; a leaf marked 71 with the colophon इति महामहोपाध्याय-तर्काचार्य-वेदान्तव्यास-श्रीकेशवमिश्रकृते गोतमसूत्रप्रकाशे पञ्चमस्याद्यमाह्निकम्; then a leaf unmarked which seems to be the next leaf; then the last two leaves marked 14 and 15 of the 5th chapter.

The last colophon :

इति महामहोपाध्याय-तर्काचार्य-वेदान्तव्यास-श्रीकेशवमिश्रकृते गोतमसूत्रप्रकाशे पञ्चमोऽध्यायः समाप्तः ।

पञ्चमोऽध्यायः समाप्तः ।

It begins :

प्राणान्तं कृशोदरीणां वाम्बानयनान्तसर्व्वस्वं ।
तेजस्तमालनीलं प्रणमामि तवच्छपञ्जरं वन्दे ॥

अस्ति यद्यपि पूर्व्व[पं]डितकृता व्याख्यैव संख्यान + + + माननीय (?) तथा श्रीकेशवकवेर्वाचमे (?) + + + + ।

After considerable lacunae—

इह न्यायारण्ये प्रकृतिगहने तर्कसरणि-
प्रवीणा विद्वांसः कति कति न पूर्वं समभवन् ।
परं पञ्चाध्यायीपरिणते रहस्यप्रणयिनो
विरोधव्यामेधव्यसनपटवस्ते न पुनः ॥

मोक्षानुकूलतत्त्वज्ञानार्था वक्तव्याः। अथ परमकारुणिको भगवान् समुद्दिधीर्षुः सकलविद्याशिरोभूतां आन्वीक्षिकीं प्रणीतवान्। तत्रत्यं तत्प्रतिपाद्यप्रयोजनतत्सम्बन्धप्रतिपादनं विना न प्रेक्षावत्-प्रवृत्तिरिति तत्त्रितयप्रतिपादनार्थमाद्यं सूत्रम्। प्रमाणप्रमेय-संशयप्रयोजन, etc. etc. etc.

It ends :

उमापतिमगर्भस्य श्रीविश्वधरजन्मनः।
श्रीमत्केशवमिश्रस्य कृतिर्विजयतेतराम्॥
श्रीकेशवेन व्यरचि प्रबोधः
पूर्णानि विश्वान्यपि यद्यशोभिः।
शिष्यैर्यदीयैश्च परःसहस्रैः
पारेसमुद्रानपि भूषिता भूः॥
नमामि सज्जनान् प्रीत्या न तु भीत्यापि दुर्ज्जनान्।
सज्जनः सानुबन्धश्चेद्दुर्ज्जनः किं करिष्यति॥

The Post-colophon Statement :

त्रिचिद्विचिद्विचिकार्द्धचिद्विद्विचिवामदृक्।
द्विपावाक्षे षडाम्नायः त्रिद्विश्रुत्यग्नियुग्मकम्॥
जातीषट्कं + क्वं युग्मं द्वादशैकैकशः क्रमात्।
षट्पक्षीपञ्चवेदाग्निचन्द्राब्ध्यग्निद्विनिग्रहाः॥

प्रथम ४०, २०, ६०। द्वितीय ६८, ६८, १३६। तृतीय ६९, ७३, १४२। चतुर्थ ६८, ४९। पञ्चम ४२, २४, ६०, ५, २२। पञ्चम ५।

निरर्थके चतुर्थं कविरावल्गितशेषोक्तेः (?) यथार्थपरत्वशब्द-निराकरणात् सति वाङ्मात्रं ये + + + + + व्यभिचार + + + + षडिन्द्रियाणि। षड्विषयाः॥ पञ्च आयतनानि + + + + र्थ्यसत्यं नु दुःखं समुदयः विरोधो मार्ग इति चतुष्टयं

तत्र दुःखं सुखदुःखसमुदयसङ्घा इति समासः + + + तीति । विरोधः सद्धेतुदुःखापगमे मुक्तिरिति यावत् । मार्गो नैरात्म्यं क्षणिकमात्रात्मकारो वा मोक्षोपायत्वं ॥ २७॥२॥१॥ अविज्ञातार्थे ॥

अर्द्धाढकं सुचिरपर्य्युषित + + + खंडस्य षोडशपला विश्र-प्रमस्य । सर्पिः पलः मधु पलं मरीच द्विकर्षो शुन्ठि पलार्द्धमपि वा द्विपलं चतुर्णां तैल + + + + श्री गोपीभट्टमहाशयानां पुस्तकमिदं । श्रीरस्तु मयि लेखके ।

7512.

9550. न्यायसूत्रवृत्तिः । *Nyāyasūtravṛtti.*

By Viśvanātha Pañcānana.

Substance, country-made paper. 9 × 4 inches. Folia, 167. Lines, 9–11 on a page. Extent in ślokas, 2,754. Character, Nāgara. Date, Saṃvat 1829. Appearance, old. Complete.

It is a commentary on Gotama's *Nyāyasūtra.*

Colophon :

इति श्रीमहामहोपाध्याय-श्रीमद्विद्यानिवासभट्टाचार्यात्मज-श्रीविश्वनाथभट्टाचार्यकृतायां न्यायसूत्रवृत्तौ पञ्चमोऽध्यायः समाप्तः ।

See Dineshchandra Bhattacharya, *IHQ.*, Vol. XII, No. 2, pp. 241 ff.

संवत् १८२९ भाद्रसुदि एकादश्यां चन्द्रवासरान्वितायां श्रीमत्-पण्डितसहजिरामपाठनार्थं लिखितं काशीनाथ ओझा । शुभं भूयात् । राम ।

Beginning :

वपुर्लीलालक्ष्मीजितमदनकोटिर्व्रजवधू-
जनानामानन्दं कमपि कमनीयं विरचयन् ।
स कोऽपि प्रेमाणं प्रथयतु मनोमन्दिरचर-
स्त्रिलोकीलोकानां सजलजलदश्यामलतनुः ॥ १ ॥

... ...

सिद्धः ज्ञातः अर्थः प्रयोजनं यस्य तत् तथा एवं सिद्धसम्बन्ध-
मित्यपि । अतस्तत्प्रतिपादनाय भगवानक्षपादः प्रथमं सूत्रयति ।

End :

रसवाणतिथौ शकेन्द्रकाले
बहुले कामतिथौ शुचौ सिताहे ।
अकरोन्मुनिसूत्रवृत्तिमेतां
ननु वृन्दाविपिने स एष विश्वनाथः ॥ २ ॥
कठिनार्थपदां कृतिं ममैतां
मृदुनि त्वच्चरणे समर्पयामि ।
अपराधमिमं प्रभो क्षमेथा
ननु नारायण देव दीनबन्धो ॥ ३ ॥

This work is printed, ed. Lz., Benares, Jīvānanda, Calcutta.

7513.

8879. *Nyāyasūtravṛtti.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 154. Lines, 6 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete, to the end of the fourth adhyāya.

A second copy.

This has been noticed in detail under a previous number in L., Vol. I.

7514.

8529. *Nyāyasūtravṛtti.*

Substance, country-made paper. 12 × 6 inches. Folia, 52. Lines, 16 on a page. Extent in ślokas, 2,754. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Complete.

A third copy.

The work was printed in 1828 in Calcutta by the Paṇḍitas of the Sanskrit College in its early days.

After the last colophon occurs the following :

मया पण्डितनन्दरामेण अश्वपतिचतुर्द्दश्यां लक्ष्मीवदेशे इदं पुस्तकं लिखितं ।

After the colophon of the 5th or the last chapter occurs the following :

एषा मुनिप्रवरगौतमसूत्रवृत्तिः
श्रीविश्वनाथकृतिना सुगमाल्पवर्णा ।
श्रीकृष्णचन्द्रचरणाम्बुजचञ्चरीकः
श्रीमच्छिरोमणिवचःप्रचयैरकारि ॥ १ ॥
कठिनार्थपदाकृतिं ममैतां
मृदुनि त्वच्चरणे समर्पयामि ।
अपराधमिमं प्रभो क्षमेथा
ननु नारायण देव दीनबन्धो ॥
रसवाणतिथौ शकेन्द्रकाले
बहुले कामतिथौ शुचौ सिताहे ।
अकरोन्मुनिसूत्रवृत्तिमेतां
ननु वृन्दाविपिने स विश्वनाथः ॥

इति श्रीमहामहोपाध्याय-श्रीमद्विद्यानिवासभट्टाचार्यात्मज-श्रीविश्वनाथभट्टाचार्यकृतायां न्यायसूत्रवृत्तौ पञ्चमोऽध्यायः समाप्तः ।

This gives a certain date of one of the foremost philosophers of Bengal. Viśvanātha Nyāyapañcānana, whose works are studied all over India as the standard work of Navadvīpa school of Nyāya, wrote his Vṛtti commentary on Gotama's *Sūtra* in the Śaka year 1556= A.D. 1634, while residing at Bṛndāvana in his old age. His father Vidyānivāsa was called pre-eminently *the Bhaṭṭācārya*. He employed Kavicandra as his scribe. Kavicandra copied for him the *Kṛtyakalpataru* (the copy, now in India Office) in 1581 A.D. Maheśvara Banerjee obtained from Vallālasena the nobility of Kulinism, and his family is still in the enjoyment of that distinction. But one branch of the family lost it early. Ākhaṇḍala, who was fourth from Maheśvara, lost his Kulinism. But though not Kulīnas, Ākhaṇḍala's descendants are one of the foremost families in Bengal—"वङ्गे आखण्डलः पूज्यः". In course of time one branch of this family obtained high honour from the Moghul court and became the Rājās of Naladanga in Jessore. But another branch achieved literary distinctions of the highest order. Vāsudeva Sārvabhauma the introducer of the Navya Nyāya system of philosophy in Bengal, Raghunandana the writer of the standard works of the Bengal school of Law, his father Harihara whose works are still current in Assam, belong to this distinguished family. But Vidyānivāsa and his sons overshadowed all these. Vidyānivāsa wrote a commentary on *Mugdhabodha*. His son Rudra not only wrote several works on Nyāya, but a poem dedicated to Mānasiṃha's son Bhavasiṃha who ruled Bengal from 1580 to 1585 (?) and from 1609 to 1612 (?). The first Rājā of Naladanga had these distinguished men as his cousins. But still he employed Rājendra Vidyālaṃkāra as his court pundit and gave him large grants of land. The writer of the present catalogue is eighth in descent from this Vidyālaṃkāra.

7515.

8881. *Nyāyasūtravṛtti.*

(गोतमसूत्रटीका । *Gotamasūtraṭīkā.*)

Substance, country-made paper. 9¼ × 3½ inches. Folia, 19. Lines, 9–11 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete.

A fourth copy (the 5th chapter only).

Beginning :

नत्वा शङ्करचरणं शरणं दीनस्य दुर्गमे तरणं ।
संप्रति निरूपयामः पञ्चममध्यायमतिगहनम् ॥

अथ जातिनिग्रहस्थानयोरुद्दिष्टयोर्लक्षितयोर्बहुत्वं तद्विकल्पाज्जातिनिग्रहस्थानबहुत्वमित्यनेन सूचितं ।

.... संप्रत्यनन्तरतः प्रपञ्चयति साधर्म्यवैधर्म्योत्कर्षापकर्षवर्ण्यावर्ण्य, etc. etc.

The printed editions read after **सूचितं** :

तत्र जातिपरीक्षासहितजातिनिग्रहस्थानविशेषलक्षणमध्यायार्थः। जातिपरीक्षासहितजातिविशेषलक्षणं प्रथमाह्निकार्थः। सप्तदश चात्र प्रकरणानि। तत्रादौ सत्प्रतिपक्षदेशनाभासप्रकरणम्। अन्यानि च यथास्थानं वक्ष्यन्ते। तत्र च विशेषलक्षणार्थं जातिं विभजते।

Colophon at the end :

समाप्तं च पञ्चमस्य द्वितीयमाह्निकं ।

Gotamasūtraṭīkā here is the same as *Nyāyasūtravṛtti* by Viśvanātha.

7516.

669. न्यायसूत्रव्याख्या । *Nyāyasūtravyākhyā.*

By Mathurānātha Tarkavāgīśa.

Substance, machine-made modern paper. 15×5 inches. Folia, 25. Lines, 8 on a page. Extent in ślokas, 768. Character, Bengali. Date, Śaka 1796. Appearance, fresh. Incomplete.

The original from which this manuscript has been copied seems to have been defective as there are many places left blank.

The commentary comes down to the end of the *Vitaṇḍālakṣaṇa* (I. 2. 3.) of the 1st chapter.

Beginning :

ॐ नमो लम्बोदराय ।

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवाद-जल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगमः ।

अत्र प्रमाणानि च प्रमेयञ्च संशयाश्च प्रयोजने च दृष्टान्तौ च सिद्धान्ताश्च अवयवाश्च तर्काश्च निर्णयश्च वादश्च जल्पश्च वितण्डाश्च हेत्वाभासश्च छलानि च जातयश्च निग्रहस्थानानि च तेषामिति द्वन्द्वसमासार्थकथनवाक्यं निर्देशे यथावचनं विग्रह इति वदता भाष्यकारेण न्यवेदि ।

End :

अत्राहुः वादिस्थापितार्थविरुद्धार्थसाधकत्वेन उद्देश्यत्वविरह-विशिष्टा कथा वितण्डा जल्पे चाप्रतिभादिना तदनुपन्यासेऽप्युद्देश्यत्वसत्त्वान्नातिप्रसङ्गः । तन्न प्रतिपक्षोपन्यासः न साधकत्वेनेच्छया कृत इति नाव्याप्तिरपीति । यत्किञ्चित् वितण्डाव्यक्तिमादाय तद्वृत्तिकथाविभाजकोपाधिमत्त्वं वितण्डात्वमित्यपि वदन्ति ।

Colophon :

इति न्यायसूत्रस्य माथुरी व्याख्या ।

Post-colophon :

श्रीश्रीरामो जयति । शकाब्दाः १७९६ ।

(2) *Other independent treatises.*

7517.

984. **न्यायकुसुमाञ्जलिः ।** *Nyāyakusumāñjali.*
By Udayanācārya.

For the manuscript see L. 2060.

The manuscript contains both the parts in prose and in metre. The author wrote his *Lakṣaṇāvalī* in Saṃvat 1041 corresponding to A.D. 985. He wrote *Bauddhadhikkāra* in 1005 A.D.

'Udayana, as a convinced theist, in his *Kusumāñjali* in Kārikās with a prose explanation proved the existence of God.' (Keith, *A History of Sanskrit Literature*, p. 484.)

The book is divided into five chapters and considered to be the आकरग्रन्थ of Navya Nyāya founded by Gaṅgeśa Upādhyāya in his *Tattvacintāmaṇi.*

The work is printed, ed. Candrakānta Tarkālaṅkāra, Bl., Calcutta, 1888–95; translated (in part) into English by Gopinātha Kavirāja, in the Sarasvati Bhavana Studies, Vol. II, Benares, and Kārikās with Haridāsa's commentary by E. B. Cowell, Calcutta, 1864. The Kārikās were translated into Bengali poetry, entitled *Kusumāñjali-saurabha* with prose elucidation by MM. Rāmakṛṣṇa Tarkatīrtha, Dacca, 1930 B.S.

7516.

669. न्यायसूत्रव्याख्या । *Nyāyasūtravyākhyā.*

By Mathurānātha Tarkavāgīśa.

Substance, machine-made modern paper. 15×5 inches. Folia, 25. Lines, 8 on a page. Extent in ślokas, 768. Character, Bengali. Date, Śaka 1796. Appearance, fresh. Incomplete.

The original from which this manuscript has been copied seems to have been defective as there are many places left blank.

The commentary comes down to the end of the *Vitaṇḍālakṣaṇa* (I. 2. 3.) of the 1st chapter.

Beginning :

ॐ नमो लम्बोदराय ।

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवाद-जल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेय-साधिगमः ।

अत्र प्रमाणानि च प्रमेयश्च संशयाश्च प्रयोजने च दृष्टान्तौ च सिद्धान्ताश्च अवयवाश्च तर्काश्च निर्णयश्च वादश्च जल्पश्च वितण्डाश्च हेत्वाभासश्च छलानि च जातयश्च निग्रहस्थानानि च तेषामिति द्वन्द्वसमासार्थकथनवाक्यं निर्देशे यथावचनं विग्रह इति वदता भाष्यकारेण न्यवेदि ।

End :

अत्राहुः वादिस्थापितार्थविरुद्धार्थसाधकत्वेन उद्देश्यत्वविरह-विशिष्टा कथा वितण्डा जल्पे चाप्रतिभादिना तदनुपन्यासेऽप्यु-द्देश्यत्वसत्त्वान्नातिप्रसङ्गः । तत्र प्रतिपक्षोपन्यासः न साधकत्वे-नेच्छया कृत इति नाव्याप्तिरपीति । यत्किञ्चित् वितण्डाव्यक्ति-मादाय तद्वृत्तिकथाविभाजकोपाधिमत्त्वं वितण्डात्वमित्यपि वदन्ति ।

The manuscript ends with the first kārikā of the second stavaka, viz. :

तदेवं सामान्यतः सिद्धे अलौकिके हेतौ तत्साधनेनावश्यं भवितव्यम्। न च तच्छक्यमस्मदादिभिर्द्रष्टुम्। न चादृष्टेन व्यवहारः। ततो लोकोत्तरः सर्वानुभावी सम्भाव्यते। ननु नित्यनिर्दोषवेदद्वारको योगकर्मसिद्धसर्वज्ञद्वारको वा धर्मसम्प्रदायः स्यात्, किं परमेश्वरकल्पनयेति चेत्, अत्र उच्यते—

प्रमायाः परतन्त्रत्वात् सर्गप्रलयसम्भवात्।
तदन्यस्मिन्ननाश्वासान्न विधान्तरसम्भवः॥

7519.

472. कुसुमाञ्जलिबोधनी। *Kusumāñjalibodhanī.*

By Varadarāja.

For the MS. see L. 1343.

A commentary on Udayana's work entitled *Kusumāñjali*. A unique work. Printed up to stavaka III, ed. Gopīnātha Kavirāja, SBT. No. 4, Allahabad, 1922.

The object of the work :

औदयने पथि गह्वने वैदेशिकः प्रतिपदं स्खलति लोकः।
तस्य कृते कृतिरेषा कुसुमाञ्जलिबोधनी जयति॥ ३॥

The printed edition reads विदेशिकः instead of वैदेशिकः as in the present manuscript.

Beginning :

विशदयितुमर्थतत्त्वं विनिहन्तुं चान्तरीयसन्तमसम्।
मम मनसि सन्निधत्तां नरहरिशबलाकृति ज्योतिः॥ १॥

विश्वं यो विदधात्यदृष्टसचिवः सत्सम्प्रदायो यतः
  प्रामाण्यं लभते श्रुतिर्गुणवतो वक्तुर्यतो नान्यतः ।
यस्मिन् बाधकशङ्कयापि विगतं माता च मानं च यः
  सिद्धो यः श्रुतिनीतिसंप्लवशतैस्तं मन्महे मानतः ॥ २ ॥
औदयने ... ... etc. ॥ ३ ॥

प्रारिप्सितप्रकरणव्युत्पाद्यस्य परमात्मविषयन्यायस्य प्रसिद्ध-समाराधनसाधनप्रसूनाञ्जलिसाधर्म्यप्रदर्शनेन पञ्चरूपोपसम्पत्तिलक्षणां विशुद्धिं निःश्रेयसात्मकं फलं च प्रतिपाद्य तथाविधन्यायव्युत्पादनेन परमात्मसमाराधनतया परिकल्पितेन परमात्मनिरूपणेन स्वारसिक-श्रद्धायुक्तस्य स्वान्तःकरणस्याविहतश्रद्धावत्त्वमारिप्सितग्रन्थाविघ्नपरि-समाप्तिफलमाशास्ते सत्पक्षप्रसर इति ।

7520.

794. **कुसुमाञ्जलिप्रकाशः ।** *Kusumāñjaliprakāśa.*

By Vardhamāna, son of Gaṅgeśa.

Substance, palm-leaf. 13 × 2 inches. Folia, 213 in two paginations, one from 2 to 115 and the other from 1 to 99. Lines, 6 on a page. Extent in ślokas, 5,325. Character, Bengali. Date, Śaka 1342 in faint letters. Appearance, old and soiled. Complete.

A commentary on the *Kusumāñjali* of Udayanācārya. Published in the *Bibliotheca Indica*, Calcutta, 1888–95, along with the text by Candrakānta Tarkālaṅkāra, who made use of the present manuscript.

52A, ०इति श्रीमहामहोपाध्यायश्रीवर्द्धमानविरचिते कुसुमाञ्जलिप्रकाशे प्रथमः स्तवकः समाप्तः ।

86B, ०द्वितीयस्तवकः समाप्तः ; 26A (second pagination), ०तृतीय-स्तवकः समाप्तः ; 39B, ०चतुर्थस्तवकः समाप्तः ; 99B, इति श्रीमहामहोपाध्याय-श्रीवर्द्धमानविरचितो न्यायकुसुमाञ्जलिप्रकाशः सम्पूर्णः ।

Post-colophon Statement :

शक १३४२ ।

In this MS. there are two paginations.

The 99 leaves of the second pagination, bearing the date, seem to have been written in a much later hand than 115 leaves of the first pagination. In the latter, the figure 3 is written like ङ, which is a letter numeral. In Eastern India letter numerals were a vanishing script about the Mahomedan conquest. So the first pagination in this manuscript should be placed about 100 years or more before the second, which will bring the manuscript to Śaka 1200 or thereabout. The date of Vardhamāna, therefore, would be about that time at the latest, if it can be proved that the first pagination was the first manuscript written by him. But as that cannot be proved, his time would be coeval with the Mahomedan conquest, and his father's time about 40 years before that event. This will bring Gaṅgeśa's date to about 800 years before this time, as Bengal tradition says. This tradition is vouched by Jayanārāyaṇa Tarkapañcānana in the preface to *Sarvadarśanasaṃgraha.* In bringing the two portions together only half a line has been repeated.

Beginning :

भक्तानां कामदस्तुष्टो रुषा कामं दहन्नपि ।
अपि ज्ञानमयः स्याद्यस्तमीशं स्तुवीमहि ॥
यतः प्रकाशते ज्योतिरपि वाचामगोचरः ।
कायेन मनसा वाचा परां वाचं नमामि ताम् ॥
न्यायाम्भोजपतङ्गाय मीमांसापारदृश्वने ।
गङ्गेश्वराय गुरवे पित्रेऽत्र भवते नमः ॥

सदाचारानुमितश्रुतिबोधितकर्तव्यताकं प्रारिप्सितप्रतिबन्धकविघ्न-विघातकमिष्टदेवताकीर्तनरूपं सच्छब्दप्रयोगरूपञ्च मङ्गलमाचरन्नेव प्रयोजनाभिधेयसम्बन्धानाह । सत्पक्षेति ।

End :

इत्येष इति । इतिः समाप्तौ । एष नीतिकुसुमाञ्जलिर्दक्षिणा-वामकौ द्वौ यदि वासयेत् सानन्दीकुर्य्यात्, न वा वासयेत्, ततः किमस्माकम् । यद्वा ...... न किञ्चिदित्यर्थः । पदमेव पीठं तत्र न्यायकुसुमाञ्जलेर्यत् समर्पणं तेन भगवान् प्रीतोऽस्तु ।

यस्तर्कतन्त्रशतपत्रसहस्ररश्मि-
गङ्गेश्वरः सुकविकैरवकाननेन्दुः ।
तस्यात्मजोऽतिविषमं कुसुमाञ्जलिं तं
प्राकाशयत् कृतिमुदे बुधवर्धमानः ॥

7521.

2838. *Nyāyakusumāñjaliprakāśa.*

Substance, country-made yellow paper. 17×4 inches. Folia, 14. Lines, 8 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Fragmentary.

A second copy.

End :

अस्माकन्त्विति । यथा कारणसामान्यं कार्यसामान्यव्यभिचारि दृश्यते तत्रैव विशिष्टकारणताग्रहः यत्र तु स न दृश्यते तत्रोपस्थितसामान्येनैव कार्यकारणताग्रहः । यदि च तृणवद्वह्निविशेषात् धूमेऽपि विशेषः स्यादित्युच्यते तदा नेदमनिष्टमित्यर्थः ।

7522.

3561. *Nyāyakusumāñjaliprakāśa.*

Substance, palm-leaf. 14 × 2½ inches. Folia, 2 to 123. Lines, 6 on a page. Character, Bengali. Written in a neat, small hand of the 15th century. Appearance, faded. Incomplete, both ends.

A third copy.

Colophon :

57B, इति महामहोपाध्याय-श्रीवर्द्धमानविरचिते न्याय-कुसुमाञ्जलिप्रकाशे प्रथमः स्तवकः ।

7523.

5160. हरिदासीयकुसुमाञ्जलिटीकाव्याख्या ।

Haridāsīyakusumāñjaliṭīkāvyākhyā.

By Rādhāmohana Gosvāmī.

Substance, country-made paper. 19 × 3½ inches. Folia, 25. Lines, 6-7 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete.

The first stavaka and one leaf only of the commentary on the second stavaka.

Beginning :

ॐ नमः शिवाय ।

शिशुरसि दुग्धमुखस्त्वं कलयसि मुरलीं कुतोऽतिरसचित्तं ।
इति गोपीमृदुस्मितवचनैः सुस्मितवदनो हरिः पातु ॥
बहुतरविद्याप्रकटने परमेश्वरबुद्धिः स्यात् न तु स्वपुत्रत्वज्ञान-मितीषदिति ।

In 24B the first stavaka comes to an end :

इति श्रीराधामोहनविद्यावाचस्पतिगोस्वामिभट्टाचार्यविरचित-हरिदासीयकुसुमाञ्जलिव्याख्याप्रकाशे प्रथमः स्तवकः ।

Rādhāmohana was a descendant of Advaita, the associate of Caitanya. He lived at Śāntipur at the end of the 18th and beginning of the 19th century. He was a friend of Colebrooke. His commentary on Raghunandana (*Tithitattva*, etc.) and Viśvanātha Pañcānana (*Nyāyasūtravṛtti*) is well known.

7524.

673. कुसुमाञ्जलिकारिकाव्याख्या ।

Kusumāñjalikārikāvyākhyā.

By Rāmabhadra Sārvabhauma.

Substance, machine-made modern paper 13 6½ inches. Folia 17 Lines, 12 on a page. Extent in ślokas, 3,250 Character, Bengali Appearance, fresh. Generally correct Complete

For the work see L. 525 and Oxf. 243.

The author was a contemporary of Mathurānātha and flourished about the end of the 16th century A.D. He commented at places occasionally on both the parts of the text, prose and verse.

The work is printed, ed. Narendracandra Vedāntatīrtha, Asutosh Sanskrit Series, No. 3, Calcutta University, 1943, with this manuscript also used by the editor.

7525.

3315. *Nyāyakusumāñjalikārikāvyākhyā.*

Substance, country-made paper. 17 × 4 inches. Folia, 37. Lines, 10 on a page. Extent in ślokas, 3,280. Character, Bengali. Date, Śaka 1657 = A.D. 1735. Appearance, discoloured. Complete.

A second copy.

The standard commentary on the kārikā portion with prose version occasionally of *Nyāyakusumāñjali*.

The parents of Rāmabhadra :

भवानीभवनाथाभ्यां पितृभ्यां प्रणमाम्यहम् ।
यत्प्रसादादिदं शास्त्रं कण्ठीरोपमं कृतम् ॥ śl. 2.

The object of his writing the commentary :

मकरन्दे प्रकाशे या व्याख्या परिमलेऽथवा ।
ततोऽधिकां पितुर्व्याख्यामाख्यातुमयमुद्यमः ॥

The MS. is remarkably correct and the handwriting very good.

The date of the copying of the MS. :

बाणाब्धिऋत्विन्दुमिते शकाब्दे
कन्यास्थितेऽर्के बुधवासरे च ।
शुक्लान्यपक्षाद्यतिथौ प्रयत्ना-
ल्लिलेख पुस्तीं जगदीशशर्म्मा ॥

It is not very unlikely that the present manuscript was copied by Jagadīśa Tarkālaṅkāra himself, the author of the *Śabdaśaktiprakāśikā* and the *Jāgadīśī* commentary on the *Tattvacintāmaṇidīdhiti* of Raghunātha Śiromaṇi. The manuscript contains useful marginal notes also.

Beginning :

आमोदैः परितोषिताः परिषदः प्रत्येकमाशाभृतां
सान्द्रैः पिञ्जरिताः परागपटलैराशावकाशा दश ।
आप्लुता मकरन्दबिन्दुनिकरैः पुष्पन्धयश्रेणयो
येनाह्नाय स वः पुनातु नटतः शम्भोः प्रसूनाञ्जलिः ॥

End :

दुर्जनानुरञ्जनमशक्यत्वान्नोद्देश्यं किन्तु अमरेश इन्द्रस्तस्य गुरुर्ब्रह्मा बृहस्पतिर्वा तस्यापि गुरुरुपदेष्टा ईश्वरः स प्रीतो भवत्वनेनेत्यर्थः ।

This manuscript was also used by the editor of the Calcutta University.

7526.

5235. **न्यायकुसुमाञ्जलिटीका ।** *Nyāyakusumāñjaliṭīkā.*

By Gopīnātha Maunī.

Substance, country-made paper. 10½ × 4½ inches. Folia, 30. Lines, 12–14 on a page. Character, Nāgara. Appearance, fresh. Incomplete.

Written in two different hands, one of the 18th century small hand and the other of the 19th century hand. A fragment, ending with the commentary of the kārikā beginning with नान्यदृष्टं स्मरत्यन्यः (I. 14).

The commentary begins thus :

सद्बुद्धिकल्पद्रुमरत्नरम्ये
दुःसम्प्रदायग्रहिलैकनक्रे ।
न्यायार्णवे सन्तरणाय रम्या
सदा शिवाङ्घ्रिस्मृतिरस्तु नौ मे ॥
आचार्यवाचो गहना नवीना-
स्तदर्थबोधाय भवन्ति नालम् ।
व्याख्यानमारब्धमिदं तदर्थं
मनोविनोदाय तु सा सदास्तु ॥
सदसद्विवेकचतुरा सर्वे विद्वज्जना भूयः । (?)
कुसुमाञ्जलेर्विकाशं न्यक्ताशङ्कं प्रपश्यन्तु ॥

गोस्वामिभट्टपुत्रस्य गोपीनाथस्य मौनिनः ।
कृतिः करोतु कृतिनां कौतुकं वृत्तमोपहम् ॥

प्रारिप्सितसिद्धये कृतं मङ्गलं शिष्यशिक्षायै निबध्नाति सत्प्रसङ्ग-प्रसरः, etc. etc.

7527.

4018. **कुसुमाञ्जलिकारिकाव्याख्या ।**

Kusumāñjalikārikāvyākhyā.
By Candrakānta Tarkālaṅkāra.

Substance, country-made paper. $14\frac{1}{2} \times 6$ inches. Folia, 1,057. Lines, 5 on a page. Character, Nāgara in a very bold hand. Appearance, fresh. Complete. Written on one side only.

It is a commentary on Haridāsa's commentary on *Kusumāñjalikārikā.*

Published by the author himself, along with the text and Haridāsa's commentary, Calcutta, Śaka 1810. He was a professor of the Calcutta Sanskrit College and died recently.

Beginning :

यः केवलैस्तर्कशतैरगम्यो
वेदान्तवेद्यः परभक्तियोगात् ।
यतात्मभिः संयमिभिर्विमृग्य-
स्तमीश्वरं सादरमानतोऽस्मि ॥

End :

पदपीठसमर्पणेनेति पाठे, पदपीठे समर्पणं यस्य तेनानेनेति यथोक्त एवार्थः । यद्वा पदपीठे न्यायकुसुमाञ्जलेर्यत् समर्पणं तेनेत्यर्थः । एतत्पक्षे अनेनेति समर्पणविशेषणम् ।

7528.

494. **बौद्धाधिकारः, बौद्धधिक्कारः** or **आत्मतत्त्वविवेकः ।**
Bauddhādhikāra, Bauddhadhikkāra or *Ātmatattvaviveka.*
By Udayanācārya.

A mere fragment containing only the first two leaves.

For this fragment see L. 1325.

This portion was already printed in 1907 in the first fasciculus of *Ātmatattvaviveka*, in *Bib. Ind.* The late Mahāmahopādhyāya Yadunātha Sārvabhauma also published this portion. He gave the date as 1006 A.D.

The book was printed in Calcutta, 1849 and 1873 as *Ātmatattvaviveka*, recently printed in full, ed. BI., Calcutta, 1940.

Udayana, as a convinced theist, in the *Bauddhadhikkāra* assailed the Buddhists who had developed an important school of thought which manifestly greatly influenced the Nyāya itself in founding what is now called the Navya Nyāya.

7529.

495. **बौद्धाधिकारदीधितिः ।** *Bauddhādhikāradīdhiti.*
By Raghunātha Bhaṭṭācārya Śiromaṇi.

For the MS. see L. 1327.

This is Śiromaṇi's commentary on *Bauddhadhikkāra* or *Ātmatattvaviveka* of Udayanācārya.

It is well known that the author flourished in the beginning of the 16th century A.D. and was the founder of the Navadvīpa (Nadia, Bengal) school of Nyāya.

The work is printed, ed. Vindhyeśvarīprasāda Dvivedī and Lakṣmaṇa Śāstrī Drāviḍa, BI., Calcutta, 1907–1940.

7530.

3482. *Bauddhādhikāradīdhiti.*

Substance, country-made paper. 17 × 2½ inches. Folia, 22. Lines, 5 on a page. Character, Bengali of the early 19th century. Appearance, discoloured. Incomplete at the end.

A second copy.

See L. 1327.

7531.

493. बौद्धाधिकाररहस्यम् । *Bauddhādhikārarahasya.*

By Mathurānātha Tarkavāgīśa.

For the MS see L. 1326.

The work has been printed in *Bib. Ind.* among the commentaries of the *Bauddhādhikāra.* From the colophon it would seem that the work comes to an end (printed edition, p. 38).

7532.

10991. न्यायमञ्जरी । *Nyāyamañjarī.*

By Jayanta Bhaṭṭa.

Substance, country-made paper. 12¼ × 6 inches. Folia, 375. Lines, 11 on a page. Extent in ślokas, 10,980. Character, modern Nāgara. Appearance, fresh. Incomplete.

Beginning :

ॐ नमो गणेशाय ।
नमः शिवाय गुरवे । ॐ ।

नमः शाश्वतिकानन्दज्ञानैश्वर्यमयात्मने ।
सङ्कल्पसकलब्रह्मस्तम्भारम्भाय शम्भवे ॥
नमामि यामिनीनाथलेखालङ्कृतिकुण्डलां ।
भवानीं भवसन्तापनिर्व्वापणसुधानदीं ॥
सुरासुरशिरोरत्नमरीचिखचिताङ्घ्रये ।
विघ्नान्धकारसूर्याय (श्री)गणाधिपतये नमः ॥

The scope of the work :

जयन्ति पुरजिद्दत्तसाधुवादपवित्रिताः ।
निधानमयरत्नानामक्षपादमुनेर्गिरः ॥
अक्षपादमताम्भोधिपरामर्शरसोत्सुकां ।
विगाहन्तामिमां सन्तः प्रसरन्तीं सरस्वतीम् ॥
नानागुणरसास्वादखिन्नापि विदुषां मतिः ।
आलोकमात्रकेणेममनुगृह्णातु मे श्रमम् ॥
न्यायौषधिवनेभ्योयमाहृतः परमो रसः ।
इदमान्वीक्षिकी[सा]रन्नवनीतमिवोद्धृतम् ॥

The complete book is in twelve āhnikas but the present manuscript contains ten āhnikas only.

Last Colophon :

भट्टजयंतकृतौ न्यायमञ्जर्यां दशममाह्निकं समाप्तम् ।

End :

नमः शशिकलाकोटिकल्प्यमानाङ्कुरश्रिये ।
प्रपन्नजनसङ्कल्पकल्पवृक्षाय शम्भवे ॥

The object of the work :

न ह्यीयं कविभिः पूर्वैरदृष्टं सूक्ष्मदर्शिभिः ।
शक्ता द्रष्टुमपि द्रष्टुं मतिर्मम तपस्विनी ॥
कस्तर्हि विद्वन् मतितर्कणीय-
ग्रन्थोपबन्धे तव दोहदोऽयम् ।
न दोहदः पर्यनुयोगभूमिः
परोपदेशस्य न तस्य शान्तिः ॥
राज्ञा तु गह्वरेऽस्मिन्नशब्दके बन्धने विनिहितोऽहम् ।
ग्रन्थरचनाविनोदादिह हि मया वासरा गमिताः ॥

Āhnika, VI, p. 394 (VizSS.).

क्वचिदपि परनिग्रहस्य हेतौ हृदयपथं प्रथमं किलावतीर्णौ ।
अपरमपि न कारणं विचिन्त्यं किमिव फलं खलु पिष्टपेषणस्य ॥

P. 658 (VizSS.).

The work is printed, ed. Gaṅgādhara Śāstrin, VizSS., No. 10, Lz., Benares, 1895 and translated into Bengali by Paṇḍita Pañcānana Tarkavāgīśa, Calcutta University, Part I, 1940. In the preface to the edition of *Nyāya-mañjarī* in the Vizianagram Sanskrit Series, Jayanta is said to be the son of Candra of the Bharadvāja Gotra. His grandfather obtained the village of Gauramūlaka after the performance of a sacrifice. He quotes from Vācaspati of the 8th century and is quoted by Gaṅgeśopādhyāya in the 12th.

Jayanta (9th century, according to Keith) wrote his famous book *Nyāyamañjarī*, in jail (vide Satkari Mukherjee, *Calcutta Review*) interpreting the main themes of the *Nyāyasūtra*, the sixteen topics with pramāṇa at the head in connection with the underlying sūtras, arranging them subject by subject in a novel plan. He is

generally known as *Jarannaiyāyika* Vṛttikāra of the *Nyāyasūtra*.

Jayanta derives his origin from a Bengali Brahmin family (vide Introductions, VizSS., ChSS., and C.U. edns.).

7533.

821. न्यायसारः । *Nyāyasāra.*

By Bhā Sarvajña.

Substance, country-made yellow paper 18 × 4 inches. Folia, 14. Lines, 5 on a page. Extent in ślokas, 260. Character, Bengali Appearance, fresh. Incomplete.

It is an epitome of the Nyāya doctrine in three paricchedas. It does not admit upamāna or analogy as a proof by itself. Bhā Sarvajña lived c. 900, according to Keith (vide Daśaratha Śarman, *IHQ*).

See L. 727, IO. 1864 and Bik. 541.

The manuscript comes thus to an abrupt end :

प्रतिज्ञानार्थविशेषणो येन योजनं तदर्थे इति प्रतिषेधनिवृत्त्यर्थः ।

यथा—

The book is printed, ed. *Bib. Ind.*, 1910, by Mahāmahopādhyāya Dr. Satīśacandra Vidyābhūṣaṇa. Guṇaratna in his commentary on *Ṣaḍdarśanasamuccayavṛtti* speaks of eighteen commentaries on *Nyāyasāra*. The editor says that the author belonged to Kāśmīr Śaivism which was founded in the 9th century A.D.

The work has been translated, into English by Prof. Deodhar, Poona, 1922.

7534.

4151. *Nyāyasāra.*

Substance, Kashmiri paper. 10 × 7½ inches. Folia, 25. Lines, 16 on a page. Character, Kashmiri. Appearance, old and very much damaged. Incomplete.

A second copy.

A fragment.

Beginning :

प्रणम्य शम्भुं जगतां पतिं परं
समस्ततत्त्वार्थविदं स्वभावतः ।
शिश्शुप्रबोधाय मयाभिधास्यते
प्रमाणतद्भेदतदन्यसाधनम् (लक्षणम्) ॥

सम्यगनुभवसाधनं प्रमाणम् ।

7535.

1552. न्यायसारपदपञ्चिका । *Nyāyasārapadapañcikā.*

By Vāsudeva.

Substance, Kashmiri paper. 10 × 6½ inches. Folia, 37 by counting. Lines, 28 on a page. Extent in ślokas, 2,000. Character, Kashmiri. Appearance, tolerable. Fragmentary.

It is a commentary on Bhā Sarvajña's *Nyāyasāra.*

It begins thus :

देवदेवमभिवन्द्य शाश्वतं योगिवृन्दहृदयैकमन्दिरम् ।
वासुदेवविदुषा विरच्यते न्यायसारपदपञ्चिका परम् ॥

इह तावच्चिकीर्षितग्रन्थस्य निष्प्रत्यूहपरिपूरणायाभिमतदेवताप्रणतिपुरःसरं श्रेष्ठजनमनःसमाधानार्थं (?) प्रयोजनमभिधेयं प्रतिजानीते ।

प्रणम्य शम्भुं जगतः पतिं परं
समस्ततत्त्वार्थविदं स्वभावतः ।
शिशुप्रबोधाय मयाभिधास्यते
प्रमाणतद्भेदतदन्यलक्षणम् ॥

This manuscript is mentioned in his preface to *Nyāyasāra*, p. 7, Note, by MM. Dr. Satīśacandra Vidyābhūṣaṇa.

There is a colophon in leaf 43A :

इति काश्मीरिकसूरिकमूटसूनुवासुदेवविरचितायां न्यायसारपदपञ्चिकायामागमपरिच्छेदः समाप्तः ।

The end of the text being :

अनेन सुखेन विशिष्टा आत्यन्तिकी दुःखनिवृत्तिः पुरुषस्य मोक्ष इति ।

इति आगमपरिच्छेदः ।

The manuscript contains the text also which has been published in the *Bib. Ind.* series with Jayasiṃha's commentary entitled *Nyāyatātparyadīpikā.* This MS. is mentioned by Guṇaratna.

The first leaf of the manuscript is marked 7 and the last 43.

This commentary has been printed, ed. MM. Abhyaṅkara Śāstrī and Prof. Deodhar, Oriental Book Agency, Poona, 1922.

7536.

8391. न्यायकलानिधिः । *Nyāyakalānidhi.*

Being a commentary on Bhā Sarvajña's Nyāyasāra, an elementary treatise on Nyāya. By Ānandācārya.

Substance, country-made paper. 9½ × 3 inches. Folia, 23. Lines, 7–9 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. Incomplete.

Beginning :

श्रीगणेशाय नमः ।

दिनकरकरचयशशिकरसन्ध्यानुपहतमपि घनघननिविडं यत् ।
नतजनहृदयकुहरगतमांध्यं + + + तितदवतु पदमिह वाणाः ॥

रतिपतिखरतरशरचयभिन्नाः
किमु दिवि कति कति न हि सुरसङ्घाः ।
जयति स पशुपतिरिह गिरिकन्या
समवपुरपि रतिपतिजयदक्षाः ॥

गणपतिपदयुग्मं किं न नमति जडधीर्लोकः ।
यदखिलदुरितौघध्वंसफलजनेर्हेतुः ॥

महादेवाश्रमं वंदे गुरुं चिन्तामणिं नवं ।
अचिन्त्यफलदं नानाविद्याधरशिरोमणिं ॥

न्यायसारकुमुदोदराकृतन्यायतत्त्वमधुदानकौतुकी ।
श्रोत्रभृङ्गसुखदो विरच्यते युक्तिरश्मिरुचिरः कलानिधिः ॥

शिष्टाचारपरिपालनायाविघ्नपरिसमाप्तिप्रायगमनयथाशास्त्रार्थस्फुरणसिद्ध्यर्थं विशिष्टेष्टदेवतानमस्कारपूर्वकं ग्रन्थप्रतिपाद्यमर्थं सुखबोधायाद्यश्लोकेन दर्शयति । अत्रैषाक्षरयोजना । अभिधास्यते वक्ष्यते किं प्रमाणतद्भेदतदन्यलक्षणं च तद्भेदाश्च तदन्यानि

च प्रमाणतद्भेदतदन्यानि तेषां लक्षणं प्रमाणतद्भेदतदन्यलक्षणं। लक्षणमिति जात्येकवचनं + + + मिति प्रमाणसामान्यतद्भेदाः प्रत्यक्षादयः तदन्यानि हेत्वाभासच्छलजातिनिग्रहस्थानानि केनाभिधास्यते मया भासर्व्वज्ञेन इति।

For Bhā Sarvajña's work in three paricchedas (Pratyakṣa, Anumāna and Āgama) see L. 727 and IO. No. 1864.

9B, इत्यानन्दाचार्य्यकृतौ न्यायकलानिधौ प्रत्यक्षाख्यपरिच्छेदः समाप्तः। सम्यगविनाभावेति। 17A, उपाधिप्रकरणः समाप्तः।

Anumāna is not complete.

7537.

1594. तार्किकरक्षा। *Tārkikarakṣā.*

By Varadarāja Bhaṭṭa of Kāśmīra.

Substance, country-made yellow paper 11 × 4½ inches. Folia, 12. Lines, 7, 8 on a page. Character, Bengali. Appearance, fresh. Complete.

Post-colophon in a different hand :

श्रीमदनगोपालशर्म्मगोस्वामिनः पुस्तकमिदं।

The work has been printed with the author's own commentary entitled *Sārasaṃgraha* with a commentary entitled *Niṣkaṇṭakā* by Kolācala Mallinātha Sūri and a third commentary entitled *Laghudīpikā* by Jñanapūrṇa, at Benares, Lz., in 1903 A.D., ed. *Pandit*, N.S. XXI–XXV. The editor Paṇḍita Vindhyeśvarīprasāda Dvivedin is not aware where the author was born. But in the colophon of our manuscript he is described as Kāśmīra-nivāsī :

इति वरदराजभट्टेन काश्मीरनिवासिना विरचिते तार्किकरक्षाग्रन्थे तृतीयः परिच्छेदः। समाप्तश्चायं ग्रन्थः।

For the age of the work see p. 11 of the preface to the printed edition. There it has been stated that Varadarāja lived after Udayana (Saṃvat 1041) and before his commentator Jñānapūrṇa (Saṃvat 1147).

See in this connection MM. Gopīnātha Kavirāja's preface to the *Kusumāñjalibodhanī*, *Sb*, Benares, who calls him a native of Mithilā.

Tārkikarakṣā of Varadarāja (A.D. 1000) also followed the scheme of Jayanta Bhaṭṭa and wrote simple Kārikās on the sixteen topics of Nyāya, one after another.

Beginning :

निःश्रेयसफलं प्राहुर्येषां तत्त्वावधारणम् ।
प्रमाणादिपदार्थास्ते लक्ष्यन्ते नातिविस्तरम् ॥

End :

वादे कथावसानस्य हेत्वाभासो हि कारणम् ।
तथा निरनुयोज्यानामनुयोग इति द्वयम् ॥ २९ ॥

7538.

1387. *Tārkikarakṣā.*

Substance, country-made paper. 10 × 4 inches. Folia, 10. Lines, 8, 9 on a page. Extent in ślokas, 190. Character, Nāgara. Appearance, fresh. Complete.

A second copy.

Printed by Vindhyeśvarīprasāda Dube, Benares, 1903.

Post-colophon :

इदं पुस्तकं हडरकरोपनामकवासुदेवभटस्येदं पुस्तकं श्रीकृष्णा-
र्पणमस्तु कालभैरवार्पणमस्तु ।

The work is quoted by Mādhavācārya (c. 1350), son and not brother of Sāyaṇācārya in his *Sarvadarśana-saṃgraha.*

7539.

2965. *Tārkikarakṣā.*

Substance, country-made paper. 11 × 5 inches. Folia, 6. Lines, 8 on a page. Character, Nāgara. Date, Saṃvat 1942. Appearance, fresh. Complete.

A third copy.

Colophon :

इति तार्किकरक्षा समाप्ता ।

Post-colophon :

शुभमस्तु सं १९४२ वैशाख ।

The last śloka :

न्यायविद्याविदग्धस्य मीमांसापारदृश्वनः ।
इत्थं वरदराजस्य कृतिर्विजयतेतराम् ॥

is wanting in the present manuscript.

7540.

2966. **तार्किकरक्षाव्याख्या ।** *Tārkikarakṣāvyākhyā.*

By

Varadarāja, the author of the text himself, entitled

सारसंग्रहः । *Sārasaṃgraha.*

Substance, country-made paper. 11½ × 5 inches. Folia, 66. Lines, 8 on a page. Extent in ślokas, 2,100. Character, Nāgara in a modern hand. Appearance, fresh. Incomplete at the end.

34B, इति श्रीवरदराजविरचिते तार्किकरक्षाव्याख्याने सारसंग्रहे प्रथमपरिच्छेदः ।

54B, ०द्वितीयपरिच्छेदः ।

The third chapter is not complete. For the beginning of the commentary see Burnell. 199B.

The work is printed, ed. *Pandit*, N.S. XXI–XXV, Lz., Benares, 1903.

7541.

2967. तार्किकरक्षाटीका । *Tārkikarakṣāṭīkā*, entitled लघुदीपिका । *Laghudīpikā*.

By

Jñānapūrṇa.

Substance, country-made paper. 11⅛ × 4½ inches. Folia, 43. Lines, 9 on a page. Extent in ślokas, 1,500. Character, Nāgara in a modern hand. Appearance, fresh. Incomplete at the end.

Another commentary on Varadarāja's *Tārkikarakṣā*, based on *Sārasaṃgraha*, the author's own commentary.

It begins :

वन्दे मानससंफुल्लसरोजाननहंसगां ।
सरस्वतीं चतुर्वक्त्रां चन्द्ररेखावतंसकां ॥ १ ॥
न्यायरत्नाकरोच्छ्राया विद्या श्रीरखिलार्थदा ।
यस्यास्तार्किकरक्षायाः करोमि पदचिन्तनम् ॥ २ ॥
पुरा वरदराजेन न्यायशास्त्रार्थसंग्रहः ।
कृतः परत्वतो (?) बुद्ध्या पद्यानां दुर्ग्रहार्थतां ॥ ३ ॥
तेनैव रचिता व्याख्या सा च शास्त्रपदं गता ।
तेन(?)तदर्थसिद्ध्यर्थं करोमि लघुदीपिकाम् ॥ ४ ॥

ततः प्रथमं ... ... नमामि परमात्मानमिति ।

The colophons are all in verse:

14B, एवं तार्किकरक्षायां ज्ञानपूर्णमुखोद्गता ।
प्रमेयस्य पदार्थस्य सम्पूर्णा लघुदीपिका ॥

15A, इति तार्किकरक्षायां ज्ञानपूर्णमुखोद्गता ।
संशयादित्रयाणां च [सम्पूर्णा लघुदीपिका] ॥

16A, ०
सिद्धान्तस्य पदार्थस्य संपूर्णा लघुदीपिका ॥

18A, ०
अवयवस्य पदार्थस्य संपूर्णा लघुदीपिका ॥

21A, ०
जात्येकत्वपदार्थस्य संपूर्णा लघुदीपिका ॥

23A, ०
वादजल्पवितण्डानां संपूर्णा लघुदीपिका ॥

28A, ०
छलाश्रयपदार्थस्य संपूर्णा लघुदीपिका ॥

38A, ०
चतुर्विंशतिजातीनां संपूर्णा लघुदीपिका ॥

The next topic is Nigrahasthāna, which is not complete in this manuscript.

The work is printed Lz. and edited *Pandit*, N.S. XXI–XXV, Benares, 1903, along with the text by Mahāmahopādhyāya Vindhyeśvarīprasāda Dube, who says that Jñānapūrṇa was the disciple of Viṣṇusvāmin, who flourished shortly after Śaṅkarācārya in Southern India.

7542.

722. तर्कभाषा । *Tarkabhāṣā.*

By Keśava Miśra.

Substance, palm-leaf. 16 × 1¼ inches. Lines, 3 on a page. Folia, 70. Extent in ślokas, 420. Character, Bengali. Date, Śaka 1609. Appearance, old and worm-eaten. Complete.

The last colophon :

इति केशवाचार्यविरचिता तर्कभाषा समाप्ता ।

Beginning :

बालोऽपि यो न्यायनये प्रवेश-
मल्पेन वाञ्छत्यलसः श्रुतेन ।
संक्षिप्तयुक्त्यन्विततर्कभाषा
प्रकाश्यते तस्य कृते मयैषा ॥

End :

इहात्यन्तमुपयुक्तानां स्वरूपभेदेन भूयोभूयः प्रतिपादनम् । यदनतिप्रयोजनं तदलक्षणमदोषाय । एतावतैव बालव्युत्पत्ति-सिद्धेः ।

Post-colophon Statement :

श्रीप्रसादशर्म्मालिखितं । शाकाः १६०९ ।

The work is often noticed and printed, ed. S. M. Paranjpe, Poona, 1909; trans. G. Jhā, *Indian Thought*, II, Allahabad; second edition *Oa.*, Poona, 1924.

The work attempts to explain briefly in a simple language the sixteen topics of Nyāya with occasional remarks on the Vaiśeṣika categories, almost following the principles adopted in Jayanta's *Nyāyamañjarī* and Varadarāja's *Tārkikarakṣā*.

The author mentions Udayana in the following line :

अत्र चोदयनेन व्याप्तस्य हेतोः पक्षधर्मतया प्रतीतिः सिद्धि-स्तदभावोऽसिद्धिरित्यसिद्धिलक्षणमुक्तम् ।

He is a contemporary of Padmanābha Miśra (1341–1419).

7543.

9803. *Tarkabhāṣā.*

Substance, country-made paper. 12 x 5 inches. Folia, 42. Lines, 8 on a page. Extent in ślokas, 756. Character, Nāgara. Date, Samvat 1791. Appearance, old. Complete.

A second copy with notes.

An introduction to the categories of Gotama's Nyāya.

See L., Vol. II. 840, also II. 1110, and IO.

The last colophon runs :

इति केशवमिश्रविरचिता तर्कभाषा समाप्ता ।

7544.

8920. *Tarkabhāṣā.*

Substance, country-made paper. 13 x 5 inches. Folia, 15. Lines, 15–17 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

A third copy.

See L. 840 ; 1110.

7545.

9872. *Tarkabhāṣā.*

Substance, country-made paper. 11 x 5 inches. Folia, 25. Lines, 12, 13 on a page. Extent in ślokas, 650. Character, Nāgara. Date, 1918. Appearance, old, Complete.

A fourth copy with notes.

Often noticed and several times printed.

Colophon :

इति श्रीकेशवमिश्रविरचितायां तर्कभाषायां प्रमेयादिपदार्थ-
प्रतिपादनं सम्पूर्णं । शुभं ।

Post-colophon Statement :

वह्निन्दुनिधिभूयुक्ते नवम्यां पौषशुक्लके ।
श्रीभारामोऽलिखत् काश्यां तर्कभाषानिरूपणम् ॥

7546.

5223. *Tarkabhāṣā.*

Substance, country-made paper. 10 × 3 inches. Folia, 21. Lines, 6-7 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. Incomplete at the end

A fifth copy.

A well-known treatise on logic, often noticed and printed.

7547.

10695. *Tarkabhāṣā.*

Substance, palm-leaf. 15 × 1¼ inches. Folia, 20 marked from 17–36+2 (much worn-out and with leaf-marks gone off). Character, Bengali. Date, Śaka 1555. Appearance, old and worn-out. Complete.

A sixth copy.

Defective in the beginning :

20A, चत्वार्येव प्रमाणानि युक्तिलेशोक्तिपूर्वकं ।
केशवो बालबोधाय यथाशास्त्रमवर्णयत् ॥

Last Colophon :

इति श्रीकेशवमिश्रविरचिता तर्क्कभाषा समाप्ता ।

Post-colophon Statement :

शाके सर्व्वास्यपर्व्वेषु व्यायुक्ते मीनगे रवौ ।
लिखिता तर्क्कभाषेयं श्रीजगन्नाथशर्म्मणा ॥

\+ + + + + +

त्रस्यन्तीभिर्गोपनारीभिराभिः ।
श्लिष्टः कृष्णस्त्वामपायात् स पायात् ॥

श्रीजगन्नाथशर्म्मणः ।

There is one stray leaf put along with the two worn-out leaves at the beginning of the MS.

7548.

10738. *Tarkabhāṣā.*

Substance, country-made paper. 9×4 inches. Folia, 21. Lines, 10 on a page. Character, Newari of the 17th century. Appearance, discoloured. Incomplete at the end.

A seventh copy.

An introduction to the categories of the Nyāya philosophy, well-known and often printed.

7549.

6599. *Tarkabhāṣā.*

Substance, seasoned palm-leaf. 7×4 inches. Folia, 49. Lines, 5 on a page. Character, Bengali of the 18th century. Date, Śaka 1641. Appearance, fresh. Complete.

An eighth copy.

It ends in Fol. 42A :

इति श्रीकेशवविरचिता तर्कभाषा समाप्ता ।

Post-colophon :

श्रीश्रीशाने दयाधाने चरणाब्जमने तव ।
श्रीकाशीरामकृतिना लिपिरेषा समर्पिता ॥

शकाब्दादि १६४१।८।२६ ।—

अयमतिर्हि नीचानां पतनायैव निश्चितम् ।
अत्र साक्षी कुरङ्गाक्षी प्रवृद्धः स्तनमण्डलः ॥

Foll. 42B and 43A are taken up with stray verses. Fol. 43B commences a new work, which begins :

श्रीरामो जयति ।—

रूपादीनां गुणानां सर्वेषां गुणत्वाभिसम्बन्धो द्रव्याश्रितत्वं निष्क्रियत्वं अगुणवत्त्वं च and so on.

This work *Nyāyasiddhāntamuktāvalī* goes down to 49A. It breaks off abruptly :

संयुक्तादाकाशादिभागमारभ—

7550.

8532. *Tarkabhāṣā.*

Substance, country-made paper. 13 × 5 inches. Folia, 19. Lines, 14 on a page. Extent in ślokas, 912. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Complete.

A ninth copy.

Complete in 19 leaves. The work is full of marginal notes in different hands, with headings to show the beginnings of different topics.

The work follows the *Nyāyasūtra* in the arrangement of topics. The Vaiśeṣika topics are introduced in explaining the topic *Artha*.

7551.

11175. *Tarkabhāṣā.*

Substance, country-made paper. 12 × 7 inches. Folia, 8 of which the 2nd, 3rd and 6th are missing. Lines, 16 on a page. Character, modern Nāgara. Samvat 1830. A mere fragment.

A tenth copy.

7552.

8878. **तर्कानुभाषा ।** *Tarkānubhāṣā.*

Otherwise called तर्कभाषाप्रकाशः *Tarkabhāṣāprakāśa.*

By

Govardhana Miśra, son of Balabhadra.

Substance, country-made paper. 9½ × 3½ inches. Folia, 54. Lines, 9–11 on a page. Character, Nāgara in a scribbling hand of the 18th century. Appearance, discoloured. Complete.

A gloss on Keśava Miśra's तर्कभाषा.

See L., Vol. VIII, p. 204, No. 2757. The author was the student of Keśava Miśra and the younger brother of Padmanābha Miśra (1341–1419). See Surendralal Goswami's *Introduction* to the edition of *Tarkabhāṣā*, Lz., Benares.

The colophon runs thus :

इति श्रीजगद्गुरुश्रीबलभद्रात्मजविजयश्रीगर्भसम्भवविश्वनाथानुज-
पद्मनाभानुज-मिश्रश्रीगोवर्द्धनविरचिततर्कभाषा-प्रकाशः समाप्तः ।

The work is printed, ed. by S. M. Paranjpe, second edition, Poona, 1917.

7553.

5111. *Tarkabhāṣāprakāśa.*

Substance, country-made paper. 11 × 3¼ inches. Folia, 41. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, fresh. Comes abruptly to an end.

A second copy.

See L. 2757.

7554.

8531. **तर्कभाषाप्रकाशिका ।** *Tarkabhāṣāprakāśikā.*

By

Kauṇḍinya Dīkṣita.

Substance, country-made paper. 11½ × 6 inches. Folia, 25. Lines, 17 on a page. Extent in ślokas, 1,200. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Complete.

Complete in 25 leaves. Copied by Śrī Prema Dāsa Sādhu with his own hand :

" श्रीप्रेमदासेन साधुना स्वहस्तेन सम्पादितमिदं " ।

The last colophon is given in a verse :

मुरारिचन्द्रचरणाम्भोजद्वन्द्वमधुव्रतः ।

कौण्डिन्यदीक्षितस्तक्रे तर्कभाषाप्रकाशिकां ॥

It begins :

मुरारिभट्टचरणद्वन्द्वं नत्वा प्रतन्यते ।

कौण्डिन्यदीक्षितेनैषा तर्कभाषाप्रकाशिका ॥

प्रेक्षावत्प्रवृत्त्यर्थं अनुबन्धचतुष्टयं दर्शयन् नवचिकीर्षितं प्रतिजानीते । बालोपीति—सदसद्विवेका बुद्धिः प्रेक्षा सा विद्यते येषां ते प्रेक्षावन्तः............इदञ्च विषयाधिकारिणोरप्युपलक्षणं मया केशवमिश्रेण एषा बुद्धिस्था संक्षिप्तयुक्त्यन्विततर्कभाषा प्रकाश्यते ।

The text closely follows the *Nyāyasūtra*.

Is this Kauṇḍinya Dīkṣita same as Cinna Bhaṭṭa, the author of *Tarkabhāṣāprakāśikā*, mentioned by R. G. Bhandarkar in his *Report of Sanskrit Manuscripts, 1882-83* ?

7555.

9656. तर्कभाषाभावार्थदीपिका ।

Tarkabhāṣābhāvārthadīpikā.

By

Gaurīkānta Bhaṭṭācārya.

Substance, country-made paper. 15 x 6 inches. Folia, 2. Lines, 11-12 on a page. Extent in ślokas, 60. Character, Nāgara. Appearance, fresh. Correct. Incomplete.

This is a fragment.

Beginning :

ॐ श्रीमते रामाय नमः ।

ॐ तत्पदैर्भिः प्रतिपादिताय
नित्याखिलेच्छाकृतिसंयुताय ।
लीलाघनश्यामकलेवराय
नमोऽस्तु तस्मै जगदीश्वराय ॥ १ ॥

उज्ज्वला तर्कभाषाया इयं भावार्थदीपिका ।
भट्टाचार्येण धीरेण गौरीकान्तेन तन्यते ॥ २ ॥

मातर्भारति हे शिरोमणिवचोव्याख्यानमत्कौशले
साहङ्कारतयेव केशवकृतिव्याख्यासु किं लज्जसे ।
कर्पूरप्रचुरोल्लसत्खदिरयुक्ताम्बूलजो वाधरे
रागो जावकजोऽथवा यदि तदा का नाम शोभाक्षतिः ॥ ३ ॥

इह खलु प्रेक्षावन्तो ग्रन्थाभिधेयप्रयोजनसम्बन्धान् प्रतीत्यैव तदध्ययनाय प्रवर्तन्ते । तदुक्तं—

सिद्धार्थं सिद्धसम्बन्धं श्रोतुं श्रोता प्रवर्तते ।
शास्त्रादौ तेन वक्तव्यः सम्बन्धः सप्रयोजनः ॥

इत्यतः प्रारिप्सितस्वग्रन्थे प्रेक्षावत्प्रवृत्तये प्रयोजनाभिधेय-सम्बन्धान् दर्शयन् शिष्यावधानाय तर्कभाषाप्रकाशनं प्रतिजानीते बालोपीति । इत्यादि ।

7556.

3992. **न्यायचन्द्रिका ।** *Nyāyacandrikā.*

By
Keśava Bhaṭṭa.

Substance, country-made paper. 11 × 4¾ inches. Folia, 33. Lines, 9 on a page. Extent in ślokas, 725. Character, Nāgara in a very modern hand. Appearance, fresh. Complete.

A Nyāya work belonging to the school of Gotama.

Colophon :

इति श्रीकेशवभट्टात्मज-अनन्तभट्टसुतमाध्यन्दिनिकेशवभट्ट-विरचिता न्यायचन्द्रिका समाप्ता ।

Post-colophon :

श्रीभवान्यै नमः " शुभमस्तु संवत् १९... " ।

Beginning :

श्रीगणेशाय नमः ॥ श्रीभवान्यै नमः ।

आराधकेप्सितफलाधिकदानदक्षा
दाक्षायणीदलितपद्ममनोहराक्षी ।
साकारसाग्र(?)मिव यस्य नमोऽस्तु तस्मै
विश्वेश्वराय भवभीतिभिदे भवाय ॥

यच्छिष्यैर्जगतीतलं परिवृतं यस्तर्कविद्यानिधिः
श्रीलौगाक्षिकुलाब्धिचन्द्रतरणिर्माध्यन्दिनिः केशवः ।
यं प्रासूत सदाशिवाह्निकमलदन्त्वैकनिष्ठं परं
भट्टानन्तसुतं नमामि पितरं साम्बं कृपाम्भोनिधिम् ॥

The object of the work :

सकलन्यायसिद्धान्तमवगम्य यथामति ।
भट्टश्रीकेशवेनैषा क्रियते न्यायचन्द्रिका ॥

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवाद-
जल्पवितण्डाहेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेय-
साधिगम इति न्यायस्यादिमं सूत्रम् ॥ etc., etc.

It ends thus :

स्वसिद्धान्तविरुद्धाभ्युपगमोऽपसिद्धान्तः । हेत्वाभासाश्च यथोक्ताः ।

सुनिरूपितसर्व्वरूपता
न कृतावत्र किमत्र दूषणम् ।
गरिमा गिरिजापतेर्गिरा-
मपि गीर्वाणगुरोरगोचरः ॥

7557.

9108. तर्कचन्द्रिका । *Tarkacandrikā.*

By
Viśveśvarāśrama.

Substance, country-made paper. 13 × 6½ inches. Folia, 11. Lines, 14 on a page. Extent in ślokas, 450. Appearance, tolerable. Character, Nāgara. Date, Saṃvat 1866. Complete.

It begins thus :

श्रीकृष्णाय नमः ।

हाटकेशं सिद्धनाथं प्रणिपत्य गुरूंस्तथा ।
विश्वेश्वराश्रमाख्येन क्रियते तर्कचन्द्रिका ॥

तर्काः प्रमाणादिषोडशपदार्थाः । तथा च न्यायसूत्रं । प्रमाण-प्रमेयसंशयप्रयोजनदृष्टान्तसिद्धान्तावयवतर्कनिर्णयवादजल्पवितण्डा-हेत्वाभासच्छलजातिनिग्रहस्थानानां तत्त्वज्ञानान्निःश्रेयसाधिगम इति न्यायस्यादिमं सूत्रं । तत्र प्रमाणादिषोडशपदार्थानां तत्त्वज्ञानं उद्देशलक्षणपरीक्षाजन्यं । तत्रोद्देशस्तु अभिधानादेव पदार्थकथन-मुद्देशः । कथनमुद्देश इत्युक्ते काकरवे अतिव्याप्तिरतः पदार्थेत्युक्तं । पदार्थकथनमुद्देश इत्युक्ते तु गङ्गायां घोष इत्यत्र लक्षणावाक्येऽति-व्याप्तिः । अतः अभिधानादितीत्यादि ।

It ends :

यथा गोर्लक्षणमेकशफत्वं कस्यामपि गवि नास्तीति एवमन्यान्यपि निग्रहस्थानानि बहूनि सन्ति तथापि विस्तरभयात् न प्रदर्शितानि एतेभ्य एव व्युत्पत्तिसम्भवात् ।

Colophon :

इति श्रीविश्वेश्वराश्रमकृतं न्यायप्रकरणं समाप्तं ।

Post-colophon Statement :

शुभं लिखितमिदं पुस्तकं व्रजलालदासेन गोकुलस्थवैष्णवेन स्वपठनार्थं ।

श्रीः संवत् १८६६ मिति फाल्गुनशुद्धपौर्णमास्यां अविमुक्त-क्षेत्रे । श्रीः ।

7558.

8884. **न्यायसिद्धान्तमाला ।** *Nyāyasiddhāntamālā.*

By

Jayarāma Bhaṭṭācārya.

Substance, country-made paper. 10½ x 4½ inches. Folia, 60 of which foll. 32 and 33 are missing. Lines, 13, 14 on a page. Character, Nāgara of the 18th century. Appearance, old. Incomplete.

The work is printed, ed. Maṅgaladeva Śāstrī, Sarasvatī Bhavana Texts, No. 21, Benares.

Rājendralāla notices, under No. 2861, a portion of the work which comments on the Pramāṇalakṣmaṇa only. And this only was hitherto known of the work. Now we come across that portion of the work in the present MS., which comments upon the whole of the first chapter from प्रमेय.

It begins thus :

ॐ नमो गणेशाय ।

ॐ नमः कमलालोलदृगञ्चलविलासिने ।
विचित्रविश्वनिर्माणकारिणे मुरवैरिणे ॥
भुवो हारं हारं रजनिकरभारं परमहो
मुहुः कारं कारं व्यसनपरिहारं दिविसदां ।
स्फुरन्मुक्ताहारं सजलज[ल]दाकारमनिशं
मनो वारं वारं दशरथकुमारं भज सखे ॥

ज्ञानसामान्यस्य विशेषजिज्ञासोदयात् प्रथमसूत्रे प्रमेयेत्यु[त]-द्देशादेव समाख्यया सामान्यलक्षणे प्राप्ते तद्विशेषजिज्ञासायां विशेषलक्षणवचनाकांक्षाप्रयोजकं प्रमेयविभागसूत्रं ।

आत्मशरीरेन्द्रियार्थबुद्धिमनःप्रवृत्तिदोषप्रेत्यभावफलदुःखापवर्गास्तु प्रमेयम् ।

The last colophon runs thus :

इति महामहोपाध्याय-श्रीजयरामभट्टाचार्यविरचिता न्याय-सिद्धान्तमाला समाप्ता ।

Post-colophon :

प्रचण्डपुरवासिना शिवपदाम्बुजध्यायिना
कृतिप्रसृतबुद्धिना सुजनमण्डलीमालिना ।
अनेककूटतर्किणा शिवपुरेश्वराख्यः + +
स्वयं व्यलेखि शिवसंज्ञिना स्वपरपाठपाठार्थिना ॥

गदाधरसुतेनेह शिवेन शिवसन्निधौ ।
अलेखि न्यायमालेयं स्वयं स्वार्थपरार्थकं ॥

End :

तस्मात् संज्ञासंज्ञिसम्बन्धपरिच्छेद एवोपमानफलम् । करणं तु ज्ञायमानं गवयादिगतं गवादिसादृश्यमित्याचार्याः । अतिदेश-वाक्यार्थज्ञानं करणं सादृश्यपदज्ञानं व्यापार इत्यन्ये इति संक्षेपः इति ।

It omits the concluding ślokas.

7559.

3612. न्याय(कारिका)टीका *Nyāya(kārikā)ṭīkā.*

By

Jagannātha Tarkālaṅkāra.

Substance, country-made paper. 14⅝ × 3½ inches. Folia, 18. Lines, 6, 7 on a page. Extent in ślokas, 400. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete.

The MS. runs up to chapter I only.

Maṅgalācaraṇa :

कटाक्षनिर्धूतकुलाङ्गनाग्रणी
नवीनधाराधररम्यमूर्त्तिकः ।
वंशीरवानन्दितगोपवृन्दकः
सपिच्छभूषो हृदये सदास्तु मे ॥
ग्रन्थकर्तृप्रयुक्तेन संक्षेपेण विविच्यते ।
कारिका न्यायमेतगा जगन्नाथेन धीमता ॥

It begins in the same words as the *Sāṃkhyaṭīkā* of the same commentator, only substituting the name of Gotama for Kapila.

It ends thus :

इष्टार्थभङ्गो विरोध इत्यनुपयुक्तानां अप्रतिपादनमनतिप्रयोजनार्थ-मित्यसङ्गणामदोषाय । एतावता एव वाक्यव्युत्पत्तिसिद्धिरिति संक्षेपः । केन कृतेयमुपादेया कारिकेत्याकाङ्क्षायामाह इति श्रीति ।

It is a commentary on *Nyāyakārikā* by Nandarāma Tarkavāgīśa. See in this connection *Vaiśeṣikaṭīkā* and *Sāṃkhyaṭīkā* of this author in our numbers under Vaiśeṣika and Sāṃkhya.

B. Modern (Navya)—Neo-Logic.

(1) *Tattvacintāmaṇi and its Commentaries.*

A. The Maithila School.

7560.

4186. तत्त्वचिन्तामणि or प्रत्यक्षचिन्तामणि

Tattvacintāmaṇi or *Pratyakṣacintāmaṇi.*
By Gaṅgeśa Upādhyāya.

Substance, palm-leaf. 12½ × 2 inches. Folia, 121 of which the 117th and 118th are missing. Lines, 5 on a page. Character, Bengali of the 17th century. Appearance, old, worn-out and discoloured. Incomplete at the end.

It goes from the beginning to p. 840 of the Bibl. Ind. Edition. It breaks off abruptly on the *Savikalpaka-vāda.*

Printed, in part, up to *Jñaptivāda*, ed. Conjeeveram.

7561.

10875. *Tattvacintāmaṇi.*

Substance, country-made paper. 11 × 4 inches. Folia, 12. Lines, 10–13 on a page. Character, Nāgara of the 19th century. Appearance, discoloured. A mere fragment.

Beginning :

श्रीगणेशाय नमः ।

अथ जगदेव दुःखपङ्कमग्नमुद्दिधीर्षुरष्टादशविद्यास्थानेष्वभ्यर्हित-तमाम् आन्वीक्षिकीं परमकारुणिको मुनिः प्रणिनाय । तत्र प्रेक्षावत्प्रवृत्त्यर्थं प्रमाणादिषोडशपदार्थतत्त्वज्ञानान्निःश्रेयसाधिगम इत्यादावसूत्रयत् । तेष्वपि प्रमाणाधीना सर्वेषां व्यवस्थितिरिति प्रमाणतत्त्वमत्र विविच्यते ।

End :

ज्ञानज्ञाप्यत्वरूपस्य पञ्चम्यर्थैकदेशस्य (?) ज्ञानजन्यज्ञानस्य तदर्थ-विषयताया विधेयतया न अन्वयात्तद्द्वयोपस्थाप्ययोरेवोद्देश्य-विधेयभावेनान्वयस्य व्युत्पन्नत्वादि—

This is a fragment of *Prāmāṇyavāda* section on the Pratyakṣakhaṇḍa of *Tattvacintāmaṇi* by Gaṅgeśa Upādhyāya, printed with Mathurānātha's commentary, B.I., Calcutta, 1886.

7562.

4013. *Tattvacintāmaṇi.*

Substance, country-made paper. 13½ × 3 inches. Folia, 12. Lines, 5-6 on a page. Character, Bengali of the 18th century, Appearance, discoloured.

Another fragment containing the beginning of the Pratyakṣakhaṇḍa, covering pp. 1 to 200 of the first volume of the Bibl. Ind. Edition of the *Tattvacintāmaṇi.*

7563.

4012. *Tattvacintāmaṇi.*

Substance, country-made paper. 13 × 3¼ inches. Folia, 44 by counting. Lines, 5, 6 on a page. Character, Bengali of the 17th century. Appearance, discoloured and dilapidated.

A mere fragment going over pp. 33 to the end of the first volume and 278 pages from the beginning of the second volume of the Bibl. Ind. Edition of the work.

7564.

2755. *Tattvacintāmaṇi.*

Substance, country-made paper. 12¼ × 3 inches. Folia, 11. Lines, 4, 5 on a page. Character, Bengali. Appearance, old.

The MS. contains the *Anumiti* section and the section on the 14 definitions of *Vyāpti* only of *Tattvacintāmaṇi*, Anumānakhaṇḍa, printed B.I., Calcutta ; Ch. S.S., Benares.

7565.

2769. *Tattvacintāmaṇi.*

Substance, country-made yellow paper. 14 × 3 inches. Folia, 87. Lines, 5 on a page. Character, Bengali. Date, Śaka 1734. Appearance, fresh.

Colophon :

इति चिन्तामणौ हेत्वाभासाः समाप्ताः ।

Post-colophon :

श्रीदुर्गाशरणम् शुभमस्तु शकाब्दाः १७३४ (then the owner's name blurred over with ink) पुस्तकमेतत् पाठार्थमेतदिति ॥

This contains the Anumānakhaṇḍa, from *Anumiti* to *Hetvābhāsa* (अनुमित्यादिहेत्वाभासान्त), of the work.

7566.

11017. *Tattvacintāmaṇi.*

Substance, country-made yellow paper. 11 x 5 inches. Folia, 23–131. Lines, 9-10 on a page. Character, Nāgara of the 17th century. Appearance, old.

From *Pakṣatā* to *Īśvarānumāna* (covering pp. 427 of the Anumānakhaṇḍa—193 of *Īśvarānumāna*).

7567.

5273. *Tattvacintāmaṇi.*

Substance, country-made yellow paper. 13 x 3 inches. Folia, 47. Lines, 5–7 on a page. Character, Bengali of the 19th century. Appearance, fresh.

Several fragments.

I. *Maṅgalavāda* (1 to 13 leaves), complete.

II. *Prāmāṇyavāda* of the Pratyakṣakhaṇḍa (1 to 14 leaves).

III. Upamānakhaṇḍa (2 to 13 leaves), incomplete in the beginning.

IV. अपूर्ववादः (*Apūrvavāda*) of the Śabdakhaṇḍa (1 to 8 leaves), very nearly complete.

7568.

4347. *Tattvacintāmaṇi.*

(अपूर्ववाद *Apūrvavāda.*)

Substance, country-made paper. 18 x 3½ inches. Folia, 17. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Published in the Bibl. Ind. Edition of the *Tattvacintāmaṇi*, Part IV, Vol II, pp. 297 to 459.

7569.

1566. तत्त्वचिन्तामण्यालोक *Tattvacintāmaṇyāloka.*

By Jayadeva Miśra.

A commentary on the Pratyakṣakhaṇḍa of Gaṅgeśa by Jayadeva, called प्रत्यक्षालोकः (*Pratyakṣāloka*).

For the manuscript see L. 1976.

See our numbers 714 and 812.

Rājendralāla's surmise that the date of the manuscript is L.S. 159 = A.D. 1366 is wrong, as Jayadeva belonged to the end of the 15th century. See Preface to *Khaṇḍanoddhāra,* written by Vácaspati Miśra of Mithilā and edited by Paṇḍita Vindhyeśvarī Prasāda Dvivedī. Maheśa Ṭhakkura obtained the Dvārabhāṅgā Rāj in 1556 A.D. His elder brother Bhagīratha was a pupil of Jayadeva, otherwise called Pakṣadhara, the author of the present work. So Jayadeva cannot go before the end of the 15th century. The present manuscript must have been copied in Śaka 1509 = 1587 A.D. The entry "शकाब्दा ॥ लसं १५०९" is misleading.

7570.

11245. *Tattvacintāmaṇyāloka.*

Substance, country-made paper. 11 × 4 inches. Folia, 11. Lines, 11 on a page. Character, Nāgara of the 19th century. Appearance, discoloured.

It contains a fragment of Pakṣadhara's *Āloka* on *Tattvacintāmaṇi.* It is on *Prāmāṇyavāda.*

7571.

812. *Tattvacintāmaṇyāloka.*

Substance, Tāḍīpatra. 13 × 2 inches. Folia, 89. Lines, 6 on a page. Extent in ślokas, 3,758. Character, Bengali. Appearance, too old and dilapidated to be handled without being further injured. Generally correct. Incomplete. Fair writing in a small hand.

Five leaves at the beginning of the MS. are blank. The next two leaves contain, in a larger different hand, a few ślokas from the second canto of Kālidāsa's *Kumārasambhava.* The manuscript is incomplete at the end. For a description of a complete manuscript see L. 1976.

7572.

714. *Tattvacintāmaṇyāloka.*

Substance, country-made paper. 9 × 4 inches. Folia, 52 to 170. Lines, 9–10 on a page. Extent in ślokas, 2,784. Character, Nāgara. Appearance, old. Complete.

For a description of the work see L. 1976.

7573.

4011. *Tattvacintāmaṇyāloka.*

The commentary on the Pratyakṣakhaṇḍa of Gaṅgeśopādhyāya's 'Tattvacintāmaṇi', by Jayadeva.

Substance, country-made paper. 14 × 3 inches. Folia, 19. Lines, 6 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

A mere fragment: *Maṅgalavāda*, complete, and a portion of *Prāmāṇyavāda.*

See L. 1976.

7574.

211. *Tattvacintāmaṇyāloka.*

(शब्दचिन्तामण्यालोक *Śabdacintāmaṇyāloka.*)

For the manuscript see L. 517.

The codex contains the commentary by Jayadeva Miśra, *alias* Pakṣadhara Miśra, on Śabdakhaṇḍa or the fourth part of the *Cintāmaṇi* of Gaṅgeśa.

In the colophon the commentator's name is given as Jayadeva Miśra. He is generally known by the name of Pakṣadhara and not Jayadhara as Rājendralāla says.

Post-colophon Statement :

शाके शरन्ध्राङ्कलिशक्तिमाने
स्कन्दास्यपूरे मधुवैदिकेषे ।
शुचौ तिथौ शोणतनौ च टीका
श्रीरामदेवाक्षरनिर्मिताभूत् ॥

From the above chronogram, the MS. appears to be dated Śaka 1595 and transcribed at Skandāsyapura (?). The chronogram, however, does not give a clear sense and from the palaeographic evidence the MS. seems to be o'der than the date.

7575.

1443. *Tattvacintāmaṇyāloka.*

Substance, palm-leaf. 14½ × 2 inches. Folia, 150. Lines, 5, 6 on a page. Extent in ślokas, 2,500. Character, Bengali. Date, L.S. 435. Appearance, old, worm-eaten and worn-out. Complete.

A commentary on the *Śabdapariccheda* of Gaṅgeśa's *Tattvacintāmaṇi*, entitled *Āloka.*

Post-colophon Statement :

लसं ४३५ श्रावणवदी ६ बुधे दिने सेनपुरग्रामे ठक्कुरश्रीसर्वधरमहाशयेन मण्यालोके सदुपाध्यायश्रीघनिरामस्य पाठार्थं लिखितम्। सन ९६९ वर्षे श्रीरस्तु।

भुमएष्ठः etc. etc.

आजन्म स्मरवैरिणः पदयुगं नाराधितं न स्तुतम् etc. Much of the verse is lost in lacunae.

Partly printed in Bibl. Ind.

7576.

1567. *Tattvacintāmaṇyāloka.*

For the manuscript see L. 1976. The manuscript is dated Śaka 1516 which corresponds to 1594 A.D. and not to 1596 as given in L.

The manuscript was copied by Jagadīśa Śarmā, who may be the great Jagadīśa Tarkālaṃkāra, well known for his numerous commentaries on the Nyāya works.

There are two more verses after the chronogram quoted in L. They are:

श्रुतिस्मृतिभ्यामनुमीय पन्था
बुधा[मुधा ?] धावथ किमु तेन। (?)
न्यग्रोधमूले लवणोदकूले
ब्रह्मामृतं लोचनपेयमस्ति॥
छाया जलस[मा]कुला तिमिरगर्भनीलाञ्जन-
स्तनद्वयनवप्रवं वपुरपूर्वलीलामयम्।
अलं सुमुखि निद्रया व्रजगृहेषु नक्तंचरी
कदम्बवनदेवता नवतमाल[नील]च्छविः॥

This appears to be the first attempt of Jagadīśa Tarkālaṃkāra at versification.

7577.

3481. *Tattvacintāmaṇyāloka.*

Substance, country-made paper. 18 × 3 inches. Folia, 80. Lines, 6 on a page. Character, Bengali of the later 18th century. Appearance, discoloured. Incomplete at the end.

See our number 1567.

7578.

5595. *Tattvacintāmaṇyāloka.*

Substance, palm-leaf. 16¼ × 1½ inches. Folia, 93. Lines, 6 on a page. Character, Uḍiyā of about 250 years old. Appearance, old. Complete.

Colophon :

इति श्रीजयदेवमिश्रविरचितः ग्रन्थम् + + +

For the work see L. 517.

7579.

2756 *Tattvacintāmaṇyāloka.*

Substance, country-made paper. 14 × 2½ inches. Folia, 127. Lines, 5 on a page. Character, Bengali. Appearance, discoloured.

It contains the first half of Śabdakhaṇḍa only (*Vidhivāda* and a portion of *Apūrvavāda*).

7580.

5201 *Tattvacintāmaṇyāloka.*

Substance, country-made paper. 18½ × 3½ inches. Folia, 2. Lines, 6, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh.

Two leaves, one marked अभिधामिश्र and the other विधिमि. They seem to be stray leaves of Pakṣadhara Miśra's commentary on *Tattvacintāmaṇi* (Śabdakhaṇḍa).

7581.

712. तत्त्वचिन्तामण्यालोकदर्पण *Tattvacintāmaṇyālokadarpaṇa.*

By Maheśa Ṭhakkura.

For the manuscript see L. 1548.

Annotations on the Pratyakṣakhaṇḍa of the *Maṇyāloka* of Jayadeva Miśra by Maheśa Ṭhakkura, the founder of the present Rāj family of Dvārabhāṅgā. The date it bears may be Saṃ. 1661 (or 1662).

7582.

1446. *Tattvacintāmaṇyālokadarpaṇa.*

Substance, palm-leaf. 14½ × 2 inches. Folia, 135. Lines, 5, 6 on a page. Extent in ślokas, 4,700. Character, Maithili. Date, L.S. 435. Appearance, old and decayed. Generally correct.

To the end of *Anyathākhyātivāda.*

Colophon :

इति महामहोपाध्याय-सद्दक्कुरश्रीमहेशविरचिते प्रत्यक्षालोक-
दर्पणे अन्यथाख्यातिवादः समाप्तः ।

Post-colophon :

वेदाष्टनिगमैर्युक्ते भूपलक्ष्मणसम्मिते ।
+ + + दासेन + + + + + ॥

See our number 712. Maheśa Ṭhakkura was the founder of the Dvārabhāṅgā Rāj family. He was a pupil of Śiromaṇi.

7583.

1572. आलोककण्टकोद्धार *Ālokakaṇṭakoddhāra.*

A gloss on Jayadeva's commentary on the Anumānakhaṇḍa of the 'Tattvacintāmaṇi' of Gaṅgeśa, by Madhusūdana Ṭhakkura.

Substance, palm-leaf. 15 × 1½ inches. Folia, 142; fol. 140 is missing. Lines, 5–7 on a page. Character, Maithili. Appearance, old. Generally correct.

For a description of the work see L. 1909.

End :

उभयावच्छिन्नवृत्तित्वप्रतियोगिकैकाभावे मानाभाव इति वाच्यं,
तर्ह्यत्रापि समानमिति मनसः प्रतिभाति । नन्वसम्बन्धसम्बन्धिनो-
र्विशेषणविशेष्यभा .... Here the manuscript
breaks off abruptly.

7584.

1444. *Ālokakaṇṭakoddhāra.*

Substance, palm-leaf. 15 × 2 inches. Folia, 174. Lines, 6 on a page. Character, Maithili. Date, L.S. 459. Appearance, old. Generally correct.

A gloss on Jayadeva's commentary on the Anumānakhaṇḍa of the *Tattvacintāmaṇi* of Gaṅgeśa.

The description of the manuscript of the work in L. 1909 agrees with that of the present one except in measurement.

Post-colophon Statement :

लसं वर्षे ४५८ चैत्रशुक्लचतुर्दश्यां बुधे वैक्रमे ग्रामे महामखौग्र-श्रीमदन (lost in a lacuna).

7585.

8837. *Ālokakaṇṭakoddhāra.*

(सर्गप्रलयकण्टकोद्धार *Sargapralayakaṇṭakoddhāra.*)

Substance, country-made paper. 9 × 3½ inches. Folia, 110. Lines, 9 on a page. Extent in ślokas, 1,400. Character, Nāgara. Appearance, old. Fresh. Complete.

Complete in 110 leaves. First leaf is missing.

It ends :

उपाध्यनुपलम्भेनेति। अत्र बाधकं विना हेतुमत्त्वमेव लाघवात् साध्यवत्त्वावच्छेदकं न त्वन्यदिति विपक्षबाधकं साधकं, न च आगमो न कार्यद्रव्यसामान्यानाधारत्वं वक्ति, नाहो न रात्रिरित्यादिविशेष-निरासात् इति वाच्यं।

"परार्द्धं द्विगुणं यत्तु प्राकृतः प्रलयः स्मृतः।
तदाखिलाखिलं व्यक्तं स्वहेतौ लयमेति वै" ॥

इति "व्यक्ताव्यक्तात्मिका तस्मिन् प्रकृतिः संप्रलीयते" इति सर्ग-समवायिकारणानां स्वोपादानभूततयावस्थानबोधनादिति।

इति सर्गप्रलयकण्टकोद्धारः।

This appears to be a part of Madhusūdana Ṭhakkura's commentary, entitled कण्टकोद्धार, on Jayadeva's gloss on the *Tattvacintāmaṇi.* It treats of that portion of the *Cintāmaṇi,* which deals with the theory of the creation and the destruction of the world. For the Pratyakṣakhaṇḍa see L. 1764, p. 83.

In leaf 3B, line 3, occurs the following:

नन्वेवमावश्यकत्वादवसर एवास्तु संग[ति]रित्याशयेनाह ॥ उप-मानेति ॥ प्रतिबन्धकेति ॥ यद्यप्यवसरस्वरूपं प्रागुक्तं तथापि तद्व्यापारत्वाभिप्रायेणेदं उद्देशानुसारेण प्रथमं तत्रैव जिज्ञासोदया-दिति भावः। नन्वेवमवसरस्याप्युपजीव्य उद्देश एवास्तु संगतिरित्यत आह। उद्देशेऽपीति। उद्देशस्य सङ्गतिमध्येऽपाठात् उद्देशस्थले-ऽप्यवसर एव संगतिरित्यर्थः। यद्वा तत्संगतेर्हेतुहेतुमद्भावसंगते-

रित्यर्थः। यद्यपि संगतिर्न पौर्वापर्यनियामिकेति साम्येऽप्यदोष इत्युक्तमनुमानकण्टकोद्धारे तथापि प्रौढिवादेनाह। समानेति। अनतिरिक्तेत्यर्थः।

7586.

1439. *Ālokakaṇṭakoddhāra.*

For the manuscript see L. 1764, and for the work see IO. Catal. No. 1932 and L. 1909.

This is a commentary on *Pratyakṣāloka* of Jayadeva Miśra.

Rājendralāla read only the last two *caraṇas* of the verse in the post-colophon statement. The whole of it runs thus:

पुस्तं श्रीरतिनायको बुधवरश्रेणीविभूषामणी
प्रीता दापयति स्म विक्रमपुरे तल्लेखनं यत्नतः।
चक्रे रामकनीयसोऽवनिपतेः प्रीतांशुनन्दाम्बुधा-
वब्दे फाल्गुनसप्तमीरविदिने गङ्गागणेशार्पकः॥

So the manuscript was transcribed at Vikramapura, and it is in Bengali character and not in Maithila as Rājendralāla says. There is a further evidence of the manuscript being in Bengali character. In correcting some letters in the first *caraṇa* of the verse in the post-colophon statement, the corrector says: कायस्थप्रसादात् पंक्तौ तथा लिखनम्।

The second word in the chronogram is Nanda which means nine (9). The date would therefore be लसं 491 and not 431. LS. 491=1603 A.D.

7587.

3408. आलोकरहस्य *Ālokarahasya.*

By Mathurānātha.

A gloss on Jayadeva Miśra's commentary on the Pratyakṣakhaṇḍa of Gaṅgeśa's Cintāmaṇi, called Pratyakṣālokarahasya.

Substance, country-made paper. 16¼ × 3¼ inches. Folia, 181. Lines, 7 on a page. Extent in ślokas, 7,600. Character, Bengali of the early seventeenth century. Appearance, discoloured and mouse-eaten. Very nearly complete.

Beginning :

कुञ्चिताधरपुटेन पूरयन्
वंशिकां प्रचलदङ्गुलिपंक्तिः ।
मोहयन्नखिलवामलोचनाः
पातु कोऽपि नवनीरदच्छविः ॥
श्रीमता मथुरानाथतर्कवागीशधीमता ।
विशदीकृत्य दर्श्यन्ते प्रत्यक्षालोकफक्किकाः ॥
निर्विघ्नं प्रारिप्सितग्रन्थसमाप्तिकामनया कृतं स्तुतिपूर्वकं वर-
प्रार्थनरूपं मङ्गलं शिष्यशिक्षायै आदौ निबध्नाति—बक्षाणीति ।

See L. 1159.

The author flourished at the end of the 16th century at Navadvīp and was the Guru of Bhavānanda.

7588.

1798. *Ālokarahasya.*

Substance, country-made paper. 17½ × 4 inches. Folia, 68 by counting. Lines, 8 on a page. Extent in ślokas, 3,000. Character, Bengali of the 18th century. Appearance, old.

This is a commentary by Mathurānātha Tarkavāgīśa on the *Āloka* commentary by Jayadeva on the *Śabda* section of the *Tattvacintāmaṇi*, called *Śabdālokarahasya.*

For the beginning see IO. Catal. No. 1937.

The present manuscript begins with the beginning of *Śabdālokarahasya* and ends with the *Ākāṅkṣāgrantharahasya.*

Leaves 21 and 22 are missing. The 24th leaf is also marked 1 and the double pagination continues up to 30, after which a single pagination is continued from 31 to 48. The 49th leaf is marked 1 and the fresh pagination continues up to 22.

(Foll. 48−2+22=68.)

Last Colophon :

इति शब्दालोकरहस्ये आकाङ्क्षाग्रन्थरहस्यम् ॥

7589.

1797. *Ālokarahasya.*

Substance, country-made paper. 16½ × 2¾ inches. Folia, 178 by counting. The leaf-marks are mostly corroded with age. Lines, 7-8 on a page. Extent in ślokas, 9,250. Character, Bengali of the 17th century. Appearance, old, worn-out and faded.

T. *Tattvacintāmaṇi* by Gaṅgeśa.

◎ *Āloka* by Jayadeva Miśra.

◎: *Rahasya* by Mathurānātha.

The present manuscript contains from the very beginning to the end of the *Apūrvavāda* of the Śabda-khaṇḍa or the Book IV. It speaks of his own *Siddhānta-rahasya.*

Colophons :

8B, शब्दलक्षणरहस्यम्; 65B, शब्दालोकरहस्ये आकाङ्क्षावादरहस्यम्; 68B, योग्यतापूर्वपक्षरहस्यम्; 75B, शब्दालोकरहस्ये योग्यताग्रन्थरहस्यम्; 86B, ०आसत्तिग्रन्थरहस्यम्; 101A, शब्दालोकरहस्ये तात्पर्यग्रन्थरहस्यम्; 115A, ०शब्दानित्यतारहस्यम्; 170B, इति विधिवादव्याख्या; the last leaf इत्यपूर्ववादतत्त्वं समाप्तम्।

Vide IO. Catal. No. 1798.

7590.

1805. *Ālokarahasya*

Substance, country-made paper. 17 × 4 inches. Folia, 53. Lines, 8 on a page. Extent in ślokas, 1,000. Character, Bengali. Appearance, fresh. Complete.

The commentary by Mathurānātha Tarkavāgīśa on the *Āloka* commentary by Jayadeva Miśra on *Vidhivāda* of the *Śabda* section of the *Tattvacintāmaṇi.*

On the third line of the first leaf ends *Śabdānityatā-rahasya.*

Colophon :

शब्दालोकरहस्ये शब्दानित्यतारहस्यम्।

Then commences the *Vidhivādarahasya* :

ननु वेदः साक्षादेव प्रवर्त्तयतु, किं द्वारेण ? भवतु द्वारं अन्यदेव किञ्चिदेव भविष्यति यदि चेच्छां विनापि न प्रवृत्तेः विधिज्ञानानन्तरं चेच्छानुभूयते तदा सैव व्यापारोऽस्तु किमन्तरालीकेन ज्ञानेन ? तथाच प्रवृत्तिमूलत्वं वेदस्य प्रवर्त्तकज्ञानजनकत्वेन भवतीति कथमुक्तमित्याशङ्क्याह—प्रवृत्तिजनकत्वमित्यादि।

The MS. has on the right-hand margin throughout the leaves विधि. मि. मा, meaning विधिवाद. मिश्र. माथुरी.

Colophon :

इति शब्दालोकरहस्ये विधिवादरहस्यम् ।

7591.

4063. *Ālokarahasya.*

Substance, country-made paper. Folia, 137 (of which the 134th is missing)+48 by counting+51 by counting of which the first two leaves are absolutely damaged and effaced. These cannot be said to be in continuation from the preceding leaves +8 leaves marked 100 to 107 left blank +4 leaves marked 1 to 4, containing only the beginning of *Vidhivāda.* Lines, 8, 9 on a page. Character, Bengali of the 18th century. Appearance, old and faded. In places writing is almost completely effaced. Written in two different hands and on two different kinds of paper.

Beginning from the beginning of the Śabdakhaṇḍa, it comes to the *Vidhivāda* in which the MS. breaks off abruptly.

It begins :

ॐ नमः परमदेवतायै नमः ।

कुञ्चिताधरपुटेन पूरयन्
वंशिकां प्रचलदङ्गुलिपंक्तिः ।
मोहयन्नखिलवामलोचनाः
पातु कोऽपि नवनीरदच्छविः ॥
श्रीमता मथुरानाथतर्कवागीशधीमता ।
शब्दमणिपरिच्छेदालोको व्याख्यायते मया ॥

7592.

3418. *Ālokarahasya.*

(Called तुरीयालोकफक्किका *Turīyālokaphakkikā.*)

Substance, country-made paper. 18×3 inches. Folia, 115. Lines, 8 on a page. Extent in ślokas, 5,500. Character, Bengali of the early 17th century. Appearance, discoloured. Very nearly complete.

It begins :

कुञ्चिताधरपुटेन etc. etc.
श्रीमता मथुरानाथतर्कवागीशधीमता ।
विशदीकृत्य दर्श्यन्ते तुरीयालोकफक्किकाः ॥

निर्विघ्नं प्रारिप्सितग्रन्थसमाप्तिकामनया कृतं भगवन्नतिरूपमङ्गलं शिष्यशिक्षायै आदौ निबध्नाति—न जाने इति ।

7593.

5324. *Ālokarahasya.*

Substance, country-made paper. 19 × 3½ inches. Folia, (I) 14, (II) 43. Lines, 9 and 7 respectively on a page. Character, Bengali of the 19th century. Appearance, discoloured. (I) Complete; (II) to the end of Pūrvapakṣa and three lines only of Siddhānta.

Colophon :

इति शब्दालोकरहस्ये तात्पर्यग्रन्थरहस्यम् ।

Two batches of leaves: (I) *Tātparyālokarahasya* in 14 foll. and (II) *Vidhivāda* (Text)*-rahasya* in 43 foll.

7594.

10643. *Ālokarahasya.*

Substance, country-made paper. 19 × 3 inches. Folia, 11. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon :

शब्दालोकरहस्ये तात्पर्यग्रन्थरहस्यं समाप्तम् ।
संख्यावत्सु समस्तेषु प्रणिपत्याञ्जलिः कृतः ॥
लिपिदोषो न मे ग्राह्यः भ्रमो हि बलवान् यतः ॥

Beginning :

ननु तात्पर्यपदेन तत्कार्यवत्त्वं कथमुच्यते । तत्परस्य भाव इत्यर्थे तत्परपदोत्तरभावप्रत्ययेन तात्पर्यपदनिर्वाहादित्यत आह—पूर्वं-कारणमिति ।

7595.

1234. आलोकसारमञ्जरी *Ālokasāramañjarī.*

By Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. 9¼ × 3¾ inches. Folia, 356. Lines, 9 on a page. Extent in ślokas, 9,960. Character, Nāgara. Appearance, old. Complete.

A commentary on Pakṣadhara Miśra's commentary on the Pratyakṣakhaṇḍa of *Tattvacintāmaṇi*, called *Pratyakṣālokasāramañjarī*.

On the title-page in Bengali:

श्रीचिरञ्जीवशर्म्मणः इदं पुस्तकं ।

It begins thus:

ॐ नमः शिवाय । वक्त्राणीति । कुचयोः प्रतिबिम्बितानि पञ्च वक्त्राणि दृष्ट्वेति अन्वयः ॥

It ends:

सैव देवता प्रत्यक्षे इदंशब्देन स्मृतौ तच्छब्देन कथ्यत इति प्राङ्करिति ।

Colophon:

श्रीभवानन्दसिद्धान्तवागीशेन विनिर्म्मिता ।
अलंकरोतु कंसारेस्सरणौ सारमञ्जरी ॥
अपि नव्यधिया कृतिं मदीयां
विबुधा नैव मुधावमानयन्तु ।
न हि जातु विहातुमुत्सहन्ते
प्रतिपच्चन्द्रमसो रुचिं चकोराः ॥

इति श्रीभवानन्दसिद्धान्तवागीशभट्टाचार्यविनिर्म्मिता प्रत्यक्षा-लोकसारमञ्जरी सम्पूर्णा । शुभं भवतु ।

Bhavānanda flourished at the end of the 16th century. His descendants to the 8th and 9th generations are still living. The tradition says that he was a very great Śākta and was therefore very fond of wine. He was for that reason expelled from Navadvīp and then settled at Nalāhāṭi on the Ganges close to Katwa.

7596.

1675. *Ālokasāramañjarī.*

Otherwise called **आलोकटीका** *Ālokaṭīkā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 135, of which leaves 123–132 are wanting. Lines, 13, 14 on a page. Extent in ślokas, 6,950. Character, Nāgara. Appearance, old. Incomplete.

Colophon:

रामाय । इति प्रत्यक्षालक्षणं । राम ।

This sub-commentary of Pakṣadhara's *Āloka* is by Bhavānanda as the name is written in left-hand corner of every leaf. This sub-commentary is unique and not noticed by Aufrecht.

The sub-commentary begins :

. . . . कुचयोः प्रतिबिम्बितानि पश्च वक्त्राणि दृष्टेत्यर्थः। यः . . हत
चक्षुर्ग्राह्य . . मत्र प्रतिबिम्बितः प्रतीघात एव . . रिति . . शब्दार्थैक-
देशत्वेऽप्याकांक्षावैचित्र्यात् दृष्टेत्यत्रैव वा तदन्वयः। शुक्तौ रजतत्वं
पश्यतीतिवत् ग्रहत्वदर्शनत्वरूपप्रकारभेदा. . . .दृष्टेत्यत्र नान्वयः।
तादृशचक्षुःसंयुक्तत्वं वा तद्बोध्यम्।

It ends :

विशिष्टविशेषणकज्ञानोत्पत्तिः साधयन्तीत्यन्वयः। विशेषणज्ञान-
जन्यतयेति। विशेषणत्वावच्छेदकप्रकारकज्ञानजन्यताप्रकारेणेत्यर्थः।
प्रत्यभिज्ञायामिति। मूलं स्वमतेन।

रामः।

7597.

4010. *Ālokasāramañjarī.*

Substance, country-made paper. 13 × 2 inches. Folia, 161. Lines, 7, 8 on a page. Character, Bengali of the 17th century. Appearance, old, discoloured and damaged. Incomplete.

It begins :

वक्त्राणीति। कुचयोः प्रतिबिम्बितानि वक्त्राणि दृष्टेत्यर्थः।
प्रतिहतचक्षुर्ग्राह्यत्वमत्र प्रतिबिम्बम्।
प्रतिघात एव च कुचयोरिति च सम्बन्धित्वेनान्वेति। पदार्थैक-
देशत्वेऽप्याकांक्षावैचित्र्यादित्यादि ॥

Cf. our MS. No. 1234 : *Pratyakṣālokasāramañjarī.*

So this is a commentary on the *Āloka* commentary of Jayadeva on the Pratyakṣakhaṇḍa of the *Tattvacintāmaṇi* of Gaṅgeśa Upādhyāya by Bhavānanda Siddhāntavāgīśa. For the beginning of *Pratyakṣāloka* see L. 1976.

The present manuscript is incomplete at the end. The leaves are very much injured and most of them have lost their page-marks and their writings effaced. There are also leaves containing the text of the *Tattvacintāmaṇi*. But the two cannot be separated, considering the damaged and effaced condition of the leaves.

7598.

706. चिन्तामणिप्रकाश *Cintāmaṇiprakāśa.*

(प्रत्यक्षखण्ड *Pratyakṣakhaṇḍa.*)

By Rucidatta.

For the manuscript see L. 1545.

It is a commentary on the *Cintāmaṇi* by Gaṅgeśa. Rucidatta, the commentator, was a pupil of Jayadeva Miśra, *alias* Pakṣadhara Miśra, and was an inhabitant of Sodara-nagara.

Post-colophon Statement :

शाके १६३३ + + + संवत्सरे इषे मासे शुक्लपक्षे दुर्व्वासरे
पञ्चम्यां सिंहस्थिते देवगुरौ भट्ट + + नाम्ना रात्रौ लिखितम् ।

7599.

707. *Cintāmaṇiprakāśa.*

(अनुमानखण्ड *Anumānakhaṇḍa.*)

For the manuscript see L. 1546.

It explains the Anumānakhaṇḍa of Gaṅgeśa.

After घटादेरिति there are two lines more after the break of the manuscript. But these are almost completely effaced.

7600.

1743. *Cintāmaṇiprakāśa.*

Substance, country-made paper. $11\frac{1}{4} \times 5\frac{3}{4}$ inches. Folia, 114. Lines, 12 on a page. Character, Nāgara. Appearance, old. Extent in ślokas, 5,000. Generally correct. Complete.

Rucidatta has a commentary on Gaṅgeśopādhyāya's *Tattvacintāmaṇi*, entitled *Tattvacintāmaṇiprakāśa.* The present manuscript contains his commentary on the Anumānakhaṇḍa, called अनुमानप्रकाश (*Anumānaprakāśa*).

Colophon :

इति श्रीमहामहोपाध्यायरुचिदत्तविरचितोऽनुमानप्रकाशः समाप्तः ।

See L. 1546 and W., p. 202, No. 678.

The manuscript is defective. It has three separate paginations, the first pagination 1 to 40 leaves, and the second pagination 1 to 34. It contains the commentary from the beginning to the end of *Upādhivāda*. The texts cover pp. 1 to 406 in the Bibliotheca edition. The third pagination has folia 13 to 45, the first 12 leaves missing. It contains the commentary on the portion of the text from *Hetvābhāsa* to *Iśvarānumāna*.

It ends :

रुचिदत्तापरनाम्ना भगवत्कृतिना विनायासात् ।
प्रकटीकृतः प्रकाशो विशदश्चिन्तामणेरुपरि ॥

Colophon :

इति श्रीमहामहोपाध्यायरुचिदत्तविरचितोऽनुमानप्रकाशः समाप्तः ।

श्रीभट्टरामेश्वरचरणाभ्यां नमः ॥

The extent of the ślokas in a later hand : ग्रन्थसंख्या ५०००.

The last leaf is doubly marked 84 and 114. The latter evidently counts from the beginning.

7601.

2569. *Cintāmaṇiprakāśa.*

Substance, country-made paper. Folia, 209. Lines, 9, 10 on a page. Extent in ślokas, 4,600. Character, Nāgara. Date, Saṃvat 1622 and Śaka 1487. Appearance, discoloured.

The last and the only colophon :

इति श्रीसोदरपुरसम्भूत-महामहोपाध्याय-श्रीरुचिदत्तविरचिते तत्त्वचिन्तामणिप्रकाशे प्रत्यक्षपरिच्छेदः समाप्तः ।

Post-colophon :

श्रीदक्षिणामूर्त्तये नमः ।

संवत् १६२२ वर्षे शाके १४८७ प्रवर्त्तमाने माघशुक्लाष्टम्यां सोम-
वासरे लिखितमेतत् प्रत्यक्षखण्डभुक्तपुस्तकम् । श्रीनमः शिवाय ॥

Though the manuscript professes to be a commentary by Rucidatta on the Pratyakṣakhaṇḍa only of the *Tattva-cintāmaṇi*, the first 81 leaves belong to the same commentary on the fourth section, or the Śabdakhaṇḍa, of that work. Some former owner put together the first 81 leaves

of the commentary on the Śabdakhaṇḍa with leaves 82 to 209 of the commentary on Pratyakṣakhaṇḍa by the same commentator in order to make it appear that it is a continuous work. But unfortunately the first 81 leaves are marked at the right-hand edge श. मुक्त.

The commentary on the Śabdakhaṇḍa ends in p. 459 of the Bibl. Ind. edition of the text, Vol. IV, Part I, while the commentary on the Pratyakṣakhaṇḍa begins at p. 35 of the first volume of that edition.

For Rucidatta's commentary on Pratyakṣakhaṇḍa see L. 1545 and IO. Catal. No. 1940 and for that on the Śabdakhaṇḍa see IO. Catal. Nos. 1946, 1947.

In the beginning of his commentary on the Pratyakṣakhaṇḍa, Rucidatta says:

अधीत्य रुचिदत्तेन जयदेवाज्जगद्गुरोः ।
चिन्तामणौ ग्रन्थमणौ प्रकाशोऽयं प्रकाश्यते ॥

So he was a pupil of Jayadeva *alias* Pakṣadhara Miśra. Pakṣadhara was an able contemporary of Vācaspati Miśra of Mithilā and of Śaṅkara Miśra. See Preface to Vindhyeśvarī Dvivedī's edition of *Khaṇḍanoddhāra*. But the date of Śaṅkara Miśra has been fixed in p. 49 of my Nep. Cat. 1905:

न्यायवार्त्तिकतात्पर्यटीका (द्वितीयाध्यायपर्यन्ता) उदयनरचिता
शकाब्दाः १४१० .... सर्षपग्रामे महामहोपाध्याय-
सन्मिश्रश्रीमच्छङ्कराणां चौपाध्यां गौडीयाम्बष्ठश्रीमद्वासुदेवेन ....

That is, Śaṅkara Miśra was living in Śaka 1410 = 1488 A.D. Rucidatta, therefore, must have been living in the beginning of the 16th century A.D.

7602.

1175. प्रत्यक्षप्रगल्भा *Pratyakṣapragalbhā.*

A commentary on the Pratyakṣakhaṇḍa of Gaṅgeśa's Tattvacintāmaṇi.
By Pragalbhācārya.

Substance, country-made paper. 12 × 3¼ inches. Folia, 198. (Was complete in 238 leaves, of which leaves 112 to 145 missing). Lines, 7 on a page. Extent in ślokas, 5,700. Character, Nāgara. Date, Saṃvat 1575. Appearance, old. Incorrect. Incomplete.

Beginning :

श्रीगणेशाय नमः ॥
वागीशं सेव्यमानं तमजमच्युतमव्ययम् ।
नारायणमनाथैकनाथं नत्वा सहस्रधा ॥ १ ॥
आचार्यश्रीप्रगल्भेन जाह्नवीगर्भसम्भवा ।
पितुर्नरपतेर्व्याख्या हृदिकृत्य निरुच्यते ॥ २ ॥

चिन्तामणिकारः स्वकृतस्य नमस्कारादेः शिष्यशिक्षार्थं निबद्धस्य-व्यभिचारेण कारणत्वाभावेन वैकल्यं माभूदित्युपोद्घातसङ्गत्या तत्कारणत्वं व्यवस्थापयितुं भूमिकामारचयति—इहेति ।

End :

तन्मूलकं सर्वज्ञानं एवमयथार्थं प्रसज्येत इत्यत आह—प्रमुष्टेति । पदार्थस्मरणं प्रमुष्टतत्ताकः जायते + + + तत्र नाविद्यमानधर्म-परिच्छेदो भासते इति तत्रावयवार्थमित्यर्थः । स्वपु[प्रमु ?]ष्टतत्ता-कस्यैव स्मरणस्यायथार्थतत्त्व उक्तत्वादिति भावः ।

अशुद्धं यदि वा शुद्धं लिखितं यत्तु किञ्चन ।
तेन श्रीजगतां नाथः प्रीणातु मधुसूदनः ॥

Colophon :

प्रत्यक्षप्रगल्भा समाप्ता ॥

Post-colophon :

शुभमस्तु संवत् १५७५ समये भाद्र सुदि नामी सोमवासरे लिखितं कायस्थगौडान्वयमल्लिनाथेऽपि लिखितं श्रीमत्काश्यां विश्वेश्वरवाजनौं । श्रीभवानीशङ्कराय नमः ।

7603.

1752. उपमानसंग्रह *Upamānasaṃgraha.*

By Pragalbha Bhaṭṭa.

Substance, country-made yellow paper. 10½ × 4 inches. Folia, 18. Lines, 10 on a page. Extent in ślokas, 450. Character, Nāgara. Date, Saṃvat 1643. Appearance, old. Generally correct. Complete.

It is a commentary on the Upamiti chapter (Upamāna-khaṇḍa) of *Tattvacintāmaṇi.*

Colophon :

इति श्रीप्रगल्भकृतोपमानसंग्रहः समाप्तः । शुभमस्तु सर्वेषाम् ।

Post-colophon :

संवत् १६४३ वर्षे पौष सुदि ४ रवौ राघवेण वाराणस्यां प्रगल्भ-
कृतोपमानसंग्रहो लिखितः ।

श्रीविश्वनाथाय नमः ॥ भवानीशंकराभ्यां नमः ।

After this there are some verses written in a later hand and thicker ink on the obverse of the first leaf:

श्रीगणेशभट्टानामिदं पुस्तकम् ।

Beginning :

आविर्भवतु हृदम्भोजे परं किमपि तन्महः ।
उपमानं न यस्यास्ति निर्विकल्पमनल्पकम् ॥
उपायाः प्रत्यक्षे वरमनुमाने च कृतिभिः
कृताः शब्दे चित्रं नवलिखनमस्त्येषु किमपि ।
न चोच्छ्वासोऽप्यत्रोपमितिकरणेऽकारि गहने
निरालम्बे लिखति भुवि यः सोऽत्र विरलः ॥
तत्र प्रवृत्तस्य गुरूपदेशमात्रैकवित्तस्य ममोत्सुकस्य ।
टीकां विधातुं भवतु प्रसन्ना वाणी यथा पूर्णमनोरथस्य ॥

प्रत्यक्षादेरुपजीव्यत्वात् प्रत्यक्षाद्यनन्तरमुपमाननिरूपणां प्रति-
जानीते—अथेति । ....
सादृश्येति .... सादृश्यं चेति ......

7604.

3504. **तत्त्वचिन्तामणिटीका** *Tattvacintāmaṇiṭīkā.*

(**अनुमानखण्ड** *Anumānakhaṇḍa.*)

By Kaṇāda.

Substance, country-made paper. 15¾ × 3 inches. Folia, 188. Lines, 8 on a page. Extent in ślokas, 8,300. Character, Bengali. Date, Śaka 1504. Appearance, faded. Writing, effaced. Complete.

The present manuscript is a unique one. Kaṇāda, the commentator, is known as a contemporary of Śiromaṇi and a pupil of Vāsudeva Sārvabhauma. But it is not commonly known that he has any work. His descendants are at present living at Khānākuḷa Kṛṣṇanagara in the Hughli District.

It begins thus :

ॐ नमो भगवते ।
सार्वभौमपदाम्भोजभ्रमरीकृतमौलिना ।
अनुमानमणिव्याख्या श्रीकणादेन तन्यते ॥
सङ्कृतमेव निरूप्यमिति शिष्यशिक्षार्थं सङ्गतिं प्रदर्शयन् शिष्याणां विषयान्तरे मनोविच्छेदाय प्रतिजानीते—प्रत्यक्षेत्यादि ।

The scribe's note:

विधिवदनवियद्ग्रामिन्द्रियेणेन्दुनाब्दे
गणित उत कृतकारिण्यवह्निं विनोदं ।
मणिवरवरचिन्तामण्युदार्यं(?) + + +
+ + + + + + लिलेख ॥

7605.

785. *Tattvacintāmaṇiṭīkā.*

(Called अनुमानचिन्तामणिटिप्पणी *Ānumānacintāmaṇiṭippaṇī.*)

For the manuscript see L. 1601.

The last leaf is marked 189. But leaves 18 to 29 (both inclusive), 178 to 183 (both inclusive), 59 to 64 (both inclusive), 107–112 (both inclusive), 134 to 139 (both inclusive) are missing.

The name of the commentator is to be found in 162A.

विचिन्त्य दूर्वादलवर्णशोभापादप्रपन्नोत्पलवेणुरावम् ।
तनोति यत्नेन कणादनामा चिन्तामणेश्चिन्तितगूढमर्थम् ॥

It begins with the chapter on *Kevalānvayi-anumāna*, but no colophon of it is to be found.

१ । व्याप्तिग्रहोपायटिप्पणी समाप्ता ।
२ । सामान्यलक्षणटिप्पणी समाप्ता ।
३ । उपाधिनिरूपणटिप्पणी समाप्ता ।

Then begins the chapter on *Parāmarśa*. No colophon.

४ । इति केवलान्वयिटिप्पणी समाप्ता ।

Then begins the chapter on *Avayava*. No colophon.

Then begins the chapter on *Hetvābhāsa*. At this topic the MS. breaks abruptly.

7606.

9650. अनुमितिव्याख्या *Anumitivyākhyā.*

Substance, country-made paper. 14 × 7 inches. Folia, 5. Lines, 15 on a page. Extent in ślokas, 188. Character, Nāgara. Date, (?). Appearance, tolerable. Correct. Incomplete.

A fragment.

Beginning:

ॐश्रीगणेशाय नमः ।

अथेति । अथ प्रत्यक्षपरिच्छेदानन्तरं । पूर्वमुक्तमनुमितिकरण-मनुमानं तत्रानुमितिं व्युत्पादयति निरूपयतीत्यर्थः । अनुमितिस्तु जन्यज्ञानजन्यत्वाव्यभिचारिजन्यशब्दधीजन्यत्वव्यभिचारिजातिमदनु-भवत्वं । इत्यादि ।

7607.

5099.

Substance, country-made yellow paper. 19 × 4¼ inches. Folia, 69 in all. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, fresh.

I. From *Vyāptipañcaka* to *Tarka* of the Anumāna-khaṇḍa of *Tattvacintāmaṇi*, in leaves marked 1 to 9.

II. Mathurānātha Tarkavagiśa's commentary on *Vyāptipañcaka* of *Tattvacintāmaṇi*, in leaves marked 1 to 10.

III. Jagadīśa's commentary on *Siddhāntalakṣaṇa* of *Dīdhiti*, in leaves marked 3 to 32. The first two leaves are missing.

IV. अवच्छेदकत्वनिरुक्ति of Jagadīśa, in leaves marked 1 to 20, incomplete.

7608.

5027.

Substance, country-made paper. 16½ × 3 inches. Lines, 9 on a page. Character, Bengali of the 18th century. Appearance, old and dilapidated.

Fragments of various works on Nyāya.

I. *Vyutpattivāda*, in leaves marked 1 (of which only a fourth remains), 6, 12, 14, 15, 17, 19 to 23, 44, 45, 46 to 116. There is one leaf more of *Vyutpattivāda*, the leaf-mark of which has faded away.

II. मणिकौ[स्तुभ]तुक, only the first leaf.

Beginning :

नमो गणेशाय ।

तातस्य तर्कसरसीरुहकाननस्य चूडामणेर्दिनमणेश्चरणं प्रणम्य ।

श्रीरामभद्रसुकृती कृतिनां हिताय + + मणिकौ[स्तुभ]तुकमातनोति ॥

It is a new commentary on the Anumānakhaṇḍa of Gaṅgeśa's *Tattvacintāmaṇi.*

III. कणादभाष्यटीका or द्रव्यभाष्यटीका(सूक्ति) by Jagadīśa. The number of leaves is 19, marked 1 to 18 and 42.

Beginning :

ॐ नमो गुरुभ्यः ।

कणभक्षमुनेः पक्षरक्षाविन्यस्तवासनाः ।

सूक्तिं श्रीजगदीशस्य चिन्तयन्तु विचक्षणाः ॥

42B, इति द्रव्यभाष्यटीका समाप्ता ।

IV. Eight leaves from 211 to 218, marked "अन्यथा-ख्याति" (अन्यथाख्यातिवाद of तत्त्वचिन्तामणि ?).

V. Nine leaves marked 201 to 209, marked on the right-hand side "स्वप्रकाशस्य" (of प्रामाण्यवाद ?).

VI. Seventeen leaves from 121 to 137, marked "सुवर्ण-वाद" on the right-hand side of every leaf.

VII. Four leaves marked 190, 191, 192, 194 of *Prāmāṇyavāda.*

VIII. One leaf marked 119. स्वर्गलक्षणस्य is written on the right-hand side of fol. 119B.

IX. One leaf only containing the beginning of "स्वत्व-वाद". The word स्वत्व is written on the right-hand side of the leaf.

It begins :

ॐ नमो गणेशाय ।

स्वत्वं तावत् स्वत्वमुत्पन्नं स्वत्वं विनष्टं तव स्वं मम स्वं देवस्वं ब्रह्मस्वं इत्यादिप्रतीतिसिद्धं पदार्थान्तरम् ।

X. There are forty-three stray leaves in this number.

B. THE BENGAL (NADIA, NAVADVIP) SCHOOL.
(i) The Dīdhiti.

7609.

791. तत्त्वचिन्तामणिदीधिति *Tattvacintāmaṇidīdhiti.*

By Raghunātha Śiromaṇi.

Substance, country-made paper. 13 × 2½ inches. Folia, 85 of which the 29th fol. is missing. Lines, 6 on a page. Extent in ślokas, 2,050. Character, Bengali. Date, Śaka 1614. Appearance, tolerable. Generally correct.

Complete to the end of *Anyathākhyāti* chapter.

It is a commentary on Part I (Pratyakṣakhaṇḍa) of *Tattvacintāmaṇi*, called प्रत्यक्षचिन्तामणिदीधिति (*Pratyakṣacintāmaṇidīdhiti*).

Printed in part (up to *Jñaptivāda*), ed. Conjeeveram.

Beginning:

उमेशं शङ्करं वन्दे रामं च जानकीप्रियम् ।
गोपालं मेश्वरं गुरुं शिरसा च पुनः पुनः ॥
गिरं गुरूणां हृदये निधाय
विधाय सिद्धान्तसरोऽवगाहम् ।
संक्षेपतः श्रीरघुनाथ-नामा
चिन्तामणेर्दीधितिमातनोति ॥

प्रेक्षावत्प्रवृत्तये फलवत्त्वा[च्छा ?]स्त्रोपकरणत्वेन प्रयोजनवत्तामभिधेयसम्बन्धौ चाह स्वीयग्रन्थस्यार्थेत्यादिना विविच्यत इत्यन्तेन ।

This shows that the first section, *Maṅgalavāda,* is not to be found in this commentary. It begins with the second section, *Prāmāṇyavāda,* and ends with the *Anyathākhyātivāda.*

The printed edition does not contain the śloka "उमेशं शङ्करं वन्दे" etc., but begins as "गिरं गुरूणां हृदये निधाय" etc.

Post-colophon Statement:

श्रीश्यामसुन्दरशर्म्मणः पुस्तकमिदं स्वाक्षरं च ।
श्रीदुर्गा ।
यदा नरा यान्ति कदापि जाह्नवीं
वदन्ति पापानि वदन्ति चाप्रियम् ।
हरे कृतघ्नाः पुरुषा नराधमाः
स्वयं कृतानीह निहन्तुमुद्यताः ॥

शकाब्दाः १६१४ ।

It has a commentary by Gadādhara, noticed in L. 1053.

7610.

3534. *Tattvacintāmaṇidīdhiti.*

Substance, palm-leaf. 15 × 2 inches. Folia, 149. Lines, 4, 5 on a page. Character, Bengali. Date, Śaka 1631. Appearance, discoloured. Complete.

It contains the Anumānakhaṇḍa (Part II) of *Dīdhiti*, called *Anumānamaṇidīdhiti.*

Colophon :

इति महामहोपाध्याय-श्रीमद्भट्टाचार्यशिरोमणिविरचितानु-
माननमणिदीधितिः समाप्ता ।

Post-colophon :

ब्रह्मरामरसेन्दौ च शाके वृषगते रवौ ।
राधाकान्तेन लिखितानुमानमणिदीधितिः ॥

Printed, ed. Jīv., Calcutta ; Ch. S.S., Benares.

7611.

5059. *Tattvacintāmaṇidīdhiti.*

I

Substance, country-made paper. 14 × 3½ inches. Folia, 11–89. Lines, 6 on a page. Character, Bengali of the 19th century. Appearance, discoloured.

To the end of the *Saṃśaya Pakṣatā.*

II

Substance, country-made yellow paper. 14 × 3 inches. Folia, 9 (*Siddhāntalakṣaṇa,* Śiromaṇi) + 3 + 8 (the text of *Kevalānvayī* in 3 leaves and the *Dīdhiti* of *Kevalānvayī* in 8 leaves) + 9 (*Viśeṣavyāpti*) + 3 leaves marked 1, 3, 6, 7 (of *Vyadhikaraṇa,* Śiromaṇi) + 1 marked 1 (of *Vyāptipañcaka,* Śiromaṇi). Lines, 5, 6 on a page. Character, Bengali of the 19th century. Appearance, fresh.

A fragment.

7612.

5304. *Tattvacintāmaṇidīdhiti.*

Substance, country-made paper. 17 × 3¼ inches. Folia, 31 by counting. Lines, 6 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

A fragment containing the portion from *Sāmānyanirukti* to *Avayava, Kevalānvayī,* and *Sāmānyābhāva.*

7613.

813. *Tattvacintāmaṇidīdhiti.*

Substance, Tāḍī-patra. Folia, 125. 14 × 1¾ inches. Lines, 5 on a page. Extent in ślokas, 3,140. Date, Śaka 1518. Character, Bengali. Appearance, tolerable. Generally correct.

Post-colophon Statement :

शुभमस्तु शकाब्दाः १५१८ (?) श्रीरमारमशापचक्रवर्त्तिनः पुस्तकमिदं । हरे राम हरे राम etc.

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

It comes to the end of *Īśvarānumāna.*
Printed in the Chaukhamba Series.

7614.

3480. *Tattvacintāmaṇidīdhiti.*

Substance, country-made paper. 17 × 3 inches. Folia, 139. Lines, 5 on a page. Character, Bengali. Date, Śaka 1678. Appearance, fresh.

Complete up to *Bādha.*

Post-colophon Statement :

एकोनग्रहसागरर्त्तुवसुधासंख्यातशाकेऽसिते
पक्षे कार्त्तिकिके सुधांशुदिवसे प्राह्णे चतुर्थ्यां तिथौ ।
श्रीमच्छान्तिपुरे मनीषिनिकरे तर्कादिविद्याकरे
सद्वंशोद्भव-कृष्णजीवनधरादेवोऽलिखद्दीधितिम् ॥

7615.

10810. *Tattvacintāmaṇidīdhiti.*

Substance, country-made paper. 14½ × 2¼ inches. Folia, 94. Lines, 5 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

It runs from the beginning to *Pakṣatā.*

7616.

10933. *Tattvacintāmaṇidīdhiti.*

Substance, country-made paper. 11½ × 4 inches. Folia, 33. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

This fragment contains the *Dīdhiti* on Anumāna-khaṇḍa up to *Upādhi* from the beginning.

7617.

11130. *Tattvacintāmaṇidīdhiti.*

Two batches of leaves.

I

Substance, country-made paper. 10 × 4 inches. Folia, 2–6. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

It contains a portion of the chapter on *Parāmarśa* of *Tattvacintāmaṇi*, covering pp. 690–733 of the Chaukhamba edition.

II

Substance, country-made paper. 10 × 4 inches. Folia, 4, marked 5, 6, 7 and 8.

Dīdhiti of Śiromaṇi on a portion of the chapter on *Pakṣatā*, covering pp. 127–133, of Jīvānanda Vidyāsāgara's edition.

There are five stray leaves.

7618.

698. *Tattvacintāmaṇidīdhiti.*

A fragment contaning 20 leaves only.

From the beginning towards the end of *Siddhānta-lakṣaṇa.*

7619.

11260. *Tattvacintāmaṇidīdhiti.*

Substance, country-made paper.

Two leaves of Śiromaṇi's *Dīdhiti* on *Anumiti* from the beginning.

It begins :

—तायाः संशयस्यैव सत्त्वादित्यर्थः ।

योग्यतायाः संशय एवेति । स्वर्गसाधनत्वरूपयोग्यतायाः संशय एवेत्यर्थः ।

7620.

11238. *Tattvacintāmaṇidīdhiti (with the text of Cintāmaṇi). With Bhavānanda's commentary.*

Substance, country-made paper. 12¼ × 6 inches. Folia, 33–211. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1831. Appearance, fresh.

From *Vyāptipañcaka* to *Sāmānyalakṣaṇā*.

Last Colophon :

इति श्रीभवानंदसिद्धांतवागीशभट्टाचार्यविरचितानुमानमणि-शिरोमणीयपूर्वार्द्धव्याख्या समाप्तिं प्राप्ता ॥

Post-colophon :

भवानन्दकृता व्याख्या पूर्वार्द्धमणिदीधितौ ।
श्रलेख्यानन्दरामेण स्वार्थे जानन्तु सज्जनाः ॥
श्रीरामाय नमः etc. etc.
श्रीसंवत् १८३१ ॥ श्रीकालभैरवाय नमः ।

The leaves are all marked with the letters चि-शि-भ-पू, meaning Bhavānanda's (भ) *Śiromaṇi* (शि)-*pūrvārdha* (पू)-*vyākhyā* of *Tattvacintāmaṇi* (चि) (Anumānakhaṇḍa).

7621.

11200. *Tattvacintāmaṇididhiti.*

Substance, country-made paper. 12¼ × 6¼ inches. Folia, 139–258. In Tripāṭha form. Character, modern Nāgara. Date, Saṃvat 1823. Appearance, fresh.

From *Vyatirekyanumāna* (p. 845 of the Chaukhamba edition) to the end of *Bādha*.

Colophons :

250, इति श्रीमन्महामहोपाध्याय-शिरोमणिकृतानुमान-मणिदीधितिः संपूर्णतामयासीत् । (Cf. Bhavānanda's commentary.)

257B, इति श्रीमहामहोपाध्यायसिद्धान्तवागीशभवानन्द-विरचितानुमानमणिदीधितिव्याख्या समाप्तिं प्राप्ता ।

Post-colophon :

संवत् १८२२ ॥ (?) ॥ ने मसि कृष्णपक्षे स्वलिखितोऽयं ग्रन्थः भवदेवेन पूरितस्त्रयोदश्यां स्वाभिलषितप्रदाष्टदेवतासादस्तु ।

258, भवानन्दोक्तिसञ्चितं सद्दीधितिमणिं गतः ।
भक्त्या समर्प्य श्रीरामे भवदेवः कृतार्थताम् ॥

Post-colophon :

संवत् १८२३ ॥ श्रीरामनाम श्रीगणेशाय नमः etc. etc.

7622.

67. **शिरोमणिपूर्वार्द्धव्याख्या** *Śiromaṇipūrvārdhavyākhyā.*
By Bhavānanda.

This manuscript was noticed in L. 849.

Post-colophon Statement :

लेखकपाठकयोः शुभमस्तु । संवत् १८२७ मिति श्रावनवदि एकादशी वार बुधवार ।

7623.

2936. **तत्त्वचिन्तामणिदीधितिगूढार्थप्रकाशिका**
Tattvacintāmaṇidīdhitigūḍhārthaprakaśikā.
By Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. 12½ × 5 inches. Folia, 69. Lines, 10, 12 on a page. Character, Nāgara of the early 19th century. Appearance, discoloured. Incomplete.

From *Anumiti* to a portion of *Vyadhikaraṇa.*

For the beginning of the work see L. 781. But the first verse is not in the present manuscript.

7624.

3720. *Tattvacintāmaṇidīdhitigūḍhārthaprakāśikā.*

(Also called **मणिदीधितिसार** *Maṇidīdhitisāra.*)

By Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. 15½ × 2 inches. Folia, 133. Lines, 8 on a page. Extent in ślokas, 7,800. Character, Bengali of the 18th century. Appearance, decaying. Complete.

Beginning :

श्रीगोविन्दपदाम्भोजनखचन्द्रमरीचयः ।
सन्तु रिष्णोत्तमस्यन्धे मम सन्त्ववलम्बनम् ॥
नमस्कृत्य गुरून् सर्वान् निगूढं मणिदीधितौ ।
श्रीभवानन्दसिद्धान्तवागीशेन प्रकाश्यते ॥

End :

तादृशघटज्ञानसंशयो नानुपपन्न इति सिद्धान्ततात्पर्यमिति ब्रूमः ।

See L. 781, where it is called *Anumānamaṇidīdhiti-gūḍhārthaprakāśikā.*
Same as our number 2936.

7625.

1235. सर्वोपकारिणी *Sarvopakāriṇī.*

By Mahādeva Puntāmakara, son of Mukunda Paṇḍita.

Substance, country-made paper. $9\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 653. Lines, 11 on a page. Extent in ślokas, 20,000. Character, Nāgara. Date, Saṃvat 1817. Appearance, tolerable. Generally correct.

A commentary on Bhavānanda's commentary on Raghunātha's commentary on *Tattvacintāmaṇi.*

Beginning :

प्रद्योतमन्तिमिरवारणवारणाय
सञ्चारयन्निजकराग्रलसन्नखानि ।
उन्निद्रयन्नखिललोकविलोचनानि
भूयात्तमोनिरसनाय नः शिवाय ॥
विद्वद्वृन्दधुरीणस्य पितुः पादावनुस्मरन् ।
भवानन्दव्याख्यां ब्रूते हितकरः सुधीः ॥ २ ॥

ग्रन्थारम्भे विघ्नविघाताय कृतं गुरुप्रणतिरूपं मङ्गलं शिष्यशिक्षायै स्वकीयग्रन्थेनुकृत्तये स्वनाम च निबध्नन् चिकीर्षितं प्रतिजानीते —नमस्कृत्येति ।

End :

अखण्डोपाधिरूपेण अतिरिक्तपदार्थरूपेण वा नानाधर्मसम्बन्धा-वच्छिन्नसकलजन्यतासाधारणेन जन्यतात्वेन अनुगतिकृतस्य जन्यत्वस्य अनुगतत्वसम्भवादिति दिक् । भट्टाचार्यत्वस्य सकलभट्टाचार्य-साधारणत्वेन उत्कर्षसम्पादकत्वासम्भवादाह व्याख्यायां भट्टाचार्यः भट्टाचार्यशिरोमणिरितीति । अन्ते इति शब्दो ग्रन्थसमाप्तौ ॥

भवानन्दव्याख्या महादेवेन निर्मिता ।
सर्वोपकारिणी नाम्ना सम्पूर्णा सदनुग्रहात् ॥ १ ॥
भवानन्दव्याख्यासमुद्भूतैः श्रमैर्मम ।
सिद्धेश्वरी जगन्माता प्रीणातु सशिवा भृशम् ॥ २ ॥

विद्वरं मुकुन्दाख्यं पितरं प्रणमाम्यहम् ।
यदीयसुकृतेनैव सम्पूर्णैषा कृतिर्मम ॥ ३ ॥
श्रीकण्ठदीक्षितं नौमि गुरुं गौतमरूपिणम् ।
येन चूर्णीकृताः सद्यो विदुषां गर्वपर्वताः ॥ ४ ॥
भवानन्दीय-याथार्थ्यज्ञानेच्छा यस्य विद्यते ।
तेनोपायसहस्रेण संग्राह्येयं कृतिर्मम ॥ ५ ॥
मदीयकृतिमुत्तमामभिनवार्थविद्योतिनीं
विलोक्य मुदमाप्नुयाद्यदि सतां बुधानां गणः ।
तदा भवति निन्दया किमिह वालिशानां शतैः
विधुः कुवलयेप्सितो न हि न निन्द्यते तामसैः ॥ ६ ॥
कृतिर्मदीया यदि चेत् सदीहिता
तदा किलास्याश्चरितार्थतैव ।
कस्तूरिकाऽविज्ञजनैर्विमुक्ता
गुणज्ञलोकादरतः कृतार्था ॥ ७ ॥
विज्ञापयामि सुहृदो बुधान् सत्सम्प्रदायिनः ।
कृपासम्भूतदृष्ट्यैषा वीक्षणीया कृतिर्मम ॥ ८ ॥
प्रकाशकौस्तुभौ पुत्रावात्मजा उपकारिणी ।
बुद्धिपत्न्यामलौकिक्यां महादेवो ह्यभावयत् ॥ ९ ॥
लौकिक्यां लौकिकं पत्न्यामलौकिक्यामलौकिकम् ।
उत्पाद्यापत्यमभजन्महादेवः कृतार्थताम् ॥ १० ॥

Colophon :

इति श्रीकाशीवासिमहाराष्ट्रान्वयसम्भूतपुण्यस्तम्भकारोपनामक-श्रीमन्मुकुन्दपण्डितात्मजमहादेवपण्डितविरचितानुमानमणिदीधिति-भवानन्दीव्याख्या सर्वोपकारिणी सम्पूर्णा ॥

The manuscript consists of nine batches of leaves, separately paged.

I contains 69 leaves; II 109.; III 27; IV 16; V 60; VI 60 with the following colophon: पुन्तामकरमहादेव-पण्डितरचितायां सर्वोपकारिण्यां उपाधिग्रन्थव्याख्या समाप्ता, and the post-colophon: संवत् १८१७ मिति माघवदी सतीमी पोथी संपुरणसुभमस्तु; VII 104; VIII 55 with the colophon in the first leaf इति

महादेवविरचितसर्वोपकारिण्यां भवानन्दीव्याख्यायां व्यतिरेकोग्रन्थः; and IX contains 153 leaves. In the first leaf there is a colophon: इति श्रीपुन्तामकरमहादेवविरचितायां भवानन्दीयव्याख्यायां सर्वोपकारिण्यां अवयवग्रन्थव्याख्या समाप्ता ॥

7626.

713. **तत्त्वचिन्तामणिदीधितिव्याख्याविवेचन**

Tattvacintāmaṇidīdhitivyākhyāvivecana.

(प्रत्यक्षखण्ड, *Pratyakṣakhaṇḍa only.*)

By Rudra Nyāyavācaspati, son of Vidyānivāsa of Nadia.

For the manuscript see L. 1547.

An exposition of Raghunātha's commentary on the Pratyakṣakhaṇḍa of Gaṅgeśa.

So the commentary disproves the general belief that Śiromaṇi commented only on the Anumānakhaṇḍa.

Post-colophon Statement:

संवत् १६७० समये आश्विन सुदि द्वितीया चन्द्रवासरे लिखित-
पुस्तकं। लेखकपाठकयोः शुभं भूयात्।

So this was copied during the lifetime of the commentator.

7627.

548. **हेत्वाभासदीधितिटिप्पणी** *Hetvābhāsadīdhitiṭippaṇī.*

A gloss on the Hetvābhāsadīdhiti of Śiromaṇi by Jayarāma Nyāyapañcānana.

For the manuscript see L. 1448.

7628.

549. **सामान्यलक्षणादीधितिटिप्पणी** *Sāmānyalakṣaṇādīdhitiṭippaṇī.*

By Jayarāma Nyāyapañcānana.

For the manuscript see L. 1449.

There are two leaves marked 31.

7629.

1655. *Sāmānyalakṣaṇādīdhitiṭippaṇī.*

Substance, country-made paper. 11 × 4½ inches. Folia, 37 of which the 1st leaf is wanting. Lines, 12 on a page. Extent in ślokas by statement in the MS., 1,111. Character, Nāgara. Appearance, old.

It ends :

इति श्रीजयरामोऽसौ न्यायपञ्चाननः कृती ।
सामान्यलक्षणाग्रन्थदीधितिं समदीपयत् ॥

It is a commentary on Raghunātha's *Dīdhiti* commentary of Gaṅgeśa's *Tattvacintāmaṇi.* It covers the chapter on *Sāmānyalakṣaṇā* which comes after the chapter on *Vyāptyanugama.* Aufrecht says that he was a pupil of Rāmabhadra. some say that Rāmabhadra was a pupil of Śiromaṇi.

7630.

1654. उपाधिवादटीका *Upādhivādaṭīkā.*

By Jayarāma Nyāyapañcānana.

Substance, country-made paper. 11½ × 5 inches. Folia, 29. Lines, 13–15 on a page. Extent in ślokas by a statement in the MS., 2,000. Appearance, old.

It begins :

न्यायपञ्चाननः श्रीमान् जयरामः समासतः ।
उपाधिवादव्याख्यानं आतनोति मनोरमम् ॥

व्याप्तिनिश्चय[ा]सम्भवात् व्याप्तिविशिष्ट-पक्षधर्मतानिश्चयजन्यज्ञानत्वरूपा अनुमितिलक्षणोपोद्घातसङ्गतिर्मूलाभिप्रेता । उपाधिस्वरूपज्ञाने सङ्केतौ तद्राहित्यज्ञाने व्याप्तिनिश्चयसम्भवात् सा त्वयुक्ता ।

This is a commentary by Jayarāma on Raghunātha's *Dīdhiti* commentary on Gaṅgeśa's *Tattvacintāmaṇi* of the chapter on *Upādhi.*

It ends :

व्याप्तिवादः समाप्तः श्रीमता जयरामेन व्याप्तिवादे शिरोमणेः निगूढा अपि भावाः ।

The author flourished in the 17th century.

7631.

1002. दीधितिभावार्थ *Dīdhitibhāvārtha.*

By Rāmakṛṣṇa.

Substance, country-made paper. 9½ × 4½ inches. Folia, 238. Lines, 12 on a page. Extent in ślokas, 5,300. Character, Nāgara. Appearance, old. Generally correct. Incomplete at the end.

A commentary on Raghunātha's *Dīdhiti* commentary on the Anumānakhaṇḍa of *Tattvacintāmaṇi.*

It begins thus :

श्रीगणेशाय नमः ।

प्रणम्य + + + + + सद्भिः समनुग्टह्यताम् ।

अधिदीधितिभावार्थो रामकृष्णप्रकाशितः ॥

ॐमित्यादि । अत्र आत्मनः परमत्वं सर्वज्ञत्वादि ।

ॐ मिति चतुर्थ्यन्तं, तत्राकारोकारमकारैर्निष्पन्नमिति वाक्यविधया तेषां प्रत्येकैकार्थं विष्णुत्वं ब्रह्मत्वं + + + प्रकारोपस्थितिद्वारा परमात्मना विष्णवाद्यभेदबोधकम् ॥

7632.

11239.

Substance, country-made paper. 10 × 4¼ inches. Folia, marked 1–7, 10, 15–17. Character, modern Nāgara. Appearance, discoloured.

A fragment of a commentary on *Dīdhiti* with *Cintāmaṇi* (on *Satpratipakṣa*).

Beginning :

श्रीगणेशाय नमः ॥

साध्यविरोधित्वं साध्यप्रतियोगित्वं । एकदेशिमतमाह—अभावेत्यादि । न च भावस्य स्वाभावाभावात्मकत्वरूपप्रतियोगित्वावगाहिधर्मिग्राहकमानबाधः प्रतियोगित्वस्य सम्बन्धान्तरत्वात्, स्वस्याभावेत्यत्र षष्ठ्यर्थस्यावश्यमभ्युपेयत्वात् । विरहत्वञ्च नाभावत्वं बाधात् । नापि तद्रूहप्रतिबन्धकग्राह्यविषयत्वमविरोधात् ॥ etc.

It is neither a part of *Jāgadīśī,* nor that of *Gādādharī.*

7633.

5188.

Substance, country-made paper. 18 × 4 inches. Folia, 14 + 14 + 15. Lines, 5, 8 on a page. Character, Bengali of the 18th century. Appearance, old.

I. Fourteen leaves, marked 1 to 14, contain Jagadīśa's *Siddhāntalakṣaṇaṭippaṇī*. A fragment.

II. Fourteen leaves, marked from Ka to Ḍha, contain Śiromaṇi's commentary on *Tattvacintāmaṇi* from *Vyāptigrahopāya* to *Sāmānyalakṣaṇā*.

III. Fifteen leaves, marked 1, 3, 5, 6, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, contain a fragment of *Tattvacintāmaṇi*.

There are in this number 24 stray leaves, some of them containing accounts.

7634.

11140.

Substance, country-made paper. 11 × 4¼ inches.

Ten leaves of *Vyāptivāda*, of which five marked 3–7 belong to *Dīdhiti*, three (one of which is marked 36 and two not marked) belong to *Jāgadīśī*, and two (one of which is marked 71 and the second not marked) to *Gādādharī*.

7635.

11133.

I

Substance, country-made paper. 10 × 4 inches. Folia, 8. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

Raghunātha's *Dīdhiti* on the chapter of *Parāmarśa*.

II

Substance, country-made paper. 11 × 4½ inches. Folia, 36. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :

परामर्शग्रन्थरहस्यम् ।

Beginning :

श्रीगणेशाय नमः ॥

लक्षणेति । व्याप्यपक्षोभयवैशिष्ट्यावगाहिनिश्चयत्वावच्छिन्न-
कारणत्वगर्भस्यानुमितिलक्षणस्य तादृशनिश्चयत्वेन हेतुत्वव्यवस्थापनं
विना ऽसम्भवादिति भावः ।

It is a commentary on *Dīdhiti* on *Parāmarśa*, and from its title *Rahasya* one is led to suppose that it is a part of Mathurānātha's commentary on Śiromaṇi's *Dīdhiti*, which is so much talked about by the Paṇḍitas, but not found anywhere. But it is really *Jāgadīśī*. For the beginning quoted above, see the printed edition of Chaukhamba, p. 689.

(*ii*) *The Māthurī*

7636.

795. तत्त्वचिन्तामणिरहस्य *Tattvacintāmaṇirahasya.*

(मङ्गलवादरहस्य *Maṅgalavādarahasya.*)

By Mathurānātha Tarkavāgīśa.

Substance, country-made paper. 18 × 3 inches. Folia, 27. Lines, 8 on a page. Extent in ślokas, 1,500. Character, Bengali. Appearance, old. Generally correct. Incomplete.

Printed in Bibl. Ind. *Tattvacintāmaṇi*, Part I, Section I, *Maṅgalavāda* (p. 114).

The MS. runs up to *Maṅgalavāda* with अथ मङ्गलस्य समाप्तिहेतुतानिरूपणानन्तरं (सफलत्वव्यावस्थापनानन्तरं Bibl. Ind.) only of प्रामाण्यवाद (*Prāmāṇyavāda*).

7637.

3899. *Tattvacintāmaṇirahasya.*

(प्रत्यक्षचिन्तामणिटीका *Pratyakṣacintāmaṇiṭīkā.*)

Substance, country-made paper. 17½ × 3½ inches. Folia, 66. Lines, 8–10 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

This contains Mathurānātha's commentary on the Pratyakṣa section of the *Tattvacintāmaṇi* from the beginning to the *Jñaptivāda*, under *Prāmāṇyavāda*.

7638.

8893. *Tattvacintāmaṇirahasya.*

(प्रत्यक्षचिन्तामणिरहस्य *Pratyakṣacintāmaṇirahasya.*)

Being a commentary on the Pratyakṣakhaṇḍa of the Tattvacintāmaṇi, by Mathurānātha.

Substance, country-made paper. 9½ × 5 inches. Folia, 15–39. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

A mere fragment, containing only a portion of सन्निकर्ष-वाद. The MS. comes to an end in page 598, line 13 "स्वत्वघटितत्वेनानन्तकार्य्यकारणाभाव इति वाच्यं" (Bibl. Ind. edition).

7639.

5305. *Tattvacintāmaṇirahasya.*

(प्रामाण्यवादमाथुरी *Prāmāṇyavādamāthurī or Mathurānātha's commentary on Prāmāṇyavāda of the Tattvacintāmaṇi of Gaṅgeśa.*)

Substance, country-made paper. 19 × 3½ inches. Folia, 20. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Incomplete at the end.

7640.

5339. *Tattvacintāmaṇirahasya.*

(माथुरी *Māthurī of Prāmāṇyavāda only.*)

Substance, country-made yellow paper. 20½ × 4 inches. Folia, 20. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete.

7641.

3898. *Tattvacintāmaṇirahasya.*

(प्रामाण्यवादरहस्य *Prāmāṇyavādarahasya, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 17½ × 3¼ inches. Folia, 30. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Incomplete.

(*Utpattivāda* and *Pramālakṣaṇa.*)

Printed in the Bibl. Ind. edition of *Tattvacintāmaṇi*, Part I, pp. 287 to 429.

7642.

131. *Tattvacintāmaṇirahasya.*

(अनुमितिरहस्य *Anumitirahasya, by Mathurānātha.*)

The same MS. is noticed by Dr. Rājendralāla Mitra under No. 495 in Vol. I of his notices.

The leaf marked 9 does not belong to *Anumitirahasya.* It appears to be a leaf of *Vyāptipañcakarahasya,* a commentary on *Vyāptipañcaka* by Mathurānātha.

7643.

11134. *Tattvacintāmaṇirahasya.*

(अनुमितिरहस्य *Anumitirahasya, by Mathurānātha.*)

Substance, country-made paper. 11 × 4 inches. Folia, 17. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

This portion of Mathurānātha's commentary is printed in pp. 1–26 of the Bibl. Ind. edition of *Tattvacintāmaṇi,* Part II. In the colophon, however, it is erroneously called *Prāmāṇyavādarahasya* (इति प्रामाण्यवादरहस्यम्).

7644.

5094. *Tattvacintāmaṇirahasya.*

(चिन्तामणिटीका *Cintāmaṇiṭīkā, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 18 × 4 inches. Folia, 36 (by counting). Lines, 6–8 on a page. Character, Bengali of the early 19th century. Appearance, old and discoloured.

Five fragments.

I. Leaves marked 1 to 10 contain the commentary on *Anumiti.*

II. Leaves marked 1 to 6 contain the commentary on *Vyāptipañcaka.* This is incomplete at the end.

III. Leaves marked 1 to 6 contain the commentary on *Vyāptigrahopāya,* Pūrvapakṣa only.

IV. Leaves marked 1 to 3 contain the commentary on *Sāmānyābhāva.* Incomplete at the end.

V. Leaves marked 1 to 11 contain the commentary on *Tarka.*

There is also one leaf of a manuscript of the commentary on *Vyāptyanugama*.

There are also three leaves marked 3, 4, 5, belonging to a manuscript of Viśvanātha Nyāyapañcānana's *Bhāṣāpariccheda*.

7645.

10895. *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 11 × 5 inches. Folia, 4–14. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

A fragment of Mathurānātha's commentary on *Tattvacintāmaṇi* (a portion of *Anumiti* and the beginning of *Vyāptipañcaka*).

There are two stray leaves, marked with the letters कु॰ स॰ (*Kuvalayānanda*), a treatise on Rhetoric.

7646.

4051. *Tattvacintāmaṇirahasya.*

(अनुमानचिन्तामणिरहस्य *Anumānacintāmaṇirahasya.*
by Mathurānātha.)

Substance, country-made paper. 17 × 4 inches. Folia, 196 by counting. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh.

From *Anumiti* towards the end of *Bādha*.

Up to सर्वो द्वन्द्वो विभाषयैकवचनं भवतीत्यनुशासनात्। Printed BI., Calcutta.

7647.

4195. *Tattvacintāmaṇirahasya.*

(तत्त्वचिन्तामणिमाथुरी, अनुमित्यादिबाधान्ता *with four leaves of the text.*)

Substance, country-made paper. 18½ × 4½ inches. Folia, 135 by counting + 14 of the text. Lines, 7 on a page. Character, Bengali of the 18th century. Eleven leaves are restored in a modern hand. Appearance, old and discoloured.

The leaves contain *Anumiti*, *Vyāptipañcaka*, *Siṁhavyāghrī*, *Vyadhikaraṇa*, *Siddhāntalakṣaṇa*, *Sāmānyābhāva*, *Vyāptigrahopāya*, *Tarka*, *Vyāptyanugama*, *Sāmānyalakṣaṇā*, *Pakṣatā*, *Savyabhicāra*, *Asādhāraṇa*, *Anupasaṁhārī*, *Satpratipakṣa*, *Bādha*.

7648.

5590. *Tattvacintāmaṇirahasya.*

(अनुमानखण्डरहस्य *Anumānakhaṇḍarahasya,*
by Mathurānātha.)

Substance, palm-leaf. 16 × $1\frac{1}{2}$ inches. Folia, 153. Lines, 5, 6 on a page. Character, Udiyā, about 150 years old. Appearance, very old and worm-eaten. Incomplete at the end.

7649.

5330. *Tattvacintāmaṇirahasya.*
(*Portions of Māthurī.*)

Substance, country-made yellow paper. $18\frac{1}{4}$ × 4 inches. Folia—*Viśeṣavyāpti* in 13 leaves; *Anumiti* in 14 leaves; *Pakṣatā* in 9 leaves; *Tarka* in 9 leaves; *Vyāptyanugama* in 3 leaves; *Sāmānyalakṣaṇā* in 14 leaves. Lines, 7, 8 on a page. Character, Bengali of the 19th century. Appearance, discoloured.

7650.

5322. *Tattvacintāmaṇirahasya.*

(व्याप्तिपञ्चकमाथुरी *Vyāptipañcakamāthurī.*)

Substance, country-made yellow paper. 18 × $3\frac{1}{2}$ inches. Folia, 9. Lines, 6 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

7651.

5341. *Tattvacintāmaṇirahasya.*
(*Vyāptipañcakamāthurī.*)

Substance, country-made paper. 19 × 4 inches. Folia, 6. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Nearly complete.

It runs up to सर्वाण्येव लक्षणानि केवलान्वय्यव्याप्त्या दूषयति, केवलान्वयिन्यभावादिति (ed. BI., p. 47).

7652.

5140. *Tattvacintāmaṇirahasya.*

(व्याप्त्यनुगम and विशेषव्याप्तिमाथुरी *Vyāptyanugama and Viśeṣavyāpti-Māthurī.*)

Substance, country-made paper. 18 × 4 inches. Folia, 3+11+3. Lines, 7 on a page. Character, Bengali. Date, Saka 1768. Appearance, fresh.

I. *Vyāptyanugamamāthurī* or Mathurānātha's commentary on *Vyāptyanugama* of *Tattvacintāmaṇi*, complete in three leaves.

Colophon :

इति व्याप्त्यनुगमरहस्यं सम्पूर्णम् ।

Post-colophon Statement :

शकाब्दाः १७६८ । श्रीहरिः ।

कालीपदाब्जे दुष्प्राप्ये मतिरस्तु सदा मम ।

II. *Viśeṣavyāptimāthurī* or. Mathurānātha's commentary on *Viśeṣavyāpti* of *Tattvacintāmani*, in eleven leaves. Incomplete. Printed in the Bibl. Ind. edition of *Tattvacintāmaṇi*.

III. *Viśeṣavyāpti* with *Ataevacatuṣṭaya* Text, complete in three leaves.

7653.

9340. *Tattvacintāmaṇirahasya.*

(तत्त्वचिन्तामणिरहस्ये व्याप्तिवाद *by Mathurānātha.*)

Substance, country-made paper. 9½ × 4 inches. Folia, 76. Lines, 9 on a page. Extent in ślokas, 1,360. Character, Nāgara. Appearance, tolerable. Generally correct. Incomplete at the end.

The MS. runs up to व्याप- (line 11, सिद्धान्तलक्षण, ed. BI., p. 114).

7654.

695, 696 and 697. *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 18¼ × 3½ inches. Folia, 20 in 695, 3 in 696, and 22 in 697. Lines, 8 on a page. Character, Bengali. Appearance, tolerable. Generally correct.

695, 696 and 697 are put together, 695 containing *Siddhāntalakṣaṇarahasya* (Bibl. Ind. edition of *Tattvacintāmaṇi*, Part II, pp. 100–123) and the first portion of *Viśeṣavyāptirahasya* (beginning in page 130 of the same edition of *Tattvacintāmaṇi*, Part II) incomplete; 696 containing *Vyāptyanugamarahasya* (the same edition of *Tattvacintāmaṇi*, Part II, pp. 243–252), complete; and 697 containing *Kevalānvayirahasya* (the same edition of *Tattvacintāmaṇi*, Part II, pp. 551–571), incomplete.

7655.

228. *Tattvacintāmaṇirahasya.*

(व्याप्तिग्रहोपायरहस्य *Vyāptigrahopāyarahasya, by Mathurānātha.*)

For the MS. see L. 501.

The MS. is not complete, the last five and half lines being in 222.

7656.

229. *Tattvacintāmaṇirahasya.*

(विशेषव्याप्तिरहस्य *Viśeṣavyāptirahasya, by Mathurānātha.*)

For the MS. see L. 500.

It contains also the अवयवचतुष्टयरहस्य to the end.

7657.

230. *Tattvacintāmaṇirahasya.*

(व्यधिकरणधर्मावच्छिन्नाभावरहस्य *Vyadhikaraṇa-dharmāvacchinnābhāvarahasya, by Mathurānātha.*)

For the MS. see L. 498.

7658.

231. *Tattvacintāmaṇirahasya.*

(व्याप्तिपञ्चकरहस्य *Vyāptipañcakarahasya, by Mathurānātha.*)

For the MS. see L. 496.

The first leaf is missing. At the end there are the last lines of *Siṅhavyāghrīrahasya.* By Siṁha is meant Śaśadhara, and by Vyāghra Maṇikaṇṭha.

This manuscript with the MSS. Nos. 230 व्यधिकरणधर्मावच्छिन्नाभावरहस्य (*Vyādhikaraṇadharmāvacchinnābhāvarahasya*), 229 विशेषव्याप्तिरहस्य (*Viśeṣavyāptirahasya*), 228 व्याप्तिग्रहोपायरहस्य (*Vyāptigrahopāyarahasya*), are in one bundle.

7659.

11254. *Tattvacintāmaṇirahasya.*

Substance, country-made yellow paper. 11 × 4¾ inches. Folia, 2-15. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of Mathurānātha's *Rahasya* on *Tattvacintāmaṇi* (*Vyāptigrahopāya*—printed edition of Bibl. Ind., pp. 174–212). It has neither beginning nor end.

7660.

11190. *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 12 × 5 inches. Folia, 63. Lines, 12, 13, 14 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Mathurānātha's *Rahasya* (from *Vyāptipañcaka* to *Vyāptyanugama*). It ends abruptly.

7661.

2139. *Tattvacintāmaṇirahasya.*

(*From a portion of* सिंहव्याघ्री, पक्षलक्षणी *to a portion of* व्यधिकरण ।)

Substance, country-made paper. 10 × 4½ inches. Folia, 18 by counting marked from 12 to 28 and an extra leaf. It seems to be a part of a large MS. Lines, 10-11 on a page. Character, Nāgara of the 17th century. Appearance, discoloured. Fragment.

The extra leaf contains the concluding portion of *Anumiti*. In leaf 12B begins पक्षलक्षणी.

7662.

5337. *Tattvacintāmaṇirahasya.*

(माथुरी, व्यधिकरणधर्मावच्छिन्नाभाव *only with the text.*)

Substance, country-made paper. 18 × 3½ inches. Folia, 5. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete.

7663.

191. *Tattvacintāmaṇirahasya.*

(पक्षतारहस्य *Pakṣatārahasya, by Mathurānātha.*)

The same manuscript is noticed by Dr. Rājendralāla Mitra under No. 505.

After this there are five lines of *Parāmarśarahasya* by the same author.

7664.

10988. *Tattvacintāmaṇirahasya.*
(*Pakṣatā Māthurī.*)

Substance, country-made paper. 11 × 4 inches. Folia, 13. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Mathurānātha's commentary on *Pakṣatā* of *Tattvacintāmaṇi.*

Beginning :

उपाधिं निरूप्य पक्षतां निरूपयितुं शिष्यावधानाय प्रतिजानीते व्याप्त्यनन्तरमिति । व्याप्तिनिरूपणानन्तरं इत्यर्थः ॥

7665.

5158. *Tattvacintāmaṇirahasya.*
(पक्षता माथुरी *Pakṣatā Māthurī.*)

Substance, country-made paper. $18\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 8. Lines, 7-8 on a page. Character, Bengali of the 18th century. Appearance, old and worn-out. Incomplete at the end.

7666.

10863. *Tattvacintāmaṇirahasya.*
(तत्त्वचिन्तामणिटीका *Tattvacintāmaṇiṭīkā,*
by Mathurānātha.)

Substance, country-made paper. 12 × 5 inches. Folia, 46–147. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains *Upādhi*, ending in 89B; *Pakṣatā*, ending in 110B; *Parāmarśa*, ending in 132B; and *Kevalānvayī*, which comes to an end abruptly.

7667.

5332. *Tattvacintāmaṇirahasya.*
(माथुरी *Māthurī, Kevalānvayī only.*)

Substance, country-made yellow paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 8. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete.

7668.

11083. *Tattvacintāmaṇirahasya.*

(केवलान्वयिरहस्य *Kevalānvayirahasya,*
by Mathurānātha.)

Substance, country-made paper. 11¼ × 4 inches. Folia, 17. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति केवलान्वयिग्रन्थरहस्यम् ।

7669.

11128 (II). *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 11 × 4 inches. Folia, 1–49, of which the 2nd, 3rd, 7th–23rd, 30th–39th are missing. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

Foll. 1–28 contain Mathurānātha's *Rahasya* on *Kevala-vyatirekī* and the rest on portions of *Satpratipakṣa.*

Colophons :

28B, केवलव्यतिरेकिव्याख्या समाप्ता ।

49B, इति सत्प्रतिपक्षमूलरहस्यम् मथुरानाथतर्कवागीश-प्रकाशितं संपूर्णम् ।

Beginning :

मतन्नयसाधारणविप्रतिपत्त्यन्तरमाह— तन्मानविषयकेति(?) । विधिकोटिः परेषां निषेधकोटिश्च नैयायिकानाम् ।

There are some other leaves on fragments of (1) केवल-व्यतिरेकी (माथुरी); (2) अवयव (जागदीशी); (3) बा(रा)जाग. (?) ।

7670.

827. *Tattvacintāmaṇirahasya.*

(सत्प्रतिपक्षरहस्य *Satpratipakṣarahasya,*
by Mathurānātha Tarkavāgīśa.)

Substance, country-made paper. 17 × 4 inches. Folia, 11. Lines, 8, 9 on a page. Extent in ślokas, 400. Character, Bengali. Date, Śaka 1747. Appearance, tolerable. Generally correct. Complete.

Printed in Bibl. Ind., pp. 865 to 896, Part II, of *Tattvacintāmaṇi.*

7671.

5186. *Tattvacintāmaṇirahasya.*

(परामर्शमाथुरी *Parāmarśa Māthurī.*)

Substance, country-made paper. 17 × 4 inches. Folia, 17. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Very nearly complete. Written in a neat, small hand.

7672.

16717. *Tattvacintāmaṇirahasya.*

(परामर्शरहस्य *Parāmarśarahasya, by Mathurānātha.*)

Substance, country-made paper. 19 × 4 inches. Folia, 25. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, discoloured. Complete.

Colophon :

परामर्शरहस्यम् ।

Printed in the Bibl. Ind. edition of *Tattvacintāmaṇi* (pp. 442–551, Vol. II, Part 2).

7673.

2845. *Tattvacintāmaṇirahasya.*

(तत्त्वचिन्तामणिटीका *Tattvacintāmaṇiṭīkā,*

by Mathurānātha. The Sāmānyanirukti section only.)

Substance, country-made paper. 16 × 4½ inches. Folia, 8. Lines, 7 on a page. Character, Bengali in a modern hand. Appearance, fresh.

Colophon :

इति सामान्यनि-मू-मा-टिप्पणीरहस्यं समाप्तिमापन्नम् ।

Printed in the Bibl. Ind. Series.

7674.

203. *Tattvacintāmaṇirahasya.*

(सामान्यलक्षणारहस्य *Sāmānyalakṣaṇārahasya,*

by Mathurānātha Tarkavāgīśa.)

For the manuscript see L. 504.

Printed in the Bibl. Ind. edition of the *Tattvacintāmaṇi,* from p. 253 to p. 293.

7675.

5165. *Tattvacintāmaṇirahasya.*

(सामान्यलक्षणारहस्य *Sāmānyalakṣaṇārahasya, by Mathurānātha.*)

Substance, country-made paper. 18 × 3¾ inches. Folia, 12. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

12B, इति सामान्यलक्षणारहस्यं समाप्तम् ।

After the colophon the manuscript has :

गौरीमाधवयोर्भर्त्ता राधिकाशिवसन्निधौ ।
इन्द्रं कुमुदहन्ता च सूर्य्यः कमलघातकः ॥
नमो नलिननेत्राय वेणुवाद्यविनोदिने ।
राधाधरसुधापानशालिने वनमालिने ॥

Then उपाधिं निरूप्य पक्षतां निरूपयितुं शिष्यावधानाय प्रतिजानीते व्याप्त्यनन्तरमिति । व्याप्तिनिरूपणानन्तरमित्यर्थः । क्वचित्तथैव पाठः ।...... व्याप्तिसामान्ये तादृशप्रयो-

Then there is another leaf marked fol. 11, सामान्यलक्ष- with the MS. under notice.

7676.

11157. *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 11 × 4 inches. Folia, 2–21. Lines, 10, 11, 12 on a page. Character, modern Nāgara. Appearance, fresh.

These leaves contain a portion of Mathurānātha's commentary on *Sāmānyalakṣaṇā*, printed in pp. 253–293 of the Bibl. Ind. edition, Part II.

7677.

200. *Tattvacintāmaṇirahasya.*

(सामान्याभावरहस्य *Sāmānyābhāvarahasya, by Mathurānātha.*)

For the MS. see L. 499.

The MS. is old in appearance.

Post-colophon Statement :

अ॰श्वाङ्क॰र्त्तु॰र्हि॰मांघ्रौ च द्विजनारायणेन वै ।
लिख्यते स्वीयपाठाय माथुरीयं शुभप्रदा ॥
१६९७ । शुभमस्तु । श्रीरामनारायणदेवशर्मणः स्वाक्षरमिदं पुस्तकञ्च ।

End :

विशेष(शेष in printed edition, p. 129)मस्मत्कृत-सिद्धान्तरहस्येऽनुसन्धेयं ।

7678.

222. *Tattvacintāmaṇirahasya.*

(तर्करहस्य *Tarkarahasya, by Mathurānātha.*)

For the manuscript see L. 502, 503.

The *Tarka* chapter is complete in this MS. and it also contains the last 5½ lines of *Vyāptigrahopāyarahasya* (288 G.C.) and the first fourteen lines of *Vyāptyanugama-rahasya.* We put in another leaf (No. 109) of *Vyāptyanugamarahasya* to it to complete that work also.

7679.

5314. *Tattvacintāmaṇirahasya.*

(*Portions of* माथुरी *or Mathurānātha Tarkavāgīśa's commentary on Tattvacintāmaṇi.*)

Substance, country-made yellow paper. 18½ × 3½ inches. Folia—*Savyabhicāra,* complete, beginning in leaf marked 8 and ending in 22A; *Sādhāraṇa,* complete, beginning in 22B and ending in 24A; *Satpratipakṣa,* complete in 13 leaves, with the date: शकाब्दा: १७७१ ; *Tarka,* complete in 9 leaves; *Sāmānyanirukti,* complete in 7 leaves; *Siddhāntalakṣaṇa* in 5 leaves; *Pakṣatā,* complete in 8 leaves. Lines, 6 to 8 on a page. Character, Bengali of the 19th century. Appearance, fresh.

7680.

5326. *Tattvacintāmaṇirahasya.*

(*Portions of* माथुरी *of Anumānakhaṇḍa.*)

Substance, country-made paper. 17½ × 3½ inches. Folia—*Viśeṣa-vyāpti,* beginning in leaf 1 and ending in 14B; *Ataevacatuṣṭaya,* beginning in 14B and ending in 19A; *Vyadhikaraṇa* in 6 leaves; *Pakṣatā,* complete in 11 leaves; *Parāmarśa,* complete in 24 leaves; *Kevalānvayī* in 9 leaves;

Avayava in 12 leaves; *Sāmānyalakṣaṇā* in 16 leaves; *Sāmānyanirukti*, beginning in leaf 1 and ending in 7A; *Savyabhicāra*, beginning in 7B and ending in 14B; *Sādhāraṇa* in 2 leaves; *Satpratipakṣa* in 13 leaves with the colophon: इति सत्प्रतिपक्षपूर्वपक्षरहस्यम् and the post-colophon: शकाब्दाः १७४९ पिप्लयरथे मतिरामाम्; (I) *Anupasaṃhārī* in 6 leaves, (II) *Anupasaṃhārī* in 4 leaves; *Ācāryānumāna* in 2 leaves; *Siṃhavyāghra* in 2 leaves; *Vyāptigrahopāya* in 13 leaves (incomplete); *Bādha* in 20 leaves. Lines, 6, 7, 8 on a page. Character, Bengali. Appearance, discoloured.

7681.

5187. *Tattvacintāmaṇirahasya.*

(मुक्तिवादरहस्य *Muktivādarahasya, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 18 × 3 inches. Folia, 9. Lines, 6 on a page. Extent in ślokas, 380. Character, Bengali of the 18th century. Appearance, old. Complete.

(Under *Īśvarānumāna.*)

Beginning :

श्रीगुरुर्जयति ।

कस्तावदपवर्गः । तत्रात्यन्तिकी दुःखनिवृत्तिरेव अपवर्ग इत्याचार्यप्रभृतयः । तत्र निवृत्तिर्ध्वंसः । तस्यात्यन्तिकत्वञ्च स्वसमानाधिकरणदुःखप्रागभावासमानकालीनत्वं स्वसमानाधिकरण-दुःखसमानकालीनत्वं वा । मुक्त्यनन्तरञ्च तस्य पुंसो दुःखानुत्-पादात् मुक्तात्मकदुःखध्वंसे तथाविधात्यन्तिकत्वं वर्त्तत एव । एतच्च इदानीन्तनदुःखध्वंसेऽतिव्याप्तिवारणाय ।

End :

लिङ्गशरीरञ्च प्राणात्मैकादशेन्द्रियाणि पञ्चभूतानि सूक्ष्मतया स्थितानि जीवात्मनि सुखदुःखावच्छेदकानीति चिरन्तन इति ।

Colophon :

मुक्तिवादरहस्यं सम्पूर्णम् ।

7682.

789. *Tattvacintāmaṇirahasya.*

(शब्दप्रामाण्यचिन्तामणिरहस्य *Śabdaprāmāṇyacintāmaṇirahasya, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 18½ × 3½ inches. Folia, 30. Lines, 9, 10 on a page. Extent in ślokas, 1.350. Character, Bengali. Appearance, old. Generally correct.

A commentary on the first section of *Tattvacintāmaṇi*, Part IV.

Printed in Bibl. Ind. with the text, in Part IV, Vol. I, pp. 1–184.

End :

धूमप्रागभाववद्भिन्नधर्मिकत्वे वावैयर्थ्यात् इति भावः।

7683.

5128. *Tattvacintāmaṇirahasya.*

(शब्दखण्डमाथुरी *Śabdakhaṇḍa Māthurī.*)

Substance, country-made paper. 19 × 3½ inches. Folia, 4 to 24. Lines, 7 on a page. Character. Bengali of the 18th century. Appearance, old and discoloured.

A fragment covering pp. 12 to 124 of the Bibl. Ind. edition of *Tattvacintāmaṇi*, Part IV, Vol. I.

7684.

3406. *Tattvacintāmaṇirahasya.*

(शब्दखण्डरहस्य *Śabdakhaṇḍarahasya,*

by Mathurānātha Tarkavāgīśa.)

Substance, country-made paper. 18½ × 3½ inches. Folia, 344. Lines, 8 on a page. Character, Bengali of the early 17th century. Appearance, old and discoloured.

Printed in the Bibl. Ind. Series. This MS. contains Mathurānātha's commentaries on two works, one on the fourth book of *Tattvacintāmaṇi*, from the beginning to the end of *Kāryānvitakriyāśaktivāda*, and the other on the *Ākhyātavāda* of Raghunātha Śiromaṇi.

Mahāmahopādhyāya Kāmākhyānātha Tarkavāgīśa seems to have used this MS. in his edition of the *Tattvacintāmaṇi* with Mathurānātha's commentary; for, he adds *Ākhyātavāda* with the commentary of Mathurānātha as an appendix to his edition.

I.

Beginning :

ॐ नमः शिवाय ।

न्यायाम्बुधिकृतसेतुं हेतुं श्रीराममखिलसम्पत्तेः ।
तातं त्रिभुवनगीतं तर्कालङ्कारमादरान्नत्वा ॥
श्रीमता मथुरानाथतर्कवागीशधीमता ।
विशदीकृत्य दर्श्यन्ते तुरीयमणिपङ्क्तिकाः ॥

प्रत्यक्षादिप्रमाणत्रयं निरूपितमिदानीं च[र]मप्रमाण[ं] शब्दो निरूपणीयोऽतः शिष्यावधानाय प्रतिजानीते अथेत्यादिना ।

अथ उपमाननिरूपणानन्तरक्षणनिष्ठं शाब्दप्रमाकरणं यथाश्रुतेऽग्रे प्रमाणशब्दलक्षणाकरणस्य अर्थान्तरतापत्तेः ।

II.

Beginning :

कुञ्चिताधरपुटेन पूरयन्
वंशिकां प्रचलदङ्गुलिपंक्तिः ।
मोहयन्नखिलवामलोचनाः
पातु कोऽपि नवनीरदच्छविः ॥
श्री[मता] मथुरानाथतर्कवागीशधीमता ।
आख्यातशक्तिवादस्य क्रियते विवृतिः शुभा ॥

आख्यातशक्तिं निरूपयति । आख्यातस्येति । आख्यातं यत्नत्वावच्छिन्नशक्यताकमित्यर्थः ॥

7685.

5345. *Tattvacintāmaṇirahasya.*

(*Portions of Māthurī on Śabdakhaṇḍa.*)

Substance, country-made paper. $19\frac{1}{2} \times 4$ inches. Folia—*Ākāṅkṣā*, complete in 20 leaves; *Yogyatā* and *Āsatti* together in 22 leaves; *Tātparya* in 1 to 18 leaves (incomplete at the end). Lines 8-9 on a page.

There are also the texts of *Ākāṅkṣā, Yogyatā, Āsatti* and *Tātparya* in 21 leaves ($13\frac{1}{2} \times 2\frac{1}{2}$ inches). Lines 4-5 on a page.

Character, Bengali of the 19th century. Appearance, fresh.

7686.

3884. *Tattvacintāmaṇirahasya.*

(शब्दखण्डरहस्य *Śabdakhaṇḍarahasya,*

by Mathurānātha.)

Substance, country-made paper. 15 × 4 inches. Folia, 2–164. Lines, 9 on a page. Character, Bengali. Date, Śaka 1631. Appearance, in good condition.

To the end of *Apūrvavāda.*

Post-colophon:

शुभमस्तु शकाब्दा १६३१ ।

There are some other stray leaves containing the text of *Hetvābhāsa, Kevalānvayī,* etc.

7687.

10904. *Tattvacintāmaṇirahasya.*

(शब्दखण्ड *Śabdakhaṇḍa, by Mathurānātha.*)

Substance, country-made paper. 12 × 5 inches. Folia, 59. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It ends abruptly in *Yogyatā.*

It opens with the *maṅgalācaraṇa* of Mathurānātha, कुञ्चिताधरपुटेन पूरयन्, etc., in the beginning of *Śabdaprāmāṇyavāda.*

7688.

10905. *Tattvacintāmaṇirahasya.*

Substance, country-made paper. 11 × 4 inches. Folia, 12+56. Lines, 9, 11 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of Mathurānātha's commentary on *Tattvacintāmaṇi* (*Tarka* and *Parāmarśa*).

7689.

1806. *Tattvacintāmaṇirahasya.*

(आकांक्षायोग्यतासत्तितात्पर्य्यरहस्य *Ākāṅkṣāyogyatā-sattitātparyyarahasya.*)

Substance, country-made paper. 19 × 3¼ inches. Folia, 20+13+10+18. Lines, 8 on a page. Character, Bengali. Appearance, fresh. Complete.

This contains Mathurānātha's commentary on *Ākāṅkṣā*, *Yogyatā*, *Āsatti* and *Tātparyya* of the fourth section of *Tattvacintāmaṇi*. Each of the topics is separately paged. It covers pp. 185 to 374 of the Bibl. Ind. edition.

7690.

3640. *Tattvacintāmaṇirahasya.*

(माथुरी तत्त्वचिन्तामणिटीका *Māthurī Tattvacintāmaṇiṭīkā.*)

A.

Substance, country-made paper. 19½ × 4 inches. Folia, 60 by counting. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

This contains Mathurānātha's commentary on *Kevalānvayī*, *Ākāṅkṣā*, *Āsatti* and *Yogyatā* of *Tattvacintāmaṇi*.

B.

It contains a bundle of leaves containing Gadādhara's commentary on *Tattvacintāmaṇi*, Anumānakhaṇḍa (*Satpratipakṣa*, *Bādha* and *Anumiti*).

7691.

1800. *Tattvacintāmaṇirahasya.*

(शक्तिवादरहस्य *Śaktivādarahasya, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 17 × 4 inches. Folia, 27. Lines, 8 on a page. Extent in ślokas, 800. Character, Bengali. Appearance, fresh.

It contains the commentary on the *Kāryānvitaśaktivāda* with *Pūrvapakṣa* (7B) and *Siddhānta* (26A) and the beginning of *Jātiśaktivāda*. It covers pp. 460 to 555 of the Bibl. Ind. edition.

The editor of the printed edition, referred to, also got only the beginning of *Jātiśaktivāda*. The present manuscript has 21 lines more after the portion printed.

7692.

5324. *Tattvacintāmaṇirahasya.*

(**विधिवादमाथुरी** *Vidhivāda Māthurī, or Mathurānātha's commentary on the Vidhivāda of Gaṅgeśa's Tattvacintāmaṇi.*)

Substance, country-made yellow paper. 19 × 3½ inches. Folia, 43. Lines, 7 on a page. Character, Bengali of the early 19th century. Appearance, fresh. Incomplete at the end.

Colophon :

43B. इति विधिवादे पूर्वपक्षरहस्यम् ।

It runs up to pp. 1–145 सर्वत्र समूहालम्बनस्यैव हेतुत्वात् लाघवात् of the printed edition.

There is another bundle of 14 leaves containing तात्पर्य्यालोकरहस्य (colophon: इति शब्दालोकरहस्ये तात्पर्य्यग्रन्थरहस्यम्), complete from the beginning to the end.

End :

प्रत्यक्षश्रुतिविरोधेनेति ।

सर्वौडम्बरवेष्ठने संस्पर्शासम्भवादिति भावः ॥

Beginning :

ननु तात्पर्य्यपदेन तत्साध्यकत्वं कथमुच्यते ।

7693.

699. *Tattvacintāmaṇirahasya.*

(**अपूर्ववादरहस्य** *Apūrvavādarahasya, by Mathurānātha.*)

For the manuscript see L. 1538. Printed in the Bibl. Ind. edition of *Tattvacintāmaṇi,* Part IV. Ending in p. 459, but without beginning.

Beginning :

सत्वाश्रये साधनत्वं एकत्र द्वयमिति न्यायेन etc.

(iii) The Jāgadīśī.

7694.

219. **तत्त्वचिन्तामणिदीधितिप्रकाश (सिंहव्याघ्रलक्षण)**
Tattvacintāmaṇidīdhitiprakāśa (Siṃhavyāghralakṣaṇa),
by Jagadīśa Tarkālaṃkāra.

For the manuscript see L. 510.

This manuscript is a fragment of Jagadīśa's complete commentary on *Anumāna-Dīdhiti,* from 43 to 48, which contains the section on *Siṃhavyāghralakṣaṇa,* complete. But it also contains parts of the previous and the subsequent chapters. It has also a leaf which contains the end of *Vyāptyanugama* section and the beginning of the section on *Sāmānyalakṣaṇā.*

Printed, ed. (Text) Jīv., Calcutta ; ChSS., Benares.

7695.

10984. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4 inches. Folia, 37. Lines, 12, 13 on a page. Character, modern Nāgara. Appearance, fresh.

Contains Jagadīśa's ṭippaṇī on *Vyāptivāda* (*Tarka-pariccheda* and the beginning of *Ataevacatuṣṭaya*).

Beginning :

तस्मात् परिशेषेण सकृद्दर्शनगम्या सेत्युपसंहारस्य न्यायमते विरोधान्नैयायिकानां सेयमित्याद्याशङ्काया असंभवादाह—परमते-त्यादिना ।

End :

साधननिष्ठस्य तादृशसामानाधिकरण्यस्य व्याप्तित्वे विशिष्ट-सत्त्वव्यापकप्रश्नत्वसामानाधिकरण्यवतः सत्त्वमात्रस्य गु- ।

7696.

671. *Tattvacintāmaṇidīdhitiprakāśa.*

(**अनुमानदीधितिटिप्पणी** *Anumānadīdhitiṭippaṇī,*
by Jagadīśa.)

For the MS. see L. 1542.

Printed in the Chaukhamba Series, pp. 1–502.

This manuscript contains the commentary on *Avacchedakatvanirukti* by Raghunātha Śiromaṇi, also, along with that on the *Dīdhiti* commentary of Gaṅgeśa's *Tattvacintāmaṇi*, section on Anumānakhaṇḍa from the very beginning towards the end of *Sāmānyalakṣaṇā*.

7697.

704. *Tattvacintāmaṇidīdhitiprakāśa.*

(**अनुमित्यादिबाधान्तटीका** *from Anumiti to Bādha ṭīkā, by Jagadīśa Tarkālaṃkāra.*)

For the manuscript, see L. 1542.

Printed in the Chaukhamba Series, in which the last chapter on *Bādha* comes to an end in leaf 1234.

After the first four lines of the commentary on *Asiddhi*, there are three leaves left blank, with **असिद्धि-जा** meaning *Asiddhi Jāgadīśī*, on the right-hand corner.

The MS. runs from the beginning towards the end of *Bādha*.

7698.

4062. *Tattvacintāmaṇidīdhitiprakāśa.*

(**दीधितिटीका** *Dīdhitiṭīkā, by Jagadīśa.*)

(*From Anumiti to Bādha.*)

Substance, country-made paper. 19¼ × 3½ inches. Folia, 254 (by counting). Lines, 8-9 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

The MS. runs from *Anumiti* to *Bādha*. It is not properly arranged from the beginning to the end, *Pakṣatā* being placed at the end (cp. **संशयपक्षता सम्पूर्णा**).

7699.

2616. *Tattvacintāmaṇidīdhitiprakāśa.*

अनुमित्यादिपक्षतान्ता जागदीशी (पूर्वार्द्धम्)

Substance, country-made paper. 19½ × 4¾ inches. Folia, 174 (by counting). Lines, 8-9 on a page. Character, Bengali. Date, Śaka 1697. Appearance, old.

The well-known commentary by Jagadīśa Tarkālaṃkāra on Śiromaṇi's commentary on *Tattvacintāmaṇi*. Printed in the Chaukhamba Sanskrit Series, in pp. 1 to 687.

The MS. is remarkably correct.

Colophon :

इति श्रीलश्रीजगदीशतर्कालंकारभट्टाचार्य्यविरचिता पक्षता-
दीधितिटिप्पणी समाप्ता ।

Post-colophon :

शाके रयाङ्गाङ्गनिशापतौ च
नत्वा हरेरंघ्रिसरोजयुग्मम् ।
लिलेख नारायणदेवशर्मा
स्वकीयपाठाय शुभदां मनोरमाम् ॥
लिखितं बहुयत्नेन यश्चोरयति पुस्तकम् ।
वानरी तस्य माता च जनकस्तस्य गर्द्दभः ॥
शुभमस्तु शकाब्दाः १६६७। सरस्वत्यै नमः। श्रीरामनारायण-
देवशर्मणः स्वाक्षरमेतत् पुस्तकं चेति । ॐ नमस्तारायै etc. ...
... मयि लेखके श्रीरस्तु सदैव ।

7700.

2835. *Tattvacintāmaṇidīdhitiprakāśa.*

(तत्त्वचिन्तामणिदीधितिप्रकाशिका *Tattvacintāmaṇi-dīdhitiprakāśikā, by Jagadīśa Tarkālaṃkāra.*)

Substance, country-made paper. 19 × 4 inches. Folia, 230. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh.

From *Pakṣatā* to *Bādha*. *Pakṣatā* in 38 leaves, *Parāmarśa* in 31, *Ācāryānumāna* in 14, *Kevalānvayī* in 15, *Kevalavyatirekī* in 6, *Avayava* in 41, *Sāmānyanirukti* in 15, *Savyabhicāra* in 17, *Sādhāraṇa* in 3, *Asādhāraṇa* in 6, *Anupasaṃhārī* in 9, *Virodha* in 4, *Satpratipakṣa* in 14, *Asiddhi* in 6, *Bādha* in 15.

°*Prakāśa* and °*Prakāśikā* mean the same thing.

Beginning :

अनुमितिलक्षणेति । अनुमितिस्वरूपैककार्य्येत्यर्थः ।

End :

कुर्वन्ति नित्यमनुमानमणे............
तादृशसामानाधिकरण्यप्रसिद्ध्या नञ्गा व्यत्यानेन(?)

7701.

5164. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी *Jāgadīśī.*)

(*From Pakṣatā to Bādha.*)

Substance, country-made paper. 17½ × 4 inches. Lines, 8-9 on a page. Character, Bengali. Date, Śaka 1730. Folia—34 (*Pakṣatā*) + 27 (*Parāmarśa*) + 17 (*Kevalānvayī*) + 35 (*Avayava*) + 13 (*Sāmānyanirukti*) + 14 (*Savyabhicāra*) + 11 (*Sādhāraṇa* and *Asādhāraṇa*) + 9 (*Anupasaṃhārī*) + 16 (*Bādha*). Appearance, tolerable.

Last Colophon :

इति महामहोपाध्याय-श्रीजगदीशतर्कालङ्कार-भट्टाचार्य्य-
विरचितानुमानखण्डटीका समाप्ता ।

Post-colophon Statement :

शून्यश्रीशमहेशनेत्रजलधिप्रामान-शाके मुदा
ईशश्रीशमहेश-चारुचरणद्वन्द्वैकचिन्ताकुलः ।
चन्द्रासङ्गिविभाकरे शनिदिने श्रीमान् महेशोऽलिखत्
बाधग्रन्थमिमं विपक्ष बङ्गशो धीरैर्विविच्याखिलम् ॥

End :

अभिप्रायो मणिकारस्य ।

There are some other stray leaves.

7702.

11151. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 12 × 5 inches. Folia, 26. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

Jagadīśa's comments on the *Dīdhiti* on *Anumiti* (from Anumānalakṣaṇa), printed in pp. 14–48 (up to Smṛti-saṃskārakārya-kāraṇa-bhāva).

7703.

342. *Tattvacintāmaṇidīdhitiprakāśa.*

(पक्षताटिप्पणी *Pakṣatāṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 18 × 3½ inches. Folia. 15. Lines, 7–9 on a page. Extent in ślokas, 630. Character, Bengali. Appearance, tolerable. Generally correct. Incomplete at the end.

For another MS. see L. 511.

7704.

186. *Tattvacintāmaṇidīdhitiprakāśa.*

(पक्षताटिप्पणी *Pakṣatāṭippaṇī, by Jagadīśa.*)

The same fragment is noticed in L. 511.

Old and dilapidated in appearance.

The fragment under notice comprises *Saṃśayapakṣatā* and the beginning of *Siddhyabhāvapakṣatā.*

7705.

3877. *Tattvacintāmaṇidīdhitiprakāśa.*

(पक्षताटिप्पणी *Pakṣatāṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 13 × 3½ inches. Folia, 28. Lines. 8, 9 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

समाप्तोऽयं पक्षताग्रन्थः ।

Fol. 28B, line 4 begins परामर्श.

7706.

10986. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4½ inches. Folia, 1–54 and one marked 95. Character, modern Nāgara. Appearance, fresh.

It contains Jagadīśa's ṭippaṇī on Śiromaṇi, on *Pakṣatā* (from the beginning to the end, fol. marked 95A).

Beginning :

अनुमितिलक्षणेति ।

अनुमितिस्वरूपेत्यर्थः । व्याप्तिज्ञानजन्यायाः अनुमितेः किमन्यत् कारणमित्ति जिज्ञासयैव पक्षतानिरूपणादिति भावः । अत्रानुकूलत्वं जनकजनकतावच्छेदकसाधारणं प्रयोजकत्वमात्रं । तेन व्याप्तेरनुमित्यहेतुत्वेऽपि न क्षतिः ।

95A, इति पक्षताग्रन्थः समाप्तिमौजठत् ।

95B also contains some lines on *Pakṣatā.*

7707.

5095. *Tattvacintāmaṇidīdhitiprakāśa.*

(अनुमानजागदीशी *Anumāna Jāgadīśī.*)

Substance, country-made paper. 17 × 4 inches. Folia, 60. Lines, 8 on a page. Character, Bengali of the early 19th century. Appearance, old and discoloured.

It contains Jagadīśa's commentary on the commentary of Śiromaṇi on (i) *Savyabhicāra,* (ii) *Satpratipakṣa,* (iii) *Anupasaṃhārī,* (iv) *Sādhāraṇa,* and (v) *Asādhāraṇa.*

The MS. contains neither beginning nor end of a section of the book.

7708.

10686. *Tattvacintāmaṇidīdhitiprakāśa.*

(सिंहव्याघ्रटीका *Siṃhavyāghraṭīkā, by Jagadīśa.*)

Substance, foolscap paper. 16 × 3½ inches. Folia, 10. Lines, 6 on a page. Character, modern Bengali. Appearance, fresh. Complete.

Printed in Benares.

7709.

238. *Tattvacintāmaṇidīdhitiprakāśa.*

(व्याप्त्यनुगमटिप्पणी *Vyāptyanugamaṭippaṇī, by Jagadīśa.*)

It is incomplete at the end.

For the manuscript, see L. 508.

The manuscript has, at the beginning, the concluding nine lines of तर्कग्रन्थरहस्यम् (*Tarka,* Jāgadīśī and not Māthurī). Rājendralāla says that there are seven leaves, but we find only six, the 7th evidently contains the portion wanting in this and is perhaps to be found in some other manuscript.

7710.

5319. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी *Jāgadīśī.*)

Substance, country-made paper. 18 × 4 inches. Folia, 34. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

A fragment containing *Sāmānyalakṣaṇā* only with a few lines of *Pūrvapakṣa*.

Post-colophon Statement :

शकाब्दा १६४४ सन ११३० तारिख २० आश्विन शनिवार नवमीतिथि। यथादृष्टमित्यादि।

एइ पुस्तक श्रीयुतठाकुरपुत्रेर लिखितं श्रीसीताराम × × साकिम अम्बिका गङ्गातीर निवासी।

7711.

10968. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4½ inches. Folia, 50. Lines, 12, 13 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Jagadīśa's ṭippaṇī on Śiromaṇi's *Dīdhiti* on *Sāmānyalakṣaṇā* of *Tattvacintāmaṇi*.

Colophon :

इति महामहोपाध्याय-श्रीयुतजगदीशतर्कालङ्कारभट्टाचार्य्य-विरचितानुमानदीधितिसामान्यलक्षणाटिप्पणी।

7712.

5606. *Tattvacintāmaṇidīdhitiprakāśa.*

(अनुमानदीधितिप्रकाश *Anumānadīdhitiprakāśa, by Jagadīśa Tarkālaṃkāra.*)

Substance, palm leaf. 17 × 1½ inches. Folia, 113. Lines, 5, 6 on a page. Character, Uḍiyā of the 18th century. Appearance, old.

From *Sāmānyalakṣaṇā* to *Upādhi*. There are 13 leaves more, belonging to *Pakṣatā*.

7713.

5077. *Tattvacintāmaṇidīdhitiprakāśa.*

(सामान्यलक्षणा, जागदीशी *Sāmānyalakṣaṇā, Jāgadīśī.*)

Substance, country-made paper. 18 × 4 inches. Folia, 37. Lines, 9 on a page. Character, Bengali of the early 19th century. Appearance, fresh. Complete.

Up to व्यभिचारप्रसङ्गादिति भावः and omits the last lines (ननु...सामग्रीति) of the printed edition.

Printed in the Chaukhamba Series, pp. 333 to 602.

7714.

202. *Tattvacintāmaṇidīdhitiprakāśa.*

(**सामान्याभावटिप्पणी** *Sāmānyābhāvaṭippaṇī,*
by Jagadīśa.)

Printed in the Chaukhamba edition of *Jāgadīśī*, from p. 284 to p. 301.

For the manuscript, see L. 509.

7715.

11149. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4½ inches. Folia, 16. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

It contains Jagadīśa's commentary on the *Dīdhiti* on *Satpratipakṣa.*

Beginning :

श्रीगणेशाय नमः ॥

ननु व्याप्ये पक्षधर्मत्वस्य पक्षधर्मे व्याप्यत्वस्य आरोप एव लक्षणाघटको न तु व्याप्तिविशिष्टपक्षधर्मत्वस्य आरोपः इत्येकत्रेत्यादि मूलासङ्गतिरतो भावार्थमाह व्याप्य इत्यादि ।

End :

तादृशग्रहत्वावच्छिन्नप्रतिबध्यताप्रसिद्धा तत्रत्यसत्प्र- ।

On the left upper margin of 4B has: जाग० उ० स० (meaning *Jāgadīśī*, Uttarakhaṇḍa, *Satpratipakṣa*) and 5B has: जाग० उ० हे० स० (meaning *Jāgadīśī*, Uttarakhaṇḍa, *Hetvābhāsa*, *Satpratipakṣa*).

There is one stray leaf marked 23.

7716.

11196. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4½ inches. Folia, 55. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

It contains a commentary on *Satpratipakṣa* of *Tattvacintāmaṇi* with *Dīdhiti*, of which it quotes pratīkas. The leaves are marked with the letters जागदी. But its contents are not found in the printed edition of *Jāgadīśī*. It seems to be a commentary on the text of Gaṅgeśa.

It begins :

दोषमात्रस्यैव स्वमते नित्यत्वात् दशाविशेष इत्यादिग्रन्थस्य सङ्गतौ लक्षणार्थयोरेकत्वासम्भवात् अलक्ष्यताप्रदर्शनाभिप्रायेण तमुत्थापयति स्यादेतदित्यादिना। अव्याप्तिरिति। दुष्टलक्षणस्येत्यादि। साधननिष्ठसाध्यवद्व्यावृत्तत्वस्य दोषतया तदप्रसिद्धैव तद्वत्त्वरूपस्य दुष्टहेतुलक्षणस्याव्याप्तिः इत्यादि। स चेत्यादि etc.

7717.

382. *Tattvacintāmaṇidīdhitiprakāśa.*

(परामर्श-दीधितिटीका *Parāmarśadīdhitiṭikā, by Jagadīśa.*)

Substance, country-made paper. 18 × 4 inches. Folia, 33. Lines, 8 on a page. Extent in ślokas, 1,340. Character, Bengali. Appearance, old. Generally correct. Incomplete at the end.

Printed in the Chaukhamba Sanskrit Series, pp. 689 to 713.

At the top of the first leaf it is named व्याप्तिज्ञानम्।

7718.

2836. *Tattvacintāmaṇidīdhitiprakāśa.*

(तत्त्वचिन्तामणिदीधितिप्रकाशिका *Tattvacintāmaṇi-dīdhitiprakāśikā, by Jagadīśa.*)

Substance, country-made paper. 13 × 3¼ inches. Folia, 6. Lines, 9 on a page. Character, Bengali of the 19th century. Appearance, discoloured and worn-out.

A fragment containing *Parāmarśa* of Anumānakhaṇḍa, minus *Ācāryānumāna.*

7719.

3876. *Tattvacintāmaṇidīdhitiprakāśa.*

(परामर्शटिप्पणी *Parāmarśaṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 14 × 4½ inches. Folia, 2 to 37. Lines, 8-9 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

Colophon :

इति महामहोपाध्याय-श्रीजगदीशतर्कालङ्कार-भट्टाचार्य्य-विरचितं परामर्शरहस्यं समाप्तम् ।

The MS. (fol. 37B) begins *Kevalānvayī*.

The colophon here calls Jagadīśa's commentary, *Rahasya*.

7720.

11199. *Tattvacintāmaṇidīdhitiprakāśa*.

Substance, country-made paper. 11 × 5 inches. Folia, 16. Lines, 10–14 on a page. Character, modern Nāgara. Appearance, fresh.

Jagadīśa's ṭippaṇī on *Parāmarśa*.

Colophon :

इति श्रीजगदीशतर्कालङ्कारभट्टाचार्य्यविरचिता अनुमान-दीधितिपरामर्शटिप्पणी समाप्ता ।

Beginning :

मूले लिङ्गमपीति । विशेष्येण परामर्शेनान्वयि यत्कारणत्वं तदन्वितत्वे सत्येव लिङ्गस्य विशेषणत्वसम्भवादिति भावः (p. 763, ChSS.).

Then it runs up to the end.

7721.

11128 (I). *Tattvacintāmaṇidīdhitiprakāśa*.

A.

Substance, country-made paper. 11 × 4 inches. Folia, 1–17. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Jagadīśa's notes on Śiromaṇi's *Dīdhiti* on *Avayava* (p. 924, ChSS.). Incomplete.

Beginning :

मूलोक्तन्यायलक्षणस्याग्रे दूष्यतया स्वयं न्यायलक्षणमाह उचितेति । व्युत्क्रमोक्तप्रतिज्ञादिपञ्चकातिव्याप्तिवारणार्थमानुपूर्वी-कान्तं व्युत्क्रमोक्तप्रतिज्ञादिभिन्नार्थकं etc.

B.

Substance, etc. the same as above. Folia, 65 to 82, of which again foll. 69, 70 are missing.

It contains Jagadīśa's notes on a portion of Śiromaṇi's *Dīdhiti* on *Vyāptivāda* (*Siddhāntalakṣaṇa*).

Beginning :

केवलान्वयिनीत्याद्युक्तरग्रन्थासङ्गतेः। नापि साध्याधिकरणा-वृत्तित्वं द्रव्यं सत्त्वादित्यादावतिव्याप्तेः।

End :

सामानाधिकरण्येति। साध्यग्रहं विनेति। पर्वते वह्निमत्त्व-सन्देहदशायां वह्नि— ।

There is another bundle of stray leaves containing fragments of *Kevalavyatirekī* (*Māthurī*), *Prāmāṇyavāda* (*Gādādharī* or *Dīdhiti*) and *Satpratipakṣa* (*Māthurī*).

(1) *End :*

28B, पूर्वमताभेद इत्यपि निरस्तमित्यास्तां विस्तरः। केवलव्यतिरेकिव्याख्या समाप्ता।

(2) *Beginning :*

1A, मतत्रयसाधारणविप्रतिपत्त्यन्तरमाह तज्ज्ञानविषयकेति। विधिकोटिः परेषां निषेधकोटिश्च नैयायिकानां।

(3) *End :*

49B, सत्प्रतिपक्षो नास्तीति सौन्दडमतं निरस्यति अस्य चेति।

7722.

10718. *Tattvacintāmaṇidīdhitiprakāśa.*

(**अवयवटिप्पणी** *Avayavaṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 19 × 3⅜ inches. Folia, 22–27. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. A fragment.

Marked on the right side of every leaf with the letters अवयव जा० टी०।

7723.

11044. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4½ inches. Five batches of leaves : (i) 1–34, (ii) 1–4, (iii) 1–37, (iv) 2–13, (v) 2–5.

The first batch of leaves contains Jagadīśa's notes on *Siddhāntalakṣaṇa*, the rest on *Hetvābhāsa*.

7724.

11158. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4 inches. Folia, 5 marked 35–39. Lines, 11 on a page. Character, Nāgara of the 19th century. Appearance, fresh.

A portion of Jagadīśa's commentary on *Siddhānta-lakṣaṇa*, printed in pp. 252–256 of the Chaukhamba edition of *Jāgadīśī.*

There is also one leaf belonging to *Vyadhikaraṇa.*

7725.

3660. *Tattvacintāmaṇidīdhitiprakāśa.*

(केवलान्वयिदीधितिटिप्पणी *Kevalānvayidīdhitiṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 18 × 4 inches. Folia, 13. Lines, 6 on a page. Character, Bengali of the 18th century. Appearance, discoloured and worn-off. Complete.

7726.

4008. *Tattvacintāmaṇidīdhitiprakāśa.*

(केवलान्वयिटिप्पणी *Kevalānvayiṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 15½ × 3½ inches. Folia, 15. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon :

समाप्तेयं केवलान्वयिव्याख्या ।

7727.

11084. *Tattvacintāmaṇidīdhitiprakāśa.*

(केवलव्यतिरेकिटिप्पणी *Kevalavyatirekiṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 11 × 4½ inches. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

7728.

10688. *Tattvacintāmaṇidīdhitiprakāśa.*

(केवलान्वयिटिप्पणी *Kevalānvayiṭippaṇī, by Jagadīśa.*)

Substance, country-made paper. 16 × 3½ inches. Folia, 27. Lines, 6 on a page. Character, modern Bengali. Appearance, fresh. Complete.

The leaves are marked with the letters: केवलान्वयि षि० आ० टी० ।

Colophon :

इति केवलान्वयिटिप्पणी ।

7729.

10687. *Tattvacintāmaṇidīdhitiprakāśa.*

(केवलव्यतिरेकिटिप्पणी *Kevalavyatirekiṭippaṇī, by Jagadīśa.*)

Substance, foreign paper. 16 × 3½ inches. Folia, 8. Lines, 6 on a page. Character, modern Bengali. Appearance, fresh.

Colophon :

इति केवलव्यतिरेकिटिप्पणी समाप्ता ।

The leaves are marked with the letters षि० आ० टी० or आ० टी० ।

7730.

10987. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 11 × 4¼ inches. Folia, 10. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Jagadīśa's ṭippaṇī on Śiromaṇi on Saṃgatilakṣaṇa of *Anumiti*.

Beginning :

श्रीगणेशाय नमः ।

सस्मितानसरोजमङ्गने रिङ्गमाणमतिलोलकुण्डलम् ।
रोपणोल्लसितभालमस्तु मे केशवं मनसि शैशवं वपुः ॥
प्राच्यैरनुपचितविविधक्षोदैः कलुषीकृतोऽप्यधुना ।
दीधितियुतमणिरेष श्रीजगदीशप्रकाशितः स्फुरतु ॥

ॐ नम इति । परमात्मने सर्वोत्कृष्टात्मने नमः । इत्यर्थः (p. 1, ChSS.) उत्कर्षश्चात्रोत्पत्तिस्थित्यादिकर्तृत्वम् । ब्रह्मविष्णुशिवात्मकाय नमः ।

Colophon :

समाप्तोऽयं संगतिग्रन्थः ॥

End :

अनुमानोपमानयोरपि क्रमेण निरूपणे कार्यकारणभाव एव नियामक इत्यत आह एवमिति (p. 13, ChSS.).

7731.

9435. *Tattvacintāmaṇidīdhitiprakāśa.*

(**व्यधिकरणधर्मावच्छिन्नाभाव** *Vyadhikaraṇadharmāvacchinnābhāva, by Jagadīśa.*)

Substance, country-made paper. 10 × 4 inches. Folia, 22. Lines, 8 on a page. Extent in ślokas, 350. Character, Nāgara. Appearance, fresh. Generally correct. Incomplete.

A well-known section on the Navya Nyāya philosophy.

End :

त्वावृत्तित्वविशिष्टानां केवलान्वयिधर्माणामत्यन्ताभावस्य यावदन्तर्गतस्य प्रतियोगिवृत्तित्वेनासंभवापत्तेः ।

7732.

225. *Tattvacintāmaṇidīdhitiprakāśa.*

(**तर्कजागदीशी** *Tarka Jāgadīśī.*)

For the MS., see L. 507.

Rājendralāla says, there are ten leaves. The last leaf is found missing.

End :

9B, तथाचानासिद्धत्वप्रकारेण कार्य्यकारणभावग्रहो हेतुरित्यभिप्रेत्यादिनासिद्धत्वे प्रमाणमनुद्धत—

7733.

6594. *Tattvacintāmaṇidīdhitiprakāśa.*

A.

Sixteen batches of leaves containing fragments of Nyāya works, on country-made paper.

I. The first three leaves of *Jāgadīśī* or Jagadīśa's commentary on Śiromaṇi's *Dīdhiti* on the *Anumiti* section of *Tattvacintāmaṇi*.

$17\frac{1}{2} \times 3\frac{1}{4}$ inches. Lines, 7 on a page. Written in the Bengali character of the 18th century. Appearance, discoloured.

II. *Jāgadīśī* on *Siddhāntalakṣaṇa*.

Folia, 4–7. $17\frac{1}{2} \times 3\frac{1}{4}$ inches. Lines, 9 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete, both ends.

III. Jāgadīśī on *Siddhāntalakṣaṇā*.

Folia, 2–22. $18\frac{1}{2} \times 3\frac{1}{4}$ inches. Lines, 8 to 10 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete at the end.

IV. *Jāgadīśī* on *Vyāptipañcaka*.

Folia, 6, marked 1–4 and 8, 9. $18\frac{1}{4} \times 3\frac{1}{4}$ inches. Lines, 9 on a page. Character, Bengali of the 18th century. It breaks off on the 5th Lakṣaṇa.

V. Mathurānātha's commentary on *Vyāptigrahopāya* of *Tattvacintāmaṇi*.

Folia, 1–11, of which foll. 3, 4 are missing. $19 \times 3\frac{1}{4}$ inches. Lines, 7 on a page. Character, Bengali of the 18th century. Incomplete at the end.

VI. *Jāgadīśī* on *Sāmānyalakṣaṇā*.

Folia, 14–24. $18\frac{1}{2} \times 3\frac{1}{4}$ inches. Character, Bengali of the 18th century. Incomplete in the beginning.

VII A. *Jāgadīśī* on *Pakṣatā* (from Siddhyabhāva to the end).

Folia, 8. $18\frac{1}{4} \times 3\frac{1}{2}$ inches. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

VII B. In 8A, *Pakṣatā* comes to an end and *Parāmarśa* begins, which extends over 15 leaves, still without being complete.

VIII. *Jāgadīśī* on *Sāmānyanirukti*.

Folia, 1–15. $18\frac{1}{4} \times 3\frac{1}{4}$ inches. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete at the end.

IX. *Jāgadīśī* on *Sāmānyalakṣaṇā*.

Folia, 7–13. $19 \times 3\frac{1}{4}$ inches. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete, both ends.

X. Folia, 75 (by counting), containing (1) a portion of *Jāgadīśī* on *Avacchedakatvanirukti* in 5 leaves; (2) *Jāgadīśī* on *Ataevacatuṣṭaya* (folia, 6, of which the first is missing); (3) *Jāgadīśī* on *Sāmānyābhāva*, complete in 8 leaves;

(4) Mathurā's commentary on *Vyāptigrahopāya*, complete in 6 leaves; (5) a portion of *Jāgadīśī* on *Savyabhicāra* in 2 leaves; (6) *Jāgadīśī* on *Vyāptigrahopāya*, complete in 24 leaves; (7) two leaves of *Kusumāñjali*; (8) *Jāgadīśī* on *Tarka* in 10 leaves; (9) a portion of *Jāgadīśī* on *Vyadhikaraṇadharmāvacchinnābhāva* in 30–34 leaves.

XI. Fifteen leaves containing *Māthurī* on *Vyāptyanugama* and *Sāmānyalakṣaṇā*.

18 × 3¼ inches. Lines, 8 on a page. Written in Bengali character by a modern hand. Appearance, fresh.

XII. *Jāgadīśī* on *Sāmānyalakṣaṇā*.

Folia, 1–6, of which the second is missing. 18 × 3¼ inches. Character, modern Bengali. Appearance, fresh. Incomplete at the end.

XIII. Notes on *Jāgadīśī* on *Vyāptyanugama* in five leaves.

18 × 3¼ inches. Character, modern Bengali. Appearance, discoloured.

XIV. Notes on *Jāgadīśī* on *Avacchedakatvanirukti* in 2 to 7 leaves and on *Siddhāntalakṣaṇa* in 7-8 leaves.

Character, modern Bengali. Appearance, fresh.

XV. Eight leaves containing (1) notes on *Jāgadīśī* on *Viśeṣavyāpti* ending in 4A; (2) notes on *Māthurī* on the same subject ending in 4B; (3) notes on *Jāgadīśī* on *Vyāptyanugama* ending in 6B; (4) notes on *Jāgadīśī* on *Vyāptyanugama* ending in 7A; (5) those on *Vyadhikaraṇa* ending in 7B; (6) notes on *Māthurī* on *Sāmānyalakṣaṇā*, going to the end of the batch.

XVI. (1) Notes on *Jāgadīśī* on *Siddhāntalakṣaṇa* in 10 leaves; (2) notes on *Māthurī* on *Viśeṣavyāpti* in one leaf; (3) notes on *Jāgadīśī* on *Viśeṣavyāpti* in one leaf; (4) notes on *Māthurī* on *Vyāptigraha-* in one leaf; (5) notes on *Jāgadīśī* on *Vyāptigraha-* in one leaf; (6) notes on *Jāgadīśī* on *Sāmānyalakṣaṇā* in two leaves; (7) notes on *Māthurī* on *Pakṣatā* in one leaf; (8) notes on *Jāgadīśī* on *Pakṣatā* in one leaf; (9) notes on *Jāgadīśī* on *Siddhāntalakṣaṇa* in two leaves; (10) notes on *Māthurī* on *Vyāptipañcaka* in two leaves; (11) 34 leaves containing portions

of Śiromaṇi's *Dīdhiti* on Anumānakhaṇḍa; (12) Mathurānātha's commentary on *Vyāptipañcaka* in six leaves; (13) the first leaf of *Jāgadīśī* on *Siddhāntalakṣaṇa*; (14) 25 leaves containing notes on the Anumānakhaṇḍa.

This is written in modern Bengali.

This is typical of a collection of a Naiyāyika, who used to put together portions of their texts, commentaries, sub-commentaries and so on, relating to subtle points they studied above all others, for vanquishing their opponents. Such a collection would have references to the leaves of the main MS., as to be found here in many places.

7734.

10795. *Tattvacintāmaṇidīdhitiprakāśa.*

A & B.

There are 17 batches of leaves, 16 of Nyāya (with one of Smṛti).

Substance, country-made paper. 18 x 3 inches. Character, Bengali of the 18th century. Appearance, discoloured.

B.

There are sixteen batches of leaves:

I.

Folia, 8. 18 x 3 inches. Lines, 8 on a page.

Contains Jagadīśa's commentary on *Vyadhikaraṇa.*

II.

Folia, 3+11. Lines, 9 on a page.

Contains the commentaries on *Vyadhikaraṇa* by Mathurānātha and Jagadīśa.

III.

Folia, 9. Lines, 8 on a page.

Contains Mathurānātha's commentary on *Kevalānvayī.*

IV.

Folia, 16. Lines, 9 on a page.

Contains Jagadīśa's commentary on *Pakṣatā.*

V.

Folia, 27. Lines, 8 on a page.

Contains Gadādhara's commentary on *Hetvābhāsa.*

VI.

Folia, 14. Lines, 7 on a page.

The same as above. Fragmentary.

VII.

Folia, 21. Lines, 9 on a page.

Contains the commentary on *Savyabhicāra Hetvābhāsa* by Jagadīśa.

VIII.

Folia, 19. Lines, 8 on a page.

Contains the commentary on *Savyabhicāra Hetvābhāsa* by Gadādhara.

IX.

Folia, 6. Lines, 8 on a page.

Contains the commentary on *Sāmānyābhāva* by Jagadīśa.

X.

Folia, 3. Lines, 8 on a page.

Contains the commentary by Jagadīśa on the same topic as above, but more fragmentary.

XI.

Folia, 9. Lines, 9 on a page.

Contains Jagadīśa's commentary on *Avayava.*

XII.

Folia, 19. Lines, 8 on a page.

Contains Gadādhara's commentary on *Avayava.*

XIII.

Folia, 3, Lines, 8, 10 on a page.

Contains notes on Gadādhara's commentary on *Savyabhicāra.*

XIV.

Folia, 6. Lines, 8, 11 on a page.

Contains notes on Jagadīśā's commentary on *Savyabhicāra.*

XV.

Folia, 3. Lines, 7 on a page.

Contains some portions of the texts of Gaṅgeśa's *Anumiti.*

XVI.

Folia, 3+2. Lines, 5, 7 on a page.

Contains Śiromaṇi's commentary on *Pakṣatā* and the text of *Kevalānvayī*.

A.

XVII.

Folia, 31. Lines, 8 on a page.

Contains a fragment on Smṛti (Raghunandana's *Tithitattva*).

Beginning :

कात्यायने च गङ्गाभक्तितरङ्गिण्यां ।
मूलं प्राप्य प्रथमचरणेऽभ्यर्च्चनं चण्डिकायाः ।
कृत्वा etc. etc.

End :

ज्यैष्ठ इति वर्षविशेषणस्य वैयर्थ्यापत्तेः। संवत्सरे यदि स्यादिति पाठः ।

See Vol. III, Smṛti, No. 1987.

7735.

5348. *Tattvacintāmaṇidīdhitiprakāśa.*

(Portions of Jāgadīśī with Patrikās.)

Substance, country-made paper. 21 × 4 inches. Folia : *Pakṣatā Jāgadīśī*—incomplete—in leaves marked 1 to 10; *Sāmānyābhāva Jāgadīśī* in 6 leaves; *Vyāptigraha- Jāgadīśī* in 2 to 13 leaves—incomplete, both ends; *Siddhāntalakṣaṇa Jāgadīśī*, beginning in leaf 1 and ending in 22A after which *Avacchedakatvanirukti Jāgadīśī* begins; *Parāmarśācāryānumāna Jāgadīśī* in leaves marked 1 to 30—incomplete; *Savyabhicāra Jāgadīśī* in 8 leaves; *Avayava Jāgadīśī* in 1 to 34 leaves; four leaves marked 1, 3, 4, 5 of *Vyāptigrahopāya Jāgadīśī*; *Parāmarśa Śiromaṇi* in 12 leaves; *Avacchedakatvanirukti Jāgadīśī* in 10 leaves, marked 3 to 12. Character, Bengali of the 19th century. Appearance, fresh.

There are twenty-five stray leaves.

7736.

5294. *Tattvacintāmaṇidīdhitiprakāśa.*

(**जागदीशी** *Jāgadīśī.*)

I.

Substance, country-made paper. 18 × 3½ inches. Folia, 4 to 29. Lines, 6 on a page. Character, Bengali of the 19th century. Appearance, old.

Jagadīśa's commentary on the *Siddhāntalakṣaṇa Dīdhiti.* Incomplete in the beginning.

II.

Substance, country-made paper up to the 6th leaf, the rest being foolscap paper. 18 × 3½ inches. Folia, 1 to 16. Lines, 6 on a page. Character, Bengali of the 19th century. Appearance, old.

Jagadīśa's commentary on *Avacchedakatvanirukti*, complete.

III.

Substance, foolscap paper. 18 × 3½ inches. Folia, 5. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, old. Incomplete at the end.

It contains Jagadīśa's commentary on *Viśeṣavyāpti Dīdhiti*.

7737.

5309. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी *Jāgadīśī, or Jagadīśa's commentary on Śiromaṇi's Dīdhiti on Tattvacintāmaṇi from Anumiti to Satpratipakṣa.*)

A.

Substance, country-made paper. 19 × 3½ inches. Folia—41 (*Anumiti*) + 21 (*Kevalānvayī*) + 35 (*Avayava*) + 18 (*Sāmānyanirukti*) + 16 (*Savyabhicāra*) + 4 (*Sādhāraṇa*) + 6 (*Asādhāraṇa*) + 10 (*Anupasaṃhārī*) + 5 (*Viruddha*) + 15 (*Satpratipakṣa*, incomplete). Character, Bengali of the 19th century.

7738.

5309. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी *Jāgadīśī, or Jagadīśa's commentary on Śiromaṇi's Dīdhiti on Tattvacintāmaṇi from Vyāptipañcaka to Avayava.*)

B.

Substance, country-made yellow paper. 19 × 3½ inches. Folia—5 (*Vyāptipañcaka*) + 9 (*Siṃhavyāghra*) + 30 (*Siddhāntalakṣaṇa*) + 15 (*Avacchedakatvanirukti*) + 17 (*Viśeṣavyāpti*) + 27 (*Sāmānyalakṣaṇā*) + 1 (*Asādhāraṇa*) + 13 (*Savyabhicāra*) + 8 (*Vyāptyanugama*) + 8 (*Parāmarśa*) + 37 (*Pakṣatā*) + 5 (*Sādhāraṇa*) + 17 (*Sāmānyanirukti*) + 11 (*Avayava*). Character, Bengali of the 19th century.

7739.

5308. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी *Jāgadīśī.*)

(*Jagadīśa's commentary on Śiromaṇi's Dīdhiti on Tattvacintāmaṇi from Anumiti to Sāmānyalakṣaṇā.*)

Substance, country-made yellow paper. 17 × 4¼ inches. Folia—15 (*Anumiti*, incomplete at the end) + 4 (*Vyāptipañcaka*) + 7 (*Siṃhavyāghra*) + 42 (*Vyadhikaraṇa*) + 23 (*Siddhāntalakṣaṇa*) + 13 marked from 24 to 36 (*Avacchedakatvanirukti*) + 16 marked from 37 to 52 (*Viśeṣavyāpti*) + 8 (*Vyāptyanugama*) + 3 (*Vyāptigrahopāya*) + 13 (*Tarka*) + 35 (*Sāmānyalakṣaṇā*). Lines, 8 on a page. Character, Bengali of the early 19th century. Date, Śaka 1743. Appearance, fresh.

Last Colophon :

इति जगदीशतर्कालङ्कारभट्टाचार्य्यविरचिता सामान्यलक्षणा-टिप्पणी समाप्ता ।

Post-colophon Statement :

शकाब्दा १७४३ ।

7740.

5338. *Tattvacintāmaṇidīdhitiprakāśa.*

(*Portions of Jāgadīśī.*)

Substance, country-made yellow paper. 18 × 3½ inches. Folia : *Vyāptipañcaka* and *Siṃhavyāghra*, together in 13 leaves ; *Siddhāntalakṣaṇa* in 31 leaves ; *Vyadhikaraṇa* in 47 leaves ; *Avacchedakatvanirukti* in 18 leaves with the date Śaka 1764 ; *Viśeṣavyāpti* in 21 leaves ; *Kevalānvayī* in 16 leaves. Character, Bengali. Appearance, fresh.

7741.

5333. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 19½ × 4 inches. Folia, 168 (by counting). Lines, 8, 9 on a page. Character, Bengali of the 19th century. Appearance, fresh.

It contains (1) *Māthurī* on *Vyāptipañcaka*, (2) *Jāgadīśī* on *Vyāptipañcaka*, (3) *Jāgadīśī* on *Siṃhavyāghra*, (4) *Jāgadīśī* on *Vyāptigrahopāya*, (5) *Jāgadīśī* on *Pakṣatā*, (6) *Māthurī* on *Parāmarśa*, (7) *Jāgadīśī* on *Parāmarśa*, (8) *Jāgadīśī* and *Māthurī* on *Kevalānvayī*, (9) *Jāgadīśī* on *Siddhāntalakṣaṇa*.

7742.

11201. *Tattvacintāmaṇidīdhitiprakāśa.*

Stray leaves of Vyāptivāda, marked 7–15, 21, 22, 23, 25, 34.

One stray leaf, bearing the colophon: इति जगदीश-तर्कालङ्कारविरचिता पूर्वपक्षदीधितिटिप्पणी समाप्ता ।

Four leaves, marked from 3 to 6, with the colophon इति व्यतिरेकिसिद्धान्तरहस्यम् and with the abbreviations मूल० म. But the contents of these leaves are not in the Bibl. Ind. edition of Mathurānātha's *Rahasya.*

7743.

4481. *Tattvacintāmaṇidīdhitiprakāśa.*

(जागदीशी पक्षता *and* गादाधरी केवलान्वयी
Jāgadīśī Pakṣatā and *Gādādharī Kevalānvayī.*)

Substance, Assam bark. 17 × 3¼ inches. *Pakṣatā* is complete in 43 leaves and *Kevalānvayī* in 35 leaves. Lines, 6, 8 on a page. Character, Bengali. Date, Śaka 1665. Appearance, fresh.

Post-colophon statement to the *Kevalānvayī*: १६६५ शाकः । शुभमस्तु ।

7744.

5293. *Tattvacintāmaṇidīdhitiprakāśa.*

Substance, country-made paper. 19½ × 3½ inches. Lines, 7, 8 on a page. Character, Bengali of the 18th century. Appearance, old, burnt and discoloured.

I.

The commentary on the *Siddhāntalakṣaṇadīdhiti* by Jagadīśa in 1 to 21 leaves. A fragment.

II.

The commentary on the *Vyadhikaraṇadīdhiti* by Jagadīśa in 47 to 78 leaves. Incomplete, both ends.

III.

The commentary on the *Pūrvapakṣadīdhiti* by Jagadīśa in 24 to 37 leaves.

IV.

A bundle of stray leaves containing Jagadīśa's commentary on the *Vyāptipañcakadīdhiti* and other works on the *Tattvacintāmaṇi.*

V.

The commentary by Gadādhara on *Anumitidīdhiti* in 25 leaves, marked 12 to 36.

VI.

The commentary by Gadādhara on the *Dīdhiti* of *Vyāptipañcaka* beginning in 36B and ending in 40A.

VII.

Jagadīśa's commentary on the *Siṃhavyāghralakṣaṇa* of Gaṅgeśa's *Cintāmaṇi* beginning in 40B and ending in 45B.

7745.

5311. *Tattvacintāmaṇidīdhitiprakāśa.*

(*Portions of Jāgadīśī and Gādādharī, or Jagadīśa and Gadādhara's commentaries on Tattvacintāmaṇi.*)

Substance, country-made paper. $19\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia—*Pakṣatā Gādādharī*, complete in 52 leaves; *Parāmarśa Gādādharī* in 48 leaves; *Avacchedakatvanirukti Gādādharī* in 11 leaves; *Kevalānvayī Gādādharī* in 29 leaves; *Kevalavyatirekī Gādādharī* in 9 leaves; leaves marked 29 to 32 belonging to *Ataevacatuṣṭaya* of *Jāgadīśī*; *Vyāptigrahopāya* of *Jāgadīśī* beginning in 33A and ending in 47B; *Vyāptyanugama* of *Jāgadīśī* beginning in 47B and breaking off abruptly in 52B. Lines, 8, 10 on a page. Character, Bengali of the 19th century. Appearance, fresh.

There are some other stray leaves on *Anumiti Gādādharī* and *Vyadhikaraṇa Gādādharī*, where it is stated in *Anumiti :*

शकाब्दाः १७२६ श्रीरस्तु लेखके मयि ।
गोपालचरणद्वन्द्वे मनोऽस्तु सततं मम ॥
श्रीशिवचन्द्रशर्म्मणः पुस्तकमक्षरञ्च । श्रीहरिः ।

After the end of *Kevalavyatirekī* it is stated:

चरणौ तव गोविन्द शिरीषादतिकोमलौ ।
इति मे कुलिशक्रूरे नारोपयसि चेतसि ॥
श्रीरामचरणं शरणं ममास्तु । हरिः ।

7746.

10690. तत्त्वचिन्तामणिटीका (शब्दखण्डटिप्पणी) ।

Tattvacintāmaṇiṭīkā (Śabdakhaṇḍaṭippaṇī).

By Jagadīśa.

Substance, country-made paper. 16 × 2½ inches. Folia, 209. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Very nearly complete.

Beginning :

ॐ नमः परायै ।

सस्मिताननसरोजमङ्गने रिङ्गमाणमलकाकुलेक्षणम् ।
रोचनोल्लसितभालमस्तु मे कैशवं मनसि शैशवं भजे ॥
इतरैरनुष्मितविविधक्षोदैः कलुषीकृतोऽप्यधुना ।
मणिरयमनुपमः श्रीजगदीशप्रकाशितः स्फुरतु ॥

A very rare MS. containing Jagadīśa's commentary on the original *Tattvacintāmaṇi.*

(iv) The Gādādharī.

7747.

2278. तत्त्वचिन्तामणिदीधितिविवृतिः (प्रत्यक्षदीधितिटिप्पणी)

Tattvacintāmaṇidīdhitivivṛti (Pratyakṣadīdhitiṭippaṇī).

By Gadādhara.

Substance, country-made paper. 10 × 5 inches. Folia, 6. Lines, 11 on a page. Character, Nāgara. Appearance, fresh.

A mere fragment.

For the beginning, see L. 1053.

Printed in part (up to *Jñaptivāda*), ed. Conjeeveram ; B.I., Calcutta (a portion of Anumānakhaṇḍa only) ; ChSS., Benares (Anumānakhaṇḍa only).

7748.

5142. *Tattvacintāmaṇidīdhitivivṛti.*

(प्रामाण्यवादगादाधरी *Prāmāṇyavādagādādharī.*)

Substance, country-made paper. 23 × 4¼ inches. Folia, 23. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete at the end.

This is a fragment of Gadādhara's commentary on Śiromaṇi's *Dīdhiti* on the Pratyakṣakhaṇḍa of the *Tattvacintāmaṇi.*

Beginning:

ॐ नमो गणेशाय ।
नत्वा नन्दतनूजसुन्दरपदद्वन्द्वं गुरोरादरा-
दुर्वीमण्डलमण्डनायितलसत्कीर्त्तेर्विदित्वा गिरम् ।
संक्षिप्तोक्तयतिदक्षदीधितिकृतः प्रत्यक्षचिन्तामणे-
र्व्याख्यां व्याकुरुते गदाधरबुधो मोदाय विद्यावताम् ॥
गुरुकीर्त्तनरूपमङ्गलं कुर्वाण एव स्वीयग्रन्थे प्रेक्षावत्प्रवृत्त्यर्थं तदुत्कर्षं दर्शयति गिरमिति ॥

7749.

10927. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12½ × 5 inches. Folia, 25, of which the first is missing. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of Gadādhara's ṭippaṇī on Śiromaṇi's *Dīdhiti* on *Tattvacintāmaṇi.* The leaves are marked with the letters प्र॰ मि॰ टी॰ ग॰ and contain the ṭippaṇī on *Pramālakṣaṇa.*

7750.

10719. *Tattvacintāmaṇidīdhitivivṛti.*

This number contains 24 batches of leaves on country-made paper of different sizes. Character, Bengali of the 18th century. Appearance, discoloured.

I.

Gadādhara's ṭippaṇī on *Siddhāntalakṣaṇa.* Folia, 11. Complete. The leaves are marked with the letters सिद्धान्त भ॰ टी॰.

II.

Gadādhara's ṭippaṇī on *Vyāptyanugama.* Folia, 7. Marked with the letters व्याप्त्यनु॰ भ॰ टी॰.

III.

Gadādhara's ṭippaṇī on *Sāmānyanirukti.* Folia, 19. Marked with the letters सामान्य नि॰ भ॰ टी॰.

IV.

Gadādhara's ṭippaṇī on *Bādha*. Folia, 26. Marked with the letters बाध० भ० टी०.

V.

Gadādhara's ṭippaṇī on *Avacchedakatvanirukti*. Folia, 8. Marked with the letters अवच्छेद० भ० टी०.

VI.

Gadādhara's ṭippaṇī on *Nañvāda*. Folia, 13. Marked with the letters नञ् भ० टी०.

VII.

Gadādhara's ṭippaṇī on *Anumiti*. Folia, 7 (from 35 to 41). Marked with the letters अनु० भ० टी०.

VIII.

Gadādhara's ṭippaṇī on *Prāmāṇyavāda*. Folia, 7. Marked with the letters प्रामाण्य० भ० टी०.

IX.

Notes on Gadādhara's ṭippaṇī on *Savyabhicāra*. Folia, 6. Marked with the letters सव्यभिचार० भ० टी० वादार्थ.

X.

Notes on Gadādhara's ṭippaṇī on *Viśiṣṭadvayāghaṭitatva*. Folia, 5, marked from 10 to 15.

On the left-hand margin of fol. 10 : विशिष्टद्वयाघटितवादार्थ.

On the left-hand margin of fol. 11 : विशिष्टान्तरा० भ० वा०.

On the left-hand margin of fol. 12 : सामान्यनिरुक्ति भ० टी० वादार्थ.

On the left-hand margin of fol. 13 : विशिष्टान्तराघटित अत्र वदन्तिकल्पे सामान्य नि० भ० टी० वादार्थ.

On the left-hand margin of fol. 14 : अत्रवदन्ति विशिष्ट वा० भ० टी०.

On the left-hand margin of fol. 15 : अत्र वदन्ति भ० वा०.

XI.

Folia, 2. *Śaśajātīyaviśiṣṭāntarāghaṭitavādārtha*.

XII.

Folia, 1–10, of which we have two leaves marked 2 and there is no leaf marked 6. Contents as noted on the margins of leaves:—

Fol. 1, साधारण गदा० वादार्थ; fol. 2, अव्यापक वि० वा० भ०; fol. 2 II, विशिष्टद्वया घ० भ० वादार्थ; fol. 3, विशिष्टद्वयाघटितवादार्थ; 4A, विशिष्टद्वया घ० भ० वा०; 5B, विशिष्टद्वया घ० भ० वा०; 7B, विशिष्टान्तरा-घटित भ० वादार्थ; 8B, विशिष्टान्तराघटितवादार्थ; 9B, बाधविशिष्टव्यभिचारस्य वादार्थ; 10B, विशिष्टान्तरा घ० भ० वा० पर्य्युदासादिविचारः।

XIII.

A long piece of paper, thrice folded, having for its topics, as noted on the margins of both sides: (1) सव्य० भ० टी० वादार्थ, (2) सव्यभिचारजा० वादार्थ. And there is one leaf with it, containing notes on पक्षता (पक्षता वादार्थ).

XIV.

One leaf with its topic (noted on the margin): बाधविशिष्ट स०.

XV.

Two leaves with topics (noted on the margins): (1) समानकालीनानुमिति तद्देव सत्प्रतिपक्ष, (2) सप्रति० जा० वादार्थ.

XVI.

Two leaves with topics (noted on the margins): (1) प्रामाण्य भ० टी० वादार्थ, (2) प्रामाण्यवादमाथुरी. The leaves are marked 3 and 4.

XVII.

Two leaves containing notes on *Parāmarśa*.

XVIII.

One leaf containing notes on *Sāmānyalakṣaṇā*.

XIX.

Two leaves about *Bādha*.

XX.

One leaf with its topic (noted on the margin): सामान्यनि० भ० टी० विशिष्टान्तराघटितत्वस्य वादार्थ.

XXI.

One leaf. Topic: प्रामाण्यवाद वादार्थ.

XXII.

One leaf. Topic : व्याप्ति-पञ्च० माथुरीवादा.

XXIII.

Five leaves containing the text of *Bādha* (from *Tattvacintāmaṇi*). Marked with the letters बाध० मू०.

XXIV.

Five leaves, the first two of which (marked 2 and 3) contain the text of *Savyabhicāra* and the other three (marked 61, 62, 63) contain Śiromaṇi's commentary on it.

There are still six unspecified leaves.

7751.

3461. *Tattvacintāmaṇidīdhitivivṛti.*

(अनुमितिदीधितिटिप्पणी *Anumitidīdhitiṭippaṇī*, *by Gadādhara.*)

Substance, country-made paper. $17\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 70. Lines, 8 on a page. Character, Bengali. Date, Śaka 1680. Appearance, old. Complete.

Colophon :

इत्यनुमानप्रामाण्यवादरहस्यम् ।

The colophon is wrongly styled. It is Gadādhara's commentary on *Dīdhiti* by Śiromaṇi on the *Anumiti* section of *Tattvacintāmaṇi.*

Post-colophon :

शुभमस्तु । शकाब्दाः १६८० ।

आकाशब्रह्मनेत्राचलपतितनुजाशेषपुत्रास्य चन्द्रे
शाके शुक्रे तु मासि त्रिभुवनजननीपादपाथोजयुग्मम् ।
भूयो नत्वा सुरम्ये त्रिदशपतिगुरोर्वासरे गोकुलाख्यः
टीकां गादाधराख्यां अखिलमनुमितेर्व्यालिखच्चानुमानीम् ॥

It begins :

ॐ नमो गणेशाय

अभिवन्द्य मुहुः समादरात् पदपाथोजयुगं पुरद्विषः ।
विवृणोति गदाधरः सुधीरतिदुर्बोधगिरः शिरोमणेः ॥

प्रारिप्सितग्रन्थसमाप्तिपरिपन्थिप्रत्यूहव्यूहविध्वंसपटीयसीमीश्वर-प्रणतिमादौ निबध्नाति ओमितीत्यादि ॥

Gadādhara's commentary was in the course of publication in the Bibl. Ind. Series, but it was dropped at last.

7752.

10907. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12 × 5 inches. Folia, 12. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of Gadādhara's commentary on *Anumiti.*

7753.

10995. *Tattvacintāmaṇidīdhitivivṛti.*

(तत्त्वचिन्तामणिदीधिति *Tattvacintāmaṇidīdhiti* (*from Anumiti to Pūrvapakṣa*), *with Gadādhara's ṭippaṇī.*)

Substance, country-made paper. 12½ × 6 inches. Folia, 32. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Very nearly complete.

The MS. contains both *Dīdhiti* and *Gādādharī.*

7754.

3640. *Tattvacintāmaṇidīdhitivivṛti.*

(गादाधरी दीधितिटीका *Gādādharī Dīdhitiṭīkā.*)

Substance, country-made paper. 19½ × 4 inches. Folia, by counting, 93. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

It contains Gadādhara's commentary on the *Dīdhiti* commentary on *Anumiti, Sādhāraṇa, Asādhāraṇa, Satpratipakṣa* and *Bādha* of *Tattvacintāmaṇi.*

It contains six stray leaves from Śiromaṇi's commentary on the *Tattvacintāmaṇi.*

7755.

10918. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12 × 5 inches. Folia, 2–80. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Gadādhara's commentary on Śiromaṇi from *Vyāptivāda* to *Tarka.*

Beginning :

—त्वोपगमाद् विशेषणविशेष्यसम्बन्धस्य साध्यतायामेव तादृश-
हेतोरलक्षणोपगमादित्यत आह व्युत्पादयिष्यते चेति ।

End :

ननु तत्कालीनतज्ज्ञानस्याविषयत्वं प्रतियोगिसामानाधिकरण्याद्यनुपस्थितिदशायां तत्तत्कालीनतज्ज्ञानाप्रसिद्ध्याऽनुमित्यनुपपत्तेः। न च ज्ञानाग्रे त—।

7756.

11229. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12 × 5¼ inches. Folia, 139. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

Gadādhara's ṭippaṇī on Śiromaṇi from *Pañcalakṣaṇī* to *Vyāptigrahopāya*.

The leaves are all marked with the letters गदा.

Beginning :

सर्वमिदमनुमानप्रामाण्यव्यवस्थापकयुक्तिप्रदर्शनं व्याप्तिनिश्चये सतीत्यन्वयः।

End :

यत्तु द्रव्यत्वादिविशिष्टसत्ताभावप्रतियोगितावच्छेदककोटौ सत्तात्वं न निवेश्यते द्रव्यत्वादिवैशिष्ट्यमात्र—

7757.

10921. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12 × 3 inches. Folia, 16. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

These leaves contain Gadādhara's ṭippaṇī on *Vyāptivāda*.

Beginning :

व्यधिकरणयोर्व्याप्यव्यापकभावविरहे प्रतियोगित्वादित्यन्तहेत्वसंगतिमाशङ्कते यद्यपीति।

End :

घटध्वंसत्वाद्यवच्छिन्ननिरूपितानां यावदनुयोगितानामुक्तसम्बन्धेन साध्यसामानाधिकरण्यस्याक्षतत्वात्।

7758.

10920. *Tattvacintāmaṇidīdhitivivṛti.*

Three leaves of Gadādhara's ṭippaṇī on *Vyāptivāda,* five leaves on *Pakṣatā,* and one leaf marked 34 of the same relating to *Upādhivāda.*

Beginning :

प्रतियोगितावच्छेदकावच्छिन्नं यत्र भवतीति यथाश्रुतमूलात्
यत्पदार्थे साध्ये प्रतियोगितावच्छेदकावच्छिन्नान्यत्वं प्रतीयते ।

There are four other leaves with the beginning as—

प्रणम्य विष्णुमात्मानं सच्चिदानन्दमुक्तिदम् ।
गुरुं सर्वज्ञविश्वेशं मायया धृतविग्रहं ॥ १ ॥
विश्वेश्वरसरस्वत्या क्रियते वेदमानतः ।
यतेः परमहंसस्य धर्माणामेष संग्रहः ॥ २ ॥

तत्र सन्न्यासाश्रमकालनिर्णयः ।

7759.

5159. *Tattvacintāmaṇidīdhitivivṛti.*

(**अनुमानदीधितिटिप्पणी गादाधरी** *Anumānadīdhiti-ṭippaṇī Gādādharī.*)

(*Siddhāntalakṣaṇa and Pakṣatā.*)

Substance, country-made paper. 19¾ × 4 inches. Folia, 18+48+54. Lines, 7, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

There are two copies of Gadādhara's commentary on Śiromaṇi's commentary on *Siddhāntalakṣaṇa* of the *Anumānacintāmaṇi*: one incomplete in 18 leaves only and the other complete in 48 leaves. And, Gadādhara's commentary on *Pakṣatā* is complete in 54 leaves.

7760.

10996. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12¼ × 5 inches. Folia, 86. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Gadādhara's ṭippaṇī on the *Dīdhiti* on *Siddhāntalakṣaṇa,* defective in the beginning and at the end.

Beginning :

योगसम्बन्धेन साध्यसम्बन्धमित्यर्थः ।

7761.

11091. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12½ × 5 inches. Folia, 81. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

Gadādhara Bhaṭṭācārya's notes on Śiromaṇi's *Dīdhiti* on *Vyadhikaraṇadharmāvacchinnābhāva.*

The MS. is without both beginning and end.

7762.

4052. *Tattvacintāmaṇidīdhitivivṛti.*

(अनुमानदीधितिटीका *Anumānadīdhititīkā, by Gadādhara.*)

Substance, country-made paper. 21 × 4 inches. Folia, 235 (by counting). Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, fresh but mouse-eaten.

The MS. runs from *Pakṣatā* to *Satpratipakṣa.*

7763.

11129. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12¼ × 5 inches. Folia, 36. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

It contains Gadādhara's comments on Śiromaṇi's *Dīdhiti* on *Pakṣatā.* Very nearly complete, up to सर्वस्यैव साध्यवन्निष्ठवित्वावच्छिन्नाभावप्रतियोगितया तादृशाभावाप्रतियोगिनोऽप्रसिद्धिरित्य—

The leaves are marked with the letters गदा०.

7764.

5163. *Tattvacintāmaṇidīdhitivivṛti.*

(गादाधरी सामान्यनिरुक्ति *Gādādharī Sāmānyanirukti.*)

Substance, country-made paper. 19 × 5 inches. Folia, 33. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

समाप्ता चेयं सामान्यनिरुक्तिः ।

7765.

5288. *Tattvacintāmaṇidīdhitivivṛti.*

(गादाधरी सामान्यनिरुक्ति *Gādādharī Sāmānyanirukti.*)

Substance, country-made paper. 20 × 4 inches. Folia, 1 to 9. Lines, 8 on a page. Character, Bengali of the early 19th century. Appearance, fresh.

A mere fragment.

The MS. runs from the beginning to मेयं गगनवद्-वाच्यत्वादित्यादौ व्यभिचारत्वाद्यवच्छिन्नाविषयकप्रतीतिविषयतावच्छेदकं यत् गगनाभाववन्मेयत्वादित—

7766.

5306. *Tattvacintāmaṇidīdhitivivṛti.*

(सामान्यनिरुक्ति गादाधरी *Sāmānyanirukti Gādādharī, or Gadādhara's commentary on Śiromaṇi's Dīdhiti on Sāmānyanirukti of Tattvacintāmaṇi.*)

Substance, country-made paper. 18½ × 4¼ inches. Folia, 22. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Incomplete at the end.

Up to पच्चस्येति। तथा च पच्चघटितदोषस्याभासक्तया पच्चाघटितस्यैव दोषत्वमावश्यकमिति भावः।

7767.

10926. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 13 × 5 inches. Folia, 26. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

It contains Gadādhara's ṭippaṇī on *Sāmānyanirukti.*

Up to अतस्तादृग्रमूलमन्यथा व्याख्यातुमवतरणिकामाह—स्यादेतदिति। इत्यत्रासाधारणो एतत्स्थलौं।

7768.

2844. *Tattvacintāmaṇidīdhitivivṛti.*

(तत्त्वचिन्तामणिदीधितिटिप्पणी *Tattvacintāmaṇidīdhiti-ṭippaṇī (the Avayava section only), by Gadādhara.*)

Substance, country-made yellow paper. 18½ × 4¼ inches. Folia, 45. Lines, 10 on a page. Character, Bengali in a modern hand. Appearance, fresh. Incomplete at the end.

Colophon :

इत्यवयवदीधितिगादाधरीटीका सम्पूर्णा ।

Beginning :

अनुमानं निरूप्य न्यायतदवयवनिरूपणं प्रतिजानीते । तत्त्वेति ।

End :

व्युत्पत्त्यविरोधं दृष्टान्तेन द्रढयति—यथेति ।

7769.

5157. *Tattvacintāmaṇidīdhitivivṛti.*

(अवयवटिप्पणी गादाधरी *Avayavaṭippaṇī Gādādharī.*)

Substance, country-made paper. $18\frac{1}{4} \times 4$ inches. Folia, 13. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete at the end.

End :

उदाहरणाचेति । यद्यपि साध्यतावच्छेदकविशिष्टवैशिष्ट्या-
वगाहिज्ञानजनकत्वमात्रस्य उपनयनिगमनयो—

7770.

5156. *Tattvacintāmaṇidīdhitivivṛti.*

(अवयवटिप्पणी गादाधरी *Avayavaṭippaṇī Gādādharī.*)

Substance, country-made paper. $18 \times 3\frac{1}{2}$ inches. Folia, 44. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

A commentary by Gadādhara on Śiromaṇi's commentary on the *Avayava* section of the Anumānakhaṇḍa of the *Tattvacintāmaṇi.*

There are five stray leaves.

End :

वह्निशून्याधिकरणस्य बुद्धिस्थत्वेन तदर्थविरहादिति ।

Colophon :

समाप्तावयवटिप्पणी ।

7771.

3659. *Tattvacintāmaṇidīdhitivivṛti.*

(अवयवटिप्पणी *Avayavaṭippaṇī, by Gadādhara.*)

Substance, country-made paper. $19\frac{1}{2} \times 4$ inches. Folia, 48 (by counting). Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Complete.

7772.

10919. *Tattvacintāmaṇidīdhitivivṛti.*

Substance, country-made paper. 12 × 5 inches. Folia, 54. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh.

Contents: Gadādhara's ṭippaṇī on *Nyāyatadavayava-nirūpaṇa* (the *Avayava* section).

Colophon :

इत्यवयवटिप्पणी समाप्ता ।

The leaves are marked with the letters गदा०.

End :

दृष्टान्तेन द्रढयति—यद्येति ।

7773.

2846. *Tattvacintāmaṇidīdhitivivṛti.*

(**तत्त्वचिन्तामणिदीधितिटिप्पणी** *Tattvacintāmaṇidīdhiti-ṭippaṇī (the Savyabhicāra section only), by Gadādhara.*)

Substance, country-made paper. 18 × 4 inches. Folia, 35, of which the first leaf is missing. Lines, 9 on a page. Character, Bengali. Appearance, fresh.

Beginning :

2A, नवत्वावच्छिन्नधर्मिकनित्यत्वसंशयहेतुत्वाच्च ।

End :

35B, अतस्तदर्थं व्याचष्टे—साध्याभावेति ।

व्यभिचारादिव्यावृत्तस्य कारणीभूताभावप्रतियोगित्वरूपप्रति-बन्धकताघटितस्य विरोधित्वस्य नाभावसाध्यादिति ।

7774.

10992. *Tattvacintāmaṇidīdhitivivṛti.*

(**तत्त्वचिन्तामणि** (**उपाधिवाद** *only*) *with the Dīdhiti and Bhaṭṭācārya's ṭippaṇī.*)

Substance, country-made paper. 12¼ × 6½ inches. Folia, 138. Lines, 12 on a page. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Very nearly complete.

End :

138B (Gādādharī), अस्मन्मतप्रवेश इत्यादिस्वरसः केचि-दित्यनेन सूचितः ॥

(v) *Other disquisitions of Kālīśamkara, Candranārāyana, etc.*

7775.

3320. कालीशङ्करी पक्षतापत्रिका *Kālīśankarī Pakṣatāpatrikā.*

Substance, country-made paper. 19 × 4½ inches. Folia, 48. Lines, 7–14 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

A disquisition on *Pakṣatā* by Kālīśaṃkara.
Printed in part, ed. ChSS., Benares.

It begins :

सन्दिग्धसाध्यधर्मवत्त्वं पक्षत्वमिति मूलस्य यथाश्रुतार्थे पक्षसाध्यविशेष्यकसंशयाननुगमाभावेन पक्षतावच्छेदकावच्छिन्नविशेष्यतानिरूपितसाध्यतावच्छेदकसम्बन्धावच्छिन्नसाध्यतावच्छेदकावच्छिन्नप्रकारताशालिनिश्चयप्रतिबन्धसंशयः पक्षता इति दीधितिकृता व्याख्यातम्। इत्यादि।

There are some other stray leaves on *Vyāptyanugamapatrikā*, *Vyāptigrahapatrikā*, *Viśeṣavyāptipatrikā* and *Tarkapatrikā*.

7776.

5317. *A Collection of Patrikās.*

Substance, country-made yellow paper. 18½ × 3½ inches. Folia—*Siddhāntalakṣaṇa Jāgadīśīpatrikā* in 8 leaves; *Siddhāntalakṣaṇa Jāgadīśīvādārtha* in 20 leaves (with the colophon: इति सिद्धान्तलक्षणस्य जागदीशीवादार्थः समाप्त इति and the post-colophon: श्रीरामशर्मणः स्वाक्षरमिदं पुस्तकञ्च); (i) *Avacchedakatvanirukti Jāgadīśīpatrikā* in 5 leaves; (ii) the same in 17 leaves; *Vyadhikaraṇa Jāgadīśīvādārtha* in 19 leaves (with the colophon: इति व्यधिकरणधर्मावच्छिन्नाभावजागदीशीमोक्षनीया पत्रिका समाप्ता); *Vyadhikaraṇa Māthurīvādārtha* in 3 leaves; *Viśeṣavyāpti Māthurīvādārtha* in 6 leaves, *Pakṣatā Jāgadīśīvādārtha* in 13 leaves; *Sāmānyanirukti Māthurīvādārtha* in 4 leaves; *Pakṣatā Jāgadīśī*—incomplete—in 7 leaves; *Sāmānyanirukti Gādādharīvādārtha* in 18 leaves; the same in 5 leaves; *Keralānvayī Jāgadīśīvādārtha* in 5 leaves; *Siddhāntalakṣaṇa Gādādharīvādārtha* in 2 leaves; *Sāmānyanirukti Jāgadīśīvādārtha* in 10 leaves: *Avayava Gādādharīvādārtha* in 22 leaves; *Pakṣatā Gādādharīvādārtha* in 11 leaves; *Satpratipakṣa Gādādharīvādārtha* in 11 leaves; *Sāmānyanirukti Gādādharīvādārtha* in 30 leaves (with the colophon: इति सामान्यनिरुक्तिगादाधरीमोक्षनीया पत्रिका समाप्ता and the post-colophon :

भवाब्धौ दुस्तीर्णे हिमगिरिसुतायाः पदयुगं
समावन्द्य स्वान्ते नभसि तरिरूपं(?) भृगुदिने।
महेशः श्रीयुक्तो निखिलमपि पुस्तं लिखितवान्
निरुक्तेर्वादार्थं सुहृदपि सुयत्नैरभिहितः॥

शकाब्दाः १७९७ ॥ ० ॥ श्रीमद्दुर्गाचरणे मतिरस्तु सदा मम ॥)

Further, it contains *Savyabhicāragādādharīpatrikā* in 15 leaves; a disquisition on *Sāmānyanirukti* in 5 leaves; *Kevalānvayīgādādharīpatrikā* in 6 leaves; *Sāmānyaniruktijāgadīśīvādārtha* in 4 leaves; *Sādhāraṇajāgadīśīvādārtha* in 5 leaves.

7777.

5342. *A Collection of Nyāya Patrikās.*

Substance, country-made paper. 18¼ × 3¼ inches. Folia—*Jāgadīśī Pakṣatāvādārtha* in 16 leaves; *Jāgadīśī Sāmānyalakṣaṇāvādārtha* in 5 leaves; *Vyāptyanugama Jāgadīśīvādārtha* in 3 leaves; *Viśeṣavyāpti Jāgadīśīvādārtha* in 5 leaves; *Vyadhikaraṇa Jāgadīśīvādārtha* in 18 leaves; *Vyāptyanugama Jāgadīśīvādārtha* in 9 leaves; *Vyadhikaraṇa Māthurīvādārtha* in 3 leaves; *Parāmarśa Māthurīvādārtha* in 3 leaves; *Avacchedakatvaniruktivādārtha* in 8 leaves; *Pakṣatā Jāgadīśīvādārtha* in 5 leaves; *Vyadhikaraṇa Jāgadīśīvādārtha* of Candranārāyaṇa in 4 leaves. Lines, 8 on a page. Character, Bengali of the early 19th century. Appearance, fresh.

7778.

5343. *A Collection of Vivecanas or Disquisitions on Nyāya Topics.*

Substance, country-made paper. 19 × 3½ inches. Folia—*Siddhāntalakṣaṇa Jāgadīśīvādārtha* in one leaf; *Viśeṣavyāpti Māthurīpatrikā* in one leaf; *Vyāptipañcaka Jāgadīśīpatrikā* in one leaf; one leaf of *Pakṣatā Māthurī*; *Vyadhikaraṇa Jāgadīśīvādārtha* in one leaf; *Sāmānyalakṣaṇā Jāgadīśīvādārtha* in one leaf; *Savyabhicāra-sādhāraṇa Jāgadīśīvādārtha* in 2 leaves; *Sāmānyanirukti Māthurīvādārtha* in 2 leaves; *Sādhāraṇa Jāgadīśīvādārtha* in 4 leaves; *Sādhāraṇa Gādādharīvādārtha* in 5 leaves; *Viśeṣavyāpti Jāgadīśīpatrikā* in 6 leaves, with the colophon: इति श्रीमद्रामभद्रोपाध्याय-श्रीयुक्तानेकप्रख्यावता कृता विशेषव्याप्तिर्जागदीशीपत्रिका समाप्ता; *Sāmānyanirukti Jāgadīśīvādārtha* in 3 leaves marked 5, 6, 7; *Siddhāntalakṣaṇa Jāgadīśīvādārtha* in 2 leaves; *Kevalānvayī Gādādharīkroḍapatra*; *Anupasaṃhārī Gādādharīvādārtha*; *Sāmānyalakṣaṇā Gādādharīvādārtha* in one leaf; *Sattvavādārtha* in one leaf; *Parāmarśa Māthurīvādārtha* in 2 leaves; 9 stray leaves.

7779.

5100. सामान्यनिरुक्तिपत्रिका *Sāmānyaniruktipatrikā.*

Substance, country-made paper. 18 × 3½ inches. Folia, 41. Lines, 9-10 on a page. Character, Bengali of the early 19th century. Appearance, old and discoloured. Incomplete.

Beginning:

श्रीश्रीश्रीहरिः ।

अथ सामान्यनिरुक्तिगादाधरीवादार्थो लिख्यते ।

मूलोक्तलक्षणानां दुष्टहेतुलक्षणत्वे दोषेष्वतिव्याप्तिः ।

End :

अव्यवहितोत्तरत्वेनानुमितिनिष्ठाधिकरणतात्वव्यापकप्रयोज्यता-निरूपित— ।

7780.

4195A. *Sāmānyaniruktipatrikā.*

Substance, country-made yellow paper. 20 × 5 inches. Folia, 41. Lines, 8, 9 on a page. Extent in ślokas, 1,850. Character, Bengali of the 19th century. Appearance, fresh.

Contains notes on Gadādhara's commentary on the *Sāmānyanirukti* section of *Tattvacintāmaṇi.*

It contains some other fragments of Mathurānātha's commentary on *Tattvacintāmaṇi* :—

(1) *Bādha,* (2) *Satpratipakṣa,* (3) *Savyabhicāra,* (4) *Pakṣatā,* (5) *Sāmānyanirukti,* (6) *Tarka,* (7) *Vyāptigrahopāya,* (8) *Anumiti,* (9) *Viśeṣavyāpti,* (10) *Siṃhavyāghra.*

7781.

3441. **सामान्यनिरुक्तिभट्टाचार्यटीकाक्रोडपत्र**

Sāmānyaniruktibhaṭṭācāryaṭīkākroḍapatra.

Substance, country-made paper. 19 × 4¾ inches. Folia, 62 (by counting). Lines, 10, 11 on a page. Extent in ślokas, 3,400. Character, Bengali of the early 19th century. Appearance, discoloured and worn-out.

It contains supplementary notes on Gadādhara Bhaṭṭācārya's commentary on the chapter of *Sāmānyanirukti* and *Savyabhicāra* of the *Tattvacintāmaṇi.* This portion runs through 53 leaves.

Supplementary notes on Jagadīśa's commentary on the *Siddhāntalakṣaṇa* of the *Tattvacintāmaṇi*—six leaves.

Supplementary notes on Jagadīśa's commentary on the chapter of *Parāmarśa* of the *Tattvacintāmaṇi*—three leaves.

7782.

3832. **सामान्यनिरुक्तिपत्रिका**

Sāmānyaniruktipatrikā.

Substance, country-made yellow paper. 18½ × 3¼ inches. Folia, 15. Lines, 12 on a page. Extent in ślokas, 900. Character, Bengali of the 19th century. Appearance, fresh. Complete.

This contains notes on *Sāmānyanirukti Gādādharīṭīkā.*

7783.

5302. व्याप्तिवादानुमितिपरामर्शपत्रिका

Vyāptivādānumitiparāmarśapatrikā.

Substance, country-made paper. 17 × 3½ inches. Folia, 95 by counting. Lines, 9 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

7784.

5161. तर्कगादाधरीवादार्थ *Tarkagādādharīvādārtha.*

Substance, country-made yellow paper. 19 × 3½ inches. Folia, 3. Lines, 9 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete.

It raises subtle points with regard to *Tarka Gādādharī* and suggests a solution.

Beginning :

प्रकृतपक्षतावच्छेदकावच्छिन्नधर्मिकप्रकृततर्कौपयिकव्याप्यवत्ताभि-
यद्रूपावच्छिन्नाभाववत्ताज्ञानाधीनानुमितेरसति प्रतिबन्धकं यत्-
कोटितावच्छेदकावच्छिन्नप्रकारतानैयत्यं तद्रूपावच्छिन्नापाद्य-
विषयकत्वस्यैव तर्के तत्कोटितावच्छेदकावच्छिन्नाभावप्रसङ्गाविरोधित्व-
प्रयोजकत्वादिति भट्टाचार्येणोक्तम् ।

End:

स्वसमानाधिकरणवह्निमदन्यत्वाव्यवहितपूर्वमनेकान्यत्वरूप-
सत्यन्तनिवेशनमनुचितमिति चेदत्राहुः ।

7785.

1741. सामान्यलक्षणाविचार *Sāmānyalakṣaṇāvicāra.*

Substance, country-made paper. 9¾ × 3¾ inches. Folia, 12. Lines, 10, 11 on a page. Extent in ślokas, 360. Character, Nāgara. Appearance, old. Genarally correct. Complete.

Colophon :

इति सामान्यलक्षणाविचारः समाप्तः ।

Post-colophon Statement :

रसाब्धिघनसंयुक्तशरभाद्रसिते बुधे ।
प्रतिपद्यलिखत् पुस्तं समस्तं रघुनन्दनः ॥ (?)

It begins :

सामान्यधर्मज्ञानानंतरं यावत् सामान्याश्रयप्रत्यक्षोदयात् सामान्यलक्षणाप्रत्यासत्तेः प्रत्यक्षहेतुत्वमभ्युपेयते ; सा च ज्ञायमानसा(मा)न्यं सामान्यज्ञानं वा । ज्ञानं च तदिन्द्रियजन्यं ग्राह्यं स्मरणादभिन्नेन्द्रियादिजन्यज्ञानानन्तरं यावत् सामान्याश्रयप्रत्यक्षानुदयात् ॥

It ends :

प्रत्यक्षे व्यभिचारवारणाय मुख्यविशेष्यतायाः घट इत्याद्याकारकमानसतद्वारणाय मानसान्यत्वस्य निवेशनमिति प्राञ्चः ।

7786.

5327. अनुमानखण्डवादार्थ *Anumānakhaṇḍavādārtha.*

Substance, country-made paper. 18 × 3½ inches. Folia, 158 by counting. Lines, 9 on a page. Character, Bengali of the 19th century. Appearance, fresh.

It contains notes (1) on the *Jāgadīśī* on *Siddhāntalakṣaṇa*, (2) on the *Jāgadīśī* on *Sāmānyalakṣaṇā*, (3) on the *Jāgadīśī* on *Vyadhikaraṇadharmāvacchinnābhāva*, (4) on the *Jāgadīśī* on *Avacchedakatvanirukti*, (5) on the *Māthurī* on *Viśeṣavyāpti*, (6) on the *Māthurī* on *Pakṣatā*, (7) on the *Māthurī* on *Sāmānyanirukti*, (8) on the *Gādādharī* on *Savyabhicāra*, (9) on the *Gādādharī* on *Sādhāraṇa*, (10) on the *Gādādharī* on *Satpratipakṣa*, (11) on the *Gādādharī* on *Sādhāraṇa* and *Satpratipakṣa*, (12) on the *Gādādharī* on *Vyadhikaraṇa*, (13) on the *Gādādharī* on *Sāmānyanirukti*.

7787.

9189. व्याप्तिनिरूपण *Vyāptinirūpaṇa.*

Substance, country-made paper. 12½ × 7 inches. Folia, 6 only. Lines, 14 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

It is an anonymous MS.

It begins thus :

श्रीगणेशाय नमः ।

हेतुसमानाधिकरणात्यन्ताभावाप्रतियोगिसाध्यस्य हेतुसामानाधिकरण्यं व्याप्तिः । पर्वतो वह्निमान् धूमादित्याकारकस्थले हेतुर्धूमः तदधिकरणं पर्वतमहानसादिः ।

It ends :

इत्यस्येदृग् लक्षणं सम्पन्नं साध्यत्वावच्छेदकसम्बन्धावच्छिन्नसाध्यवत्त्वावच्छिन्नवृत्तितानवच्छेदकभेदाधिकरणत्वावच्छिन्ननिरूपितहेतुतावच्छेदकसम्बन्धावच्छिन्नवृत्तितानवच्छेदकधर्मवत्त्वं व्याप्तिः ।

Colophon :

इति व्याप्तिस्वरूपनिरूपणं, शुभमस्तु ।

7788.

8510. **अनुमितिपरामर्शविचार** *Anumitiparāmarśavicāra.*

By Raghudeva Bhaṭṭācārya.

Substance, country-made paper. 9½ × 3½ inches. Folia, 13. Lines, 8–10 on a page. Extent in ślokas, 360. Character, Nāgara of the early 19th century. Appearance, old and discoloured. Complete.

Colophon :

इति श्रीभट्टाचार्यरघुदेवकृतोऽनुमितिपरामर्शविचारः संपूर्णः ।

See IO. Catal. No. 2004.

Beginning :

परामर्शं विनानुमित्यनुदयादनुमितिं प्रति परामर्शो हेतुरिति सिद्धान्तः ।

End :

गुरोः प्रयोजकत्वकल्पनापेक्षया तादृशाभावाधिकरणत्वं प्रति अनुमित्साविरहविशिष्टानुमित्यभावाभावाधिकरणत्वस्य लघोः प्रयोजकत्वकल्पने लाघवादित्यलमसद्ग्रहेणेति ।

7789.

9651.

Substance, country-made paper. 13 × 6½ inches. Folia, 3. Lines, 12 on a page. Extent in ślokas, 65. Character, Nāgara. Appearance, fresh. Correct. Complete.

Notes of a student on *Hetvābhāsa*.

(2) Other Independent Treatises.

A. Linguistic Speculation.

7790.

3425. अपूर्ववाद *Apūrvavāda.*

By Gadādhara Bhaṭṭācārya.

Substance, country-made paper. 17 × 4 inches. Folia, 8. Lines, 7, 8 on a page. Extent in ślokas, 290. Character, Bengali of the early 19th century. Appearance, discoloured. Complete.

It begins :

ॐ नमः परमदेवतायै ।

लिङर्थः कार्यत्वं पाकादिरूपलौकिकक्रियायामेव प्रथमतोऽन्वेति, न तु स्वर्गकामो यजेतेत्यादितो यागादौ प्रथमतस्तदन्वयः। किन्तु कार्यत्वेनैव वैदिकलिङ्वाच्ये अपूर्वे प्रथमतो विषयतया यागाद्यन्वयः प्रतीयते। इत्यादि।

On the right-hand side of every leaf there is written अपूर्व० भ० टी० or अपूर्व० मू० भ० टी० evidently the abbreviation for Apūrva-vādamūla-Bhaṭṭācāryaṭīkā. But it seems to be an independent treatise by Gadādhara. Gadādhara is known by his family title Bhaṭṭācārya, as he had been given no other title for his attainments.

7791.

5123. नियोज्यान्वयटीका *Niyojyānvayaṭīkā.*

By Gadādhara.
(Under Apūrvavāda.)

Substance, country-made yellow paper. 18 × 3½ inches. Folia, 11. Lines, 6 on a page. Character, Bengali of the 19th century. Extent in ślokas, 260. Appearance, fresh. Complete.

Beginning :

नमः शिवाय।

लिङर्थकार्यत्वं पाकादिक्रियायामेव प्रथमतोऽन्वेति। न तु स्वर्गकामो यजेतेत्यादौ प्रथमतस्तदन्वयः। किन्तु कार्यत्वेनैव वैदिकलिङ्वाच्ये अपूर्वे प्रथमतो विषयतया यागाद्यन्वयः। विषयत्वन्तु अन्यत्वम्। तत्र च प्रकृतावच्छेदककार्यत्वैकदेशप्रकृतौ स्वर्गकामान्वयः।

Colophon :

इति श्रीगदाधरभट्टाचार्यकृता नियोज्यान्वयटीका समाप्ता ।

End :

तद्विशिष्टे च कार्यताबोध इति सर्वमनाकुलम् । एवञ्चाख्यातजन-कत्वं प्रतीत्य तद्विशिष्टे यागे स्वर्गसाधनताबोधः स्वर्गसाधनता-विशिष्टे तस्मिन् स्वर्गकामनियोज्यकत्वबोधः ।

7792.

10697. अपूर्ववाद *Apūrvavāda.*

Substance, country-made paper. 18¼ × 3 inches. Folia, 6. Lines, 7 on a page. Extent in ślokas, 336. Character, Bengali of the 18th century. Appearance, fresh. Incomplete.

The last line is almost wholly effaced, at the end of which we have the figure 1614, apparently the year of the Śaka era.

The leaves are marked with the letters अपूर्व.

Beginning :

श्रीहरये नमः ।

अथ स्वर्गकामोऽश्वमेधेन यजेतेत्यादौ यागादेः साक्षात् स्वर्ग-साधनत्वबाधेन परम्परासाधनत्वं विध्यर्थो वाच्यः तृतीयप्रकाराभावात्, परम्परासाधनता च व्यापारं विना अनुपपद्यमाना, अतो व्यापारं कल्पयति, स एवापूर्वमिति सिद्धान्तः ।

End :

न च यत्र यागादौ प्रीत्यनुभवो न जनितस्तत्र—

This does not seem to be the same as above.

7793.

10700. नियोज्यान्वयविचार *Niyojyānvayavicāra.*

(Under Apūrvavāda.)

Substance, country-made paper. 18 × 3 inches. Folia, 15. Lines, 7 on a page. Extent in ślokas, 840. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति नियोज्यान्वयविचारः समाप्तः ।

Beginning :

अथ स्वर्गकामोऽश्वमेधेन यजेत इत्यादौ इष्टसाधनत्वं कृतिसाध्यत्वं वा यद्विधिः, स समभिव्याहृतक्रियान्वयी तदन्यान्वयी वा इति मूलम् ॥

[Under *Tattvacintāmaṇi.*] The beginning of the *Apūrvavāda* of Śabdakhaṇḍa, printed in pp. 297–300 of the Bibl. Ind. edition, Part IV, Vol. II.

अस्यायमर्थः ।

स्वर्गकामोऽश्वमेधेन यजेतेत्यादौ यद्विधिः यद्विध्यर्थस्तद्विध्यर्थस्तु द्विविधः इष्टसाधनत्वमिति नैयायिकमते कृतिसाध्यत्वमित्युभयमते समभिव्याहृतं विधिसमभिव्याहृतं etc.

It ends :

ततश्चोद्दिश्य पितरं ब्राह्मणाय धनं ददाविति रामायणश्रुते-रुद्देश्यताख्यविधेयता पित्रादेरिति ध्येयम् ।

7794.

10699. **विधिस्वरूपविचार** *Vidhisvarūpavicāra.*
By Gadādhara.

Substance, country-made paper. 18 × 3 inches. Folia, 10. Lines, 7 on a page. Extent in ślokas, 560. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

The leaves are marked with the letters विधिभ०. This seems to be an independent work by Gadādhara on Vidhivāda.

Beginning :

ॐ नमः ।

विधिनिषेधार्थवादभेदेन वाक्यं त्रिविधम् । तत्र प्रवर्त्तकवाक्यं विधिः ।

ओदनकामः पचेत स्वर्गकामो यजेतेत्यादि-लौकिकालौकिकवाक्यानां प्रवर्त्तकताज्ञानजननेन प्रवर्त्तकत्वात् विधित्वम् । अथ तरति मृत्युमित्याद्यर्थवादानामपि फलसाधनताबोधद्वारा प्रवर्त्तकतया तत्रातिप्रसङ्गः । न च कर्त्तव्यताबोधवाक्यत्वं विधित्वं, तच्च नार्थवादानामिति वाच्यं, पाकं कुर्वीत यागं कुर्वीत इत्यादि वाक्यासंग्रहात् ।

End :

अतः पुरुषान्तरेण तत्पुरुषीयपाकविशेषादेरुत्पत्तिः ।

Printed, ed. Benares.

7795.

10696. विधिवादविचार *Vidhivādavicāra.*

By Gadādhara.

Substance, country-made paper. 18½ × 3 inches. Folia, 30. Lines, 6. 7 on a page. Extent in ślokas, 550. Character, Bengali of the early 19th century. Appearance, fresh. Complete.

A treatise on the *Vidhivāda.* Every leaf is marked with the letters विधिभ॰. 'भ' evidently stands for Bhaṭṭācārya by which Gadādhara is generally called by the Naiyāyikas.

Colophon :

इति विधिवादविचारः संपूर्णः ।
ॐ नमः श्रीकृष्णाङ्घ्रिकमलाय ।

Beginning :

ॐ नमः । ओदनकामः पचेत् स्वर्गकामो यजेतेत्यादिवाक्यं पाकयागादौ प्रवर्त्तकं, तस्य च तथात्वं न साक्षात् अव्युत्पन्नानां ततोऽप्रवृत्तेः । etc. etc.

This does not seem to be the same as above.

7796.

5315. मुक्तिवाद *Muktivāda.*

By Gadādhara Bhaṭṭācārya.

Substance, country-made yellow paper. 19 × 3½ inches. Folia, 7. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete at the end.

It is an independent treatise by Gadādhara on *mukti*, final emancipation.

Beginning :

प्रयोजनमुद्दिश्यैव तदुपाये पुमांसः प्रवर्त्तन्ते, अतः शास्त्रस्य प्रयोजनं प्रथमतः प्रदर्शयन्ति शास्त्रकृतः ।

End :

दुःखेनात्यन्तविमुक्तश्चरतीत्यादिश्रुतिबलात् दुःखाभावस्य प्रामाणिकत्वात् तस्यैवोभयाभावप्रयोजकत्वादिति वाच्यं, यतः प्रियेण सुप्रतीत्यनेन प्रिया—

7797.

3415. *Muktivāda.*

Substance, country-made paper. 18½ × 3½ inches. Folia, 9. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete.

For the beginning and the end of the work see H.P.R., Vol. III, 233.

Printed in Calcutta, Sanskrit Sahitya Parishat.

Colophon :

इति महामहोपाध्याय-श्रीगदाधर-भट्टाचार्यकृतमुक्तिवादः सम्पूर्णः ।

7798.

10653. *Muktivāda.*

Substance, country-made paper. 12 × 3 inches. Folia, 7 (by counting). Lines, 6 on a page. Extent in ślokas, 168. Character, Bengali of the 18th century. Appearance, old and discoloured.

The leaves are marked with the letters मुक्तिं.

Beginning :

प्रयोजनमुद्दिश्यैव पुमांसः तदुपाये प्रवर्त्तन्ते। अतः शास्त्रस्य प्रयोजनं प्रथमतः प्रदर्शयन्ति शास्त्रकृतः। तत्र स्वतः प्रयोजनं सुखम्। तद्भोगो दुःखाभावश्च। तत्त्वं च अन्येच्छानधीनेच्छा-विषयत्वं, न तु प्रयोजनान्तराजनकत्वे सति प्रयोजनत्वं साक्षात्कारभोगं प्रति विषयतया जनके सुखेऽव्याप्तेः। गौणप्रयोजनमन्येच्छा-धीनेच्छाविषयो भोजनादिः। तत्र सुखादिरूपफलानुसन्धानादेव इच्छोत्पत्तेः। etc. etc.

It ends :

भवन्मतेऽपि अविद्यानाशे तद्धेतुतायामावश्यकत्वात् पुनरदृष्टा-नुत्पत्तिश्चरमेण आदिविरहात् योगिनां बुद्ध्या— ।

A disquisition on the nature of *mukti* or salvation, as conceived by the modern school of Nyāya.

7799.

3422. शक्तिवाद *Śaktivāda.*

By Gadādhara.

Substance, country-made paper. 17 × 4 inches. Folia, 35. Lines, 8 on a page. Character, Bengali. Date, Śaka 1679. Appearance, fresh. Incomplete towards the end.

Colophon :

इति शक्तिविचारः ।

Post-colophon :

शकाब्दाः १६७६।३।११ ता० १०। श्रीचन्द्रशेखरदेवशर्मणः पुस्तकमिदम्। श्रीदुर्गायै नमः।

Gadādhara's *Śaktivāda* often noticed and often printed.

Beginning :

सङ्केतो लक्षणा चार्थे पदवृत्तिः। वृत्त्या पदप्रतिपाद्य एव पदार्थ इत्यभिधीयते।

Printed.

7800.

700. *Śaktivāda.*

For the manuscript see L. 1537.

7801.

5340. *Śaktivāda.*

Substance, country-made paper. $19\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 36. Lines, 7 on a page. Character, Bengali. Date, Śaka 1731. Appearance, fresh. Complete. Written in a very good, neat hand and remarkably correct.

Colophon :

इति श्रीगदाधरभट्टाचार्यकृत-शक्तिवादविचारः समाप्तः।

Post-colophon Statement :

शकाब्दाः १७३१।३।१२।३५।

सेमुल्याख्य (probably Simulia in the Dacca District)-ग्रामवासिनः श्रीशिवचन्द्रशर्मणः पुस्तकमक्षरश्च।

Well known and often printed.

7802.

10702. *Śaktivāda.*

Substance, country-made paper. 18×3 inches. Folia, 28. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Complete.

Well known and often printed.

Also there are six leaves dealing with the subtle points in the work.

7803.

5346. *Śaktivāda.*

Substance, country-made paper. 21 × 4 inches. Folio, 24. Lines, 8–10 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

The MS. is with marginal notes.

Colophon :

इति शक्तिवादविचारः समाप्तः ।

Well known and often printed.

7804.

11154.

Substance, country-made paper. 10 × 5 inches. Folia, 4–7. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

Foll. 5–7 are all marked with the letters श॰ वा॰. But there is no colophon. It is about the logical analysis of sentences.

Beginning :

5A, य—पारव्याससमात्रं मार्त्तण्डस्याभ्युपेयुषः ।
रथो गच्छति लोकेषु जयत्येष हरिर्विभुः ॥
न चाख्यातस्य कृतिशक्तयो रथे तद्बाधेन तादृशप्रयोगोऽनुपपन्न इति वाच्यम् ।

End :

7B, अन्यथा तेषामपि गम्यते ग्रामः स्वयमेवेत्यादिप्रयोगापत्तेर्दुर्वारत्वात् ।

Fol. 4A begins—भूततद्धितेन कर्मत्वानभिधानात् कटविशेष्यत्वेन कर्मत्वस्य विवक्षितत्वाच्च ।

Fol. 5A ends—स्वपचधातोः प्रस्तावने(?) लक्षणयैव तदानीं पचतीति प्रयोगनिर्वाहाच्च ।

This seems to be *Śaktivāda* of Gadādhara.

7805.

817. शक्तिविचार *Śaktivicāra.*

Substance, country-made yellow paper. 15½ × 2½ inches. Folia, 9. Lines, 6–8 on a page. Extent in ślokas, 225. Character, Bengali. Appearance, new. Prose. Generally correct.

The MS. is incomplete at the end and the author's name cannot be made out.

It begins :

ओं गणेशाय नमः ।

शक्तिलक्षणे पदवृत्तौ, वृत्त्या पदप्रतिपाद्य एव पदार्थ इत्यभिधीयते । तत्र शक्तिविषयो वाच्यः स एव मुख्यार्थः । अथ केयं शक्तिः ? अत्र नैयायिकाः । अस्मात् शब्दादयमर्थो बोद्धव्य इतीश्वरसङ्केतः । तस्य यद्यपि विष[य]तालक्षणसम्बन्धः पदे अर्थे च, तथापि बोधविषयत्वेन बोधविषयत्वप्रकारतानिरूपितविशेष्यतावाच्यताव्यवहारनियामिका । बोधकत्वेन विषयतावाचकत्वव्यवहारनियामिका इति शब्दो न वाच्यः, अर्थो न वाचक इति वदन्ति । अत्र मीमांसानुयायिनः अपभ्रंशादावभिधाशक्तिभ्रमेण अर्थप्रत्ययात् तन्मात्रविषयके भगवत्सङ्केते तस्यापि बोधकत्वेन विषयत्वमिति नैयायिकैरभ्युपगमात् अपभ्रंशस्यापि वाचकत्वं साधुत्वं च स्यात्, इत्यादि ।

Leaf 3B :

अन्विताभिधानवादिनस्तु पदार्थसंसर्गस्यापि वाच्यतां स्वीकुर्वन्ति ।

Leaf 1B :

प्राभाकरास्तु धेनुपदस्य धानकर्मताविशिष्ट एव शक्तिः, न तु गोत्वमपि विशेषणम् । गोत्वस्य शक्त्युपाधित्वेन शक्तिनियन्त्रकत्वात् ।

The MS. seems to be the *Śaktivāda* of Gadādhara Bhaṭṭācārya.

7806.

10703. *Two batches of leaves.*

Substance, country-made paper. 18 × 3 inches. Folia, (I) 1–3, (II) 2–16. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

I.

1–3 contain *Śaktivāda* (by Gadādhara).

Beginning :

ॐ नमः। शक्तिलक्षणे पदवृत्ती— वृत्त्या पदप्रतिपाद्य एव पदार्थ इति अभिधीयते। तत्र शक्तिविषयो वाच्यः। स एव मुख्यार्थः। अथ केयं शक्तिः? अत्र नैयायिकाः। अस्माच्छब्दादयमर्थो बोद्धव्य इति परमेश्वरसङ्केतः शक्तिः। तस्य च विषयतालक्षणः सम्बन्धः। etc.

With marginal notes. The MS. ends abruptly.

II.

1–16 contain *Muktivādarahasya* (by Mathurānātha).

End :

"मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः;" "उच्छिद्येयुरिमे लोकाः न कुर्यात् कर्म चेदसौ(?)" इत्यत्र उपरम्यते।

Colophon :

इति मुक्तिवादरहस्यं सम्पूर्णम्।

7807.

9117. विषयतावाद *Viṣayatāvāda.*

By Raghudeva.

Substance, country-made paper. 14 × 6 inches. Folia, 7. Lines, 15 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Generally correct. Incomplete.

This is a work on Nyāya. It deals with the relation in which an object stands to the perception.

It begins :

श्रीगणेशाय नमः।

विषयता च स्वरूपसम्बन्धविशेषः। ज्ञानादीनां विषयेण तु अतिरिक्तत्वे मानाभावादिति प्राञ्चः। तदसत्। तथा हि— विषयताया ज्ञानस्वरूपत्वे घटवद्भूतलमित्यादिज्ञाननिरूपितानां घटभूतलादिवृत्तिविषयतानामभेदापत्त्या तादृशज्ञानानन्तरं घटप्रकारकज्ञानवानहमित्यादिप्रतीतिवत् भूतलप्रकारकज्ञानवानहमित्यादिप्रत्ययप्रसङ्गः।

It ends :

सुरभि चन्दनमित्यत्र तादृशचाक्षुषप्रतीतेश्चन्दनलौकिक-
सन्निकर्षजन्यतया तदुत्तरं साक्षात्करोमीत्यनुव्यवसायः ।

Colophon :

इति श्रीरघुदेवभट्टाचार्यविरचितो विषयतावादः समाप्तः ।

7808.

852.

Substance, country-made paper. 12 × 5½ inches. Folia, 4. Lines, 24 on a page. Extent in ślokas, 252. Character, Nāgara. Date, Samvat 1855. Appearance, old and repaired. Prose. Generally correct. Complete.

The author's name is not given in the present manuscript. But from IO. Catal. No. 1990 we know it is *Harirāma.* Nevertheless, it seems to be the same as above by Raghudeva.

Beginning :

विषयता च स्वरूपसम्बन्धविशेषः ।

End :

प्रत्यक्षान्यत्वमापत्त्यन्यत्वं च निवेशनीयमिति गौरवमित्यपि
परास्तमिति कृतं पल्लवितेनेति ।

7809.

571. **निश्चयत्वनिरुक्ति** *Niścayatvanirukti.*

By Raghudeva Tarkālaṃkāra.

For the manuscript, see L. 1428.

The author was a Paṇḍita of Nadia and flourished at the beginning of the 18th century.

Post-colophon Statement :

लिखितं पुस्तकमिदं भारद्वाजवंशीमाधवेन स्वार्थं ।

7810.

10094. **लौकिकविषयतावाद** *Laukikaviṣayatāvāda.*

It is an anonymous treatise on perceptible objects and their objectiveness.

Substance, country-made paper. 10½ × 4¾ inches. Folia, 4. Lines, 13 on a page. Extent in ślokas, 144. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

Beginning :

घटं साक्षात्करोमीत्याद्यनुव्यवसायविषयतया लौकिकविषयताया अतिरिक्तायाः सिद्धिरिति नवीनाः। तत्र विवदन्ते बहवः। तथा हि घटं साक्षात्करोमीत्यनुव्यवसायस्य अतिरिक्त-लौकिक-विषयताकत्वं न विषयः। किन्तु घटविषयकप्रत्यक्षमेव घटाद्यनुमिनोमि इत्याद्यनन्तरम्— तथाविधानुव्यवसायवारणासंभवात्।

Colophon :

लौकिकविषयतावादः समाप्तः।

End :

अनुपादेयत्वादित्यलमतिप्रयविस्तरेणेति।

7811.

1296. तर्कवाद *Tarkavāda.*

By Gadādhara.

Substance, country-made paper. 12 × 5½ inches. Folia, 5. Lines, 15 on a page. Extent in ślokas, 140. Character, Nāgara. Appearance, tolerable. Generally correct.

Up to Pratibandhakatārahasya.

In the left corner of every leaf there is written तर्कवादः—and in the col. तर्कप्रतिबन्धकत्वरहस्यं समाप्तम्. Thus the MS. appears to be the तर्कवाद of Gadādhara and contains the portion called तर्कप्रतिबन्धकत्वरहस्य.

It begins :

तर्कत्वं तावदापत्तित्वापरनामकभ्रमप्रमासाधारणाहार्यमानसज्ञानवृत्तिरापादयामि तर्कयामि इत्याद्यनुभवसिद्धो मानसत्वव्याप्यो जातिविशेषः। न च चाक्षुषत्वादिमादाय विनिगमनाविरहः।......

It ends :

न वा प्रमात्वादिग्रहविशिष्टतद्धर्मावच्छिन्नवत्तापरामर्श एव तद्धर्मावच्छिन्नविशिष्टबुद्धौ पृथक्प्रतिबन्धकोऽस्ति लाघवात्, किमापत्तित्वप्रवेशेन? आपत्तिजनकपरामर्शो नह्यापत्तिकाले तादृशपरामर्शान्तरोत्पत्तौ बाधकाभावेन तस्यैव प्रतिबन्धकत्वस्य सुवचत्वादिति वाच्यम्; तथा सतीच्छापत्तिवशाच्चाक्षुषादिसामग्रीप्रतिबन्धकत्ववशाद्वा। आपत्त्यनुपादेपि(?) तादृशतद्वत्तापरामर्शस्य तद्विशिष्टबुद्धिप्रतिबन्धकत्वापत्तेरिति समानः (सः)॥

Colophon :

इति तर्कप्रतिबन्धकत्वरहस्यं समाप्तम् ॥

7812.

1590. तर्कतत्त्वनिरूपण *Tarkatattvanirūpaṇa.*

By Gokulanātha.

Substance, country-made paper. 13 × 4½ inches. Folia, 16. Lines, 12–14 on a page. Extent in ślokas, 1,500. Character, Maithilī. Appearance, old. Generally correct. Incomplete.

For the work, see L. 1860.

The last colophon in this manuscript differs from that in L.

इति श्रीश्रीमन्महामहोपाध्याय-गोकुलनाथ-विरचित-तर्कतत्त्व-
निरूपणे प्रथमतस्तर्कतर्कणयोः कार्यकारणभावपरीक्षा ।

Post-colophon :

वादार्थं तर्कतत्त्वाख्यं समालेखि खलूत्तमम् ।
मेदिनीपतिना च्चो(?)टम्नर्मणे दत्तवांस्ततः ॥

Beginning :

कथं तर्कमणिः.........स्वामुपासताम् ।
अतो नाथेन हे नाथ तर्कतत्त्वं निरूप्यते ॥

7813.

1801. नव्यमतविचार *Navyamatavicāra.*

Substance, country-made paper. 16½ × 3½ inches. Folia, 19. Lines, 8 on a page. Extent in ślokas, 684. Character, Bengali. Appearance, fresh. Incomplete.

The author's name is not given in the present manuscript. His name is Harirāma Tarkavāgīśa.

See our number 1740 and Cs. 360. The manuscript of a Nyāya work of Bengal does not generally go to the end. The omission is sometimes long and sometimes shorter.

Harirāma flourished in the latter half of the 16th century and the beginning of the 17th century. He was the leading Paṇḍita of Navadvīpa of the school of Nyāya. A manuscript of *Kiraṇāvalīṭīkā*, copied at Navadvīpa in Śaka 1491 = A.D. 1569, bears the signature of Hariśarmā, who may be our author. See Nep. Cat., Vol. I, p. 50.

Beginning :

अनुमितिं प्रति पर्वतीयधूमव्यापको वह्निरित्याकारकपरामर्श एव हेतुः, न तु वह्निव्याप्यधूमवान् पर्वत इत्याकारकः ।

End :

ज्ञानसामान्यानुत्पादस्यानुभवविरुद्धत्वात् सामग्रीसत्त्वे कार्योत्पत्तौ बाधकाभावादि[ति दि]क् ।

Colophon :

समाप्तोऽयं नव्यमतविचारः ।

7814.

1740. नवीनमतविचार *Navīnamatavicāra.*

Substance, country-made paper. 10 × 3 inches. Folia, 29. Lines, 8 or 9 on a page. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat 1728. Appearance, old. Generally correct. Complete.

Same as the above.

Post-colophon :

संवत् १७२८ वैशाखशुद्धप्रतिपदि लिखितमिदं व्यंकटेशेन ।

The present manuscript does not contain the name of the author of the work. It is by Harirāma Tarkālaṃkāra.

See Oxf., p. 245, No. 611, L. 2372 and IO. Catal. No. 1998.

End :

अनुमितौ तादृशसामग्र्याः प्रतिबन्धकत्वाकल्पनप्रयुक्तलाघवमपि अनुमित्यादिकं प्रति अर्थापत्त्यादिसामग्र्याः प्रतिबन्धकत्वकल्पन-वादिमतेऽन्तुस्यमेवेत्याहुः ।

7815.

10509. *Navīnamatavicāra.*

Substance, country-made paper. 11 × 5 inches. Folia, 15. Lines, 16 on a page. Extent in ślokas, 600. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete.

No colophon.

A tract on inference of the modern school of Nyāya.

Beginning :

श्रीवेङ्कटेशाय नमः ।

अनुमितिं प्रति पर्वते धूमव्यापकवह्निरित्याकारकपरामर्श एव हेतुः, न तु वह्निव्याप्यधूमवानित्याकारकः । तद्धेतुत्वे अवच्छेदककोटौ व्यापकसामानाधिकरण्यरूप-व्याप्तिघटकीभूतसामानाधिकरण्यादि-पदार्थविषयताधिक्येन गौरवादिति तु व्यापकताहेतुत्ववादिनः ॥

See our number 1801, *Navyamatavicāra*, which is the same as this.

End :

निराबाधमेव विशेषदर्शिनां केवलान्वय्यनुमानमिति । स्यादेतत् ।

7816.

556. **रत्नकोषविचार** *or* **परोक्षज्ञान** *Ratnakoṣavicāra* or *Parokṣajñāna.*
By Harirāma Tarkavāgīśa.

For the MS., see L. 1439.

For a description of the work, see H.P.R., Vol. I, 305, and Ulwar Extracts, 157.

Beginning :

परोक्षज्ञानं निश्चयात्मकमिति सिद्धान्तः । रत्नकोषकारस्तु सत्प्रतिपक्षसंवलनदशायां संशयात्मिकामनुमितिमङ्गीकरोति ।

End :

लाघवेनापरं कोऽप्यनुमितिसामग्र्यभावस्यैव निवेशयितु-मुचितत्वादिति न कथञ्चिदस्य अनुमितेः संशयत्वोपपत्तिरिति कृतं पल्लवितेन ।

7817.

10553. *Ratnakoṣavicāra.*

Substance, country-made paper. 10 × 4 inches. Folia, 55. Lines, 8 on a page. Extent in ślokas, 1,000. Character, Nāgara of the 18th century. Appearance, discoloured, worm-eaten. Incomplete.

Same as above.

It begins :

श्रीगणेशाय नमः ।

परोक्षज्ञानं निश्चयात्मकमेवेति सिद्धान्तः । इत्यादि ।

The same work as 305, H.P.R., Vol. I, as corrected by Aufrecht in his preface to the Third Volume of Cat. Cat. See also Ulwar Extracts, 157.

The work is by Harirāma.

End :

न च तादृशेच्छायाः यदानुमितिसामग्रीप्रतिबन्धकतायां अनुत्तेजकतया तादृशप्रतिबन्धकसत्त्वान्न घटप्रत्यक्षापत्तिरिति वाच्यं, सदृशसामग्र्यामपि घटभिन्नप्रका—

7818.

3567. *Ratnakoṣavicāra.*

Substance, country-made paper. 18½ × 3½ inches. Folia, 112 to 140. Lines, 9 on a page. Extent in ślokas, 1,300. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

The same work as contained in our number 556. The present MS. does not give the author's name.

On the reverse of the last leaf commences a new work.

Beginning :

अनुमितिं प्रति पर्वतीयधूमव्यापको वह्निरित्याकारकपरामर्श एव हेतुर्न तु वह्निव्याप्यधूमवान् पर्वत इत्याकारकः ।

—which is the same as our number 1801, entitled *Navyamatavicāra.*

7819.

10118. *Ratnakoṣavicāra.*

(*also called* **रत्नकोष** *or* **संशयानुमितिविचार** *by Harirāma*).

Substance, country-made paper. 9 × 3½ inches. Folia, 72. Lines, 8 on a page. Extent in ślokas, 1,368. Character, Nāgara. Date, Saṃvat 1812. Appearance, fresh. Complete.

A treatise on inference of doubt as an evidence.

Beginning :

श्रीसिद्धेश्वर्यै नमः ।

परोक्षज्ञानं निश्चयात्मकमेवेति सिद्धान्तः । रत्नकोषकारस्तु सत्प्रतिपक्षसंवलनदशायां संशयात्मिकामनुमितिमङ्गीकरोति । तत्र संशयत्वस्य लिङ्गपरामर्शादिजन्यतावच्छेदकतया कथं ततः संशय उत्पद्यत इति तु नाशंकनीयम् ।

It ends :

अनुमितिसामग्र्यभावस्यैव निवेशयितुमुचितत्वादिति न कथंचिदप्यनुमितेः संशयत्वोपपत्तिरिति कृतं पल्लवितेन ।

Colophon :

इति तर्कवागीशचूडामणिहरिरामभट्टाचार्यविरचितः संशयानुमितिविचारः संपूर्णः ।

Post-colophon :

हरिरामेण रचितो भट्टाचार्येण धीमता ।
रत्नकोषः समाप्तोयं कृष्णाष्टम्यां शुचौ दिने ॥
शनौ जडीगंगारामेण लिखितः संशयानुमितिविचारो रत्नकोषाख्यो वादार्थः संपूर्णः ।
रत्नकोषाख्यवादार्थो गंगारामेण धीमता ।
लिखित्वा चार्पितो देवे गोविन्दे भक्तवत्सले ॥
संवत् १८१२ मिति मार्गशीर्ष शुदि पंचम्यां चंद्रवासरे शुभदिने शिवेश्वरस्य निकटे पुस्तकं लिखितं मया ।
यादृशं पुस्तकं दृष्ट्वा तादृशं लिख्यते मया ।
यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥

7820.

9118. सामग्रीवाद् *Sāmagrīvāda.*

By Raghudeva.

Substance, country-made paper. 14½ × 6 inches. Folia, 11. Lines, 13 on a page. Extent, 200 ślokas. Character, Nāgara. Date, 1885. Appearance, tolerable. Prose. Generally correct.

This is a short treatise on the Nyāya philosophy. It establishes how a combination of several causes in its entirety, goes to produce a thing, by showing that in the case when all the causes of perception (प्रत्यक्ष) and those of inference (अनुमिति) exist simultaneously, the latter are kept back by the former, which come first into operation.

It begins :

समाने विषये एकदा लौकिकप्रत्यक्षसामग्रीसत्त्वे अनुमितिसामग्रीसत्त्वे च लौकिकप्रत्यक्षमेवोत्पद्यते । तदनन्तरं साक्षात्-

करोमीत्यनुव्यवसायस्य अनुभवसिद्धत्वादिति। तदानुमित्युत्पाद-निर्वाहार्थं समाने विषयेऽनुमितिं प्रति लौकिकप्रत्यक्षसामग्र्याः प्रतिबन्धकत्वं कल्पनीयम्।

End :

तथा च चाक्षुषसामग्रीदशायां स्पार्शनसामग्रीकाले चाक्षुषोत्पत्त्यर्थम् अवश्यं त्वङ्मनःसंयोगः स्वीकरणीयः, जन्य-ज्ञानत्वावच्छिन्नं प्रति त्वङ्मनोयोगस्य हेतुतायाः क्लृप्तत्वात् इति। तदा क्लृप्तकारणाभावेन स्पार्शनानुत्पत्तेरनिर्वाहे अवश्यं स्पार्शनं प्रति चाक्षुषसामग्र्याः प्रतिबन्धकत्वकल्पनमावश्यकमेवेति दिक्।

Colophon :

इति श्रीरघुदेवभट्टाचार्यविरचितः सामग्रीवादार्थः समाप्तः। श्रीसंवत् १८८५। चैत्रकृष्ण १३ गुरौ। शुभं भूयात्।

7821.

277. *Sāmagrīvāda*

(*called* **सामग्रीविचार** *Sāmagrīvicāra*).

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 14–19 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It is सामग्रीविचार by Raghudeva (IO. Catal. 2002) and not that by Harirāma (IO. Catal. 1992). Every family of Naiyāyikas of Bengal has a *Sāmagrīvicāra* of its own.

It begins thus :

वेदव्यासाय नमः।

समानविषये एकदा लौकिकप्रत्यक्षसामग्रीसत्त्वे अनुमिति-सामग्रीसत्त्वे लौकिकप्रत्यक्षमेव उत्पद्यते। तदनन्तरं साक्षात्-करोमीत्यनुव्यवसायस्य अनुभवसिद्धत्वात् इति तदानुमित्यनुत्-पादनिर्वाहार्थं समानविषये अनुमितिं प्रति लौकिकप्रत्यक्षसामग्र्याः प्रतिबन्धकत्वं कल्पनीयम्। तथानुमितिलौकिकप्रत्यक्षसामग्र्योः केन रूपेण प्रतिबध्यप्रतिबन्धकभावः ? न तावदनुमितित्वेन प्रतिबध्यता-लौकिकप्रत्यक्षसामग्रीत्वेन प्रतिबन्धकताभिन्नविषयेऽनुमितिसामग्री-लौकिकप्रत्यक्षसामग्र्योः सत्त्वे अनुमितेरेव उत्पादात् तत्र व्यभिचारात्।

End :

तथा च चाक्षुषसामग्रीदशायां स्पार्शनसामग्रीकाले चाक्षुषोत्पत्त्यर्थम् अवश्यं त्वङ्मनोयोगः स्वीकरणीयः, जन्यज्ञानत्वावच्छिन्नं प्रति त्वङ्मनोयोगस्य हेतुतायाः क्लृप्तत्वात् । तदा क्लृप्तकारणाभावेन स्पार्शनानुत्पत्तेः अनिर्वाहे अवश्यं स्पार्शनं प्रति चाक्षुषसामग्र्याः प्रतिबन्धकत्वकल्पनमावश्यकमेवेति दिक् ।

Colophon :

इति सामग्रीविचारः समाप्तः ।

7822.

3576.

I.

On the back of the last leaf the following is written :

षट्पर्वसर्वास्य शशाङ्कयुक्ते
शाके जगन्नाथधरामराग्र्यः ।
आख्यातवादञ्च नञो विवेकं
पदार्थतत्त्वं क्रमशो लिलेख ॥

सहसा विदधीत न क्रियामित्यादि । श्रीजगन्नाथशर्मणः पुस्तकमिदम् ।

Substance, palm leaf. 14 × 1½ inches. Folia, by counting 8. Lines, 5 on a page. Character, Bengali. Written in a neat, small hand. Appearance, old and discoloured.

On the left-hand side the leaves were marked from 37 to 47 and on the right hand from 1 to 11, of which leaves marked 39 to 41/5 and 42/6 are missing.

The first work, *Ākhyātavāda*, begins in the beginning and ended, in one of the leaves lost. In that page commenced *Nāñprakaraṇa*, which ends in leaf 7A. The *Padārthatattva*, beginning from 7A, is complete.

The first two have been printed along with their commentaries, as an appendix to the Bibl. Ind. edition of *Tattvacintāmaṇi*. The third *Padārthatattva* is often noticed. See IO. Catal. No. 2093. After the end of *Padārthatattva*, as quoted in IO. Catal, the present MS. has got the following verses :

अर्थानां युक्तिसिद्धानां मदुक्तानां प्रयत्नतः ।
सर्वदर्शनसिद्धान्तविरोधेनैव दूषणम् ॥

अर्था निरुक्ताः सिद्धान्तविरोधेनैव पण्डिताः ।
विना विचारं न त्याज्या विचारयत सादरम् ॥
सर्वशास्त्रार्थतत्त्वज्ञान् नत्वा नत्वा भवादृशान् ।
इदं याचे मदुक्तानि विचारयत सादरम् ॥

Colophon :

इति महामहोपाध्याय-श्रीतार्किकशिरोमणिकृतं पदार्थतत्त्वं सम्पूर्णम् ।

There are three more leaves, without any leaf mark, written apparently by the same hand, treating of Pratyakṣa, Anumāna, Upamāna and Śabda.

It speaks of Anumana :—

लिङ्गपरामर्शो ह्यनुमानम् । येन ह्यनुमीयते तदनुमानम् । लिङ्गपरा + + + मीयतेऽतो लिङ्गपरामर्शोऽनुमानम् । तदुक्तम्—

लिङ्गत्वेन परामर्शो योऽनुमानं तदुच्यते ।
व्याप्तिः पक्षस्य धर्मत्वं मिलितं लिङ्गलक्षणम् ॥

तच्च धूमादिज्ञानमनुमितिं प्रति करणत्वात् परामर्शोऽवान्तरव्यापार अग्न्यादिज्ञानमनुमितिः करणफलम् ।

Here it breaks off.

In another place, it speaks of Upamāna.

अतिदेशवाक्यार्थस्मरणसहकृतं सादृश्यविशिष्टपिण्डज्ञानमुपमानम् । यथा गवयमजानन् यथा गौस्तथा गवय इति वाक्यं कुतश्चिदारण्यकपुरुषात् श्रुत्वा वनं गतो वाक्यार्थं स्मरन् यदा सदृशं पिण्डं पश्यति तदा तद्वाक्यस्मरणसहकृतं गोसादृश्यविशिष्टपिण्डज्ञानमुपमानमुपमितिकरणत्वात् । उपमितिस्तु गोसदृशपिण्डदर्शनानन्तरम् अयमसौ गवयशब्दवाच्यः पिण्ड इति संज्ञासंज्ञिसम्बन्धप्रतीतिः सैव फलम् । इदन्तु प्रत्यक्षानुमानासाध्यत्वात् प्रमाणान्तरमुपमानमस्तीति ।

Then begins Śabda :—

आप्तवाक्यं शब्दः । आप्तस्तु यथाभूतार्थोपदेष्टा पुरुषः । वाक्यन्तु आकाङ्क्षायोग्यतासन्निधिमतां पदानां समूहः ।

II.

Substance, palm leaf. 13 × 1½ inches. Folia, 10 by counting. Lines, 5 on a page. Character, Bengali of the 16th century. Appearance, faded. Leaf-marks all corroded.

This contains a commentary on Śiromaṇi's *Ākhyāta-vāda*, without beginning and without end. It quotes the pratikā of, and explains the text in p. 1002 of the Bibl. Ind. edition of *Tattvacintāmaṇi*, Part IV, Vol. II.

अन्योन्याभावस्थलमुदाहरति— पार्थ इति ।

यत्रैवकारसमभिव्याहृतप्रकृत्यर्थसमानविभक्तिकार्थविशेषणा-

स्याभेदेन भावान्वयः ॥

III.

This contains 5 palm leaves. Each contains a note on some recondite subject of the Nyāya school. One contains *Śābdabodhakāraṇatānirvacana* or how from the perception of the sound of each letter, the perception of the sound of the word is gained and how from the words the object becomes known; one leaf contains the *Upādhi-vicāra* or the principle which is opposed to the drawing of a correct inference; one leaf contains *samavāyasambandha-vicāra* or a discussion on the inherent connection between the material cause and its material effect; one leaf contains *abhāvapratyakṣa* or how non-entity becomes perceptible; one leaf contains *Bhūyodarśanāt Vyāptiniścaya* or the co-extension between minor term and middle term, produced by the observation of a large number of instances.

7823.

65. **आख्यातवादटीका** *Ākhyātavādaṭīkā.*

By Jayarāma Nyāyapañcānana.

The MS. is noticed in L. 845.

Beginning :

न्यायपञ्चाननः श्रीमान् जयरामः समासतः ।

आख्यातवादव्याख्यानमातनोति मनोरमम् ॥

अनुकूलव्यापारत्वमाख्यातशक्यतावच्छेदकमिति केचित् ।

End :

तत्र तत्र चैत्रः पचति सुन्दरः पचतीत्यादौ सगुणमतदूषणेनैवै-
तन्मतं दूषितप्रायमित्यस्मत्कृतशब्दालोकरहस्ये विस्तरः ।

अपूरि जयरामेण विबुधानन्ददायिनी ।
आख्यातवादव्याख्यानसुधा कण्ठे निधीयताम् ॥

7824.

1746. **आख्यातवादतत्त्वनिर्णय** *Ākhyātavādatattvanirṇaya.*
By Raghunātha.

Substance, country-made paper. 9½ × 4 inches. Folia, 16. Lines, 10 on a page. Extent in ślokas, 550. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

This is a short commentary on *Ākhyātavāda*, a short logical treatise on the meaning of the verb by Raghunātha Śiromaṇi. The commentator Raghunātha (younger) is not the same as Śiromaṇi.

It begins :

श्रीगणेशाय नमः ।

विध्यधीना हि पुंसां पारलौकिकफले कर्मणि प्रवृत्तिः । विधिश्च लिङ्लोट्तव्यपंचमलकाराणामर्थः । स चाख्यातार्थनिरूपणाधीन-निरूपणः । आख्यातानां शक्ये तु भावनाकर्मत्वे तदुभयमपि बहुतर-दूषणग्रस्तमतो नास्त्येवाख्यातसामान्यस्यार्थः, किन्तु तत्तदाख्यातानां तत्तत्कालादयोऽर्था इत्याशङ्कानिराकरणाय प्रतिजानीते—
आख्यातस्य यत्नो वाच्य इति ।

For the text, see IO. Catal. No. 2043, p. 657A.

Colophon :

इति आख्यातवादतत्त्वनिर्णयः ।

The verse at the end giving the commentator's name :

शिरोमणिकृताख्यातवादव्याख्यान(कैवात्)कैतवात् ।
रघुनाथेन विहित आख्यातार्थविनिर्णयः ।

After the end of the comm., there was left a gap in the line. Then, the colophon and the verse give the name of the commentator in the next line. Now in the gap of the last but one line, are inserted in a later hand, the name of a former owner of the MS., and the number of leaves.

पुस्तकं रणछोड पाठकस्य पत्र १६ ।

7825.

1802. आख्यातशक्तिवादविवृति *Ākhyātaśaktivādavivṛti.*

A commentary by Mathurānātha Tarkavāgīśa on Raghunātha Śiromaṇi's Ākhyātavāda.

Substance, country-made paper. 16½ × 3½ inches. Folia, 36. Lines, 8 on a page. Character, Nāgara. Appearance, fresh. Complete.

Both the text and the commentary are printed in the Bibl. Ind. edition of *Tattvacintāmaṇi*, after the śabda section, in pp. 867 to 1009.

The leaves are doubly paged from 1 to 36 and 210 to 245.

7826.

3411. *Ākhyātaśaktivādavivṛti*

(*called* आख्यातशक्तिवादटिप्पणी *Ākhyātaśaktivādaṭippaṇī, by Mathurānātha Tarkavāgīśa*).

Substance, country-made paper. 16¾ × 3½ inches. Folia, 32. Lines, 9 on a page. Extent in ślokas, 1728. Character, Bengali of the early seventeenth century. Date, Śaka, 1621. Appearance, discoloured. Complete.

Page marks on both sides, 1–32 and 38–69.

See our number 1802.

Post-colophon statement :

शकाब्दादिः १६२१।३।१४।४५ ।

7827.

3569. *Ākhyātaśaktivādavivṛti.*

(आख्यातशक्तिवादरहस्य *Ākhyātaśaktivādarahasya, by Mathurānātha Tarkavāgīśa.*)

Substance, country-made paper. 17½ × 3 inches. Folia, 38, also marked from 141 to 178. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete. Date, Śaka 1663.

Printed as an appendix to the Bibl. Ind. edition of the *Tattvacintāmaṇi.*

Colophon :

इति श्रीमहामहोपाध्यायश्रीरामभट्टाचार्यात्मजमहामहो-
पाध्यायश्रीमथुरानाथतर्कवागीशभट्टाचार्यविरचिताख्यातशक्तिवाद-
विवृतिः समाप्ता ।

Post-colophon :

गण्डस्थलगलदविरलमदजलकल्लोलचपलतरोलम्बः ।
विघ्ननिवारणकरणो वरेण वदनः करोतु कल्याणम् ॥
शकाब्दाः १६६३ ॥ श्रीरामः शरणम् ॥ श्रीहरिरामदेव-
शर्मणः स्वाक्षरं पुस्तकञ्च ॥

7828.

4346. आख्यातवादटीका *Ākhyātavādaṭīkā.*
By Rūpanārāyaṇa Śarman.

Substance, country-made paper. 15×3 inches. Folia, 21. Lines, 10–12 on a page. Extent in ślokas, 1,000. Character, Bengali of the 18th century. Appearance, old and discoloured. Complete.

It begins thus :

नमः परायै ।
आख्यातनञ्वादविवादशान्तये
ध्रुवाध्रुवादिप्रवणेन विष्णुना ।
श्रीरूपनारायणशर्मणो मम
भ्रान्तिर्नितान्तं सफला करिष्यते ॥

यत्न इति यत्नत्वजातेः शक्यतावच्छेदकत्वेन लाघवमित्याशयः । पश्चात् स्वयं व्यक्तीकरिष्यते । ओदनं करोतीत्यादावोदने कृधात्वर्थ-यत्नस्यान्वये विषयत्वं संसर्गः । तथा च ओदनं करोतीत्यादिवत् आकाशस्यापीश्वरकृतिविषयत्वात् ईश्वर आकाशं करोति इति व्यवहारे इष्टापत्तिरिति । केचित्तु तत्रासङ्गिष्णुतायां जन्यवृत्ति-विषयत्वमेव संसर्ग इति समाधेयम् । शक्तिग्राहकमाह—पचतीति । सर्वेति । सर्वैराख्यातस्य विवरणादित्यर्थः, न तु सर्वस्याख्यातस्येत्यर्थः ।

It ends :

यत्नानुभवेति............... क्रियावत् कृतिरप्यनुकूलैवेति नेयं शङ्कापिशाचीति वदन्ति ।

Colophon :

इत्याख्यातवादटिप्पणी सम्पूर्णा ।

From the *Pratikās* quoted, the *Ṭippaṇī* appears to be on the Ākhyātavāda of Śiromaṇi, published in the Bibl. Ind. edition of *Tattvacintāmaṇi,* Part IV, Vol. II, pp. 867 to 1009.

Rūpanārāyaṇa's commentary on the *Nañvāda Śiromaṇī* is not given in the present manuscript.

7829.

703. आख्यातविचार *Ākhyātavicāra.*

By Mahāmahopādhyāya Gadādhara Bhaṭṭācārya.

For the manuscript, see L. 1541.

7830.

3427. आख्यातवाद *Ākhyātavāda.*

By Gadādhara.

Substance, country-made paper. 17 × 4 inches. Folia, 20. Lines, 8, 9 on a page. Extent in ślokas, 1080. Character, Bengali of the nineteenth century. Appearance, discoloured. Complete.

Beginning :

धातुप्रकृतिकास्व लकार-कृत्सन्यङ्णिच्प्रभृतयः प्रत्ययाः । केचिद्धात्वर्थान्वितमधिकमर्थं ब्रुवते । अर्थान्तरमनभिधानास्व केचिदाकाङ्क्षानिर्वाहकतया प्रकृतिभिः स्वीयार्थबोधन एव उपकुर्वते । इत्यादि ।

Colophon :

इत्याख्यातविचारः सम्पूर्णः ।

Although in the colophon, the work is called *Ākhyāta-vicāra*, in every leaf, there is written, on the right-hand side, आख्यातवादः; and as the names of Gadādhara's works usually end in the word *vāda*, such as, *śaktivāda*, *muktivāda*, and so on, this, too, is believed to be by Gadādhara Bhaṭṭācārya.

It seems to be the same as above.

7831.

261. आख्यातविवेक *Ākhyātaviveka.*

By Kṛṣṇa Bhaṭṭa.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 13-14 on a page. Extent in ślokas, 170. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It is a logical analysis of the imports of the Ākhyāta affixes, bearing on the whole sentence.

Beginning :

आख्यातस्याश्रयोऽर्थः सङ्ख्या वर्त्तमानादिरूपः कालश्च। तत्र समानपदोपात्तत्वप्रत्यासत्त्या सङ्ख्या आश्रयेऽन्वेति। वर्त्तमानत्वादिकं धात्वर्थविशेष्ये व्यापारे, न तु काल अतएव फलसत्त्वे व्यापारविगमे पचतीति प्रयोगो न, अपितु अपाक्षीदित्येव। तत्रापि फलाश्रयव्यापाराश्रये बोधे यक्प्रत्ययादिसमभिव्याहारः कारणम्। ननु पच्यते ओदनः स्वयमेवेत्यादौ यक्समभिव्याहारसत्त्वेऽपि कर्मबोधाभावेन व्यभिचार इति चेन्न। सकर्मकधातुसमभिव्याहृतभावसाधारणविधिविधेयत्वेन कारणत्वस्वीकारात्। प्रकृते च कर्मवत्कर्मणेति सूत्रेण भावकर्मणोरित्यस्यातिदेशेन भावसाधारणविधिविधेयत्वेऽपि सकर्मकधातुसमभिव्याहारभावात्॥

It ends thus :

न च निपातातिरिक्तेति वाच्यम्। "नारद इत्यबोधि सः" इत्यादौ नारदानामपि क्रियाविशेष्यत्वापत्तेः भाष्यकारग्रन्थकारैः क्रियाविशेष्यकबोधस्य स्वीकृतत्वेन ग्रन्थकाराणां प्रथमान्तविशेष्यकबोधे आकाङ्क्षाभावाच्च।

Colophon :

इति श्रीकृष्णभट्टविरचिताख्यातविवेकः समाप्तः।

शुभमस्तु। श्रीरामाय नमः। हयग्रीवाय नमः। श्रीरामानुजाय नमः।

7832.

860. नञ्वादटिप्पणी *Nañvādaṭippaṇī.*

By Raghudeva.

Substance, country-made paper. 13 × 4 inches. Folia, 8. Lines, 16 on a page. Extent in ślokas, 500. Character, Nāgara. Date, Saṃvat 1753. Appearance, old. Prose. Generally correct. Complete.

This is a commentary on Raghunātha Śiromaṇi's *Nañvāda*, published in Bibl. Ind., *Tattvacintāmaṇi*, Vol. II, Part IV.

For the beginning and end, see Oxf. 245B.

Post-colophon Statement :

रामेषुमुनिशीतांशुमिते वर्षे शुचेः सिते ।
पक्षे तिथौ त्रयोदश्यां लिप्ता कनखले गुरौ ॥

Beginning :

शिवं प्रणम्य तत्पश्चात् तर्कवागीश्वरं गुरुम् ।
क्रियते रघुदेवेन नञोऽर्थस्य विवेचनम् ॥
नञः शक्यतावच्छेदकं व्यवस्थापयति— संसर्गाभावश्चेत्यादि ।

End :

स च दुग्धं न दधि इत्यादौ दधिपदोत्तरलुप्तविभक्तेरनुसन्धानं विनापि शाब्दबोधस्यानुभवसिद्धस्यापलापो बोध्य इति ।

अत्र सूक्तं दुरुक्तं वा यत्किञ्चिज्जल्पितं मया ।
तत्सर्वं जगदीशस्य प्रीत्यर्थमिति निश्चितम् ॥ १ ॥
रघुदेवकृतग्रन्थालोकनेन मनीषिणः ।
अध्यापयन्तु सन्तो वै......मणिफक्किकाः ॥ २ ॥

7833.

5926. **नञ्वादार्थप्रदीप** *Nañvādārthapradīpa.*

By Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. 11 × 5 inches. Folia, 10. Lines, 13–14 on a page. Extent in ślokas, 340. Character, Nāgara of the nineteenth century. Appearance, discoloured. Complete.

Beginning :

ॐ श्रीगणपतये नमः ।

संसर्गाभाव इति । शक्यतावच्छेदकभेदेन शक्तिभेदस्य सूचनाय उक्तिभेदः । तथाच संसर्गाभावत्वमन्योन्याभावत्वञ्च नञः शक्यतावच्छेदकत्वमित्यर्थः ।

End :

इति ।
श्रीभवानन्दसिद्धान्तवागीशेन विनिर्मितः ।
नञ्वादार्थप्रदीपोऽयं निहन्तु सुधियां तमः ॥
शुभमस्तु । राम । राम ॥

7834.

3426. **नञ्वादटिप्पणी** *Nañvādaṭippaṇī.*

By Gadādhara.

Substance, country-made paper. 17 × 4 inches. Folia, 22. Lines, 8-9 on a page. Character, Bengali of the 19th century. Appearance, discoloured. Complete.

With नञ्. भ. टी. on the right-hand side of every leaf.

Printed as an appendix to the 4th part of the *Tattvacintāmaṇi*, pp. 1010 to 1086.

Colophon :

इति नञ्वादटिप्पणी समाप्ता ।

7835.

3565. **ग्रन्थविचार** *Granthavicāra.*

Substance, country-made yellow paper. 20 × 3½ inches. Folia, 39. Lines, 8 on a page. Extent in ślokas, 2,000. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon :

ग्रन्थस्य विचारः समाप्तः ।

The author is unknown.

Beginning :

ॐ नमः शिवाय ।

व्याप्तिविशिष्टहेतुमत्पक्षविषयकपरामर्शव्यापारकं व्याप्तिज्ञानमनुमित्याख्यमनुमितिविशेषकरणं, तदेव चानुमानमित्यभिधीयते । अत एव च प्रमाणात् सिध्यति सम्भवस्तु(?) परोक्षबोधो विश्वविधाता भगवानपि । न च तादृशी प्रमितिरेवासिद्धेति शङ्कनीयम् । चत्वरमहानसादौ धूमवह्न्यादिसहचारदर्शनेनावधारिततद्व्याप्तिकस्य पर्वतादौ पक्षे सति धूमादिदर्शने तद्व्याप्तिं स्मृतवतः साध्यव्याप्तिविशिष्टधूमादिमत्तया पक्षे परामर्शे पक्षे इन्द्रियादिसन्निकृष्टवह्न्यादिनिश्चयस्य प्रमाणान्तरासिद्धत्वात् लौकिकव्यवस्थाव्याघातेन वह्न्यादिप्राप्त्यर्थं निष्कम्पप्रवृत्त्यङ्गतादृशनिश्चयस्य अपह्नोतुमशक्यत्वात् । यद्यपि पर्वतगमनादिसाध्यकप्रवृत्तौ पर्वतो वह्निमानित्यादिनिश्चयस्य कारणत्वं निष्प्रमाणकं तद्धर्मिकेष्टसाधनताज्ञानादितयेव तदुपपत्तेः ; तथापि वह्न्यादिमद्देशगमनस्यैव

वह्न्यादिप्राप्तिसाधनतया पर्वतादौ वह्न्यादिसत्तानिश्चयमन्तरेण पर्वतगमनादौ वह्न्यादिप्राप्तिसाधनतैव न शक्यतेऽवधारयितुमिति तदपेक्षा ।

It ends thus :

अथैवमपि प्रागभावानाम् अनागतमात्रप्रतियोगिकतया तादृश-प्रतियोग्युपरक्तप्रागभावभानानुरोधेन सामान्यस्य प्रत्यासत्तित्वम् आवश्यकम्, अनागते प्रत्यासत्त्यन्तराभावात् ज्ञानसन्निकर्षस्यापि सामान्यप्रत्यासत्तिं विना तत्रासम्भवात् ।

7836.

1745. बुद्धिवाद Buddhivāda.

Substance, country-made paper. 11 × 4 inches. Folia, 13. Lines, 11 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, fresh. Complete.

The MS. is by an unknown author.

It begins :

श्रीगणेशाय नमः ।

बुद्धिर्नाम कश्चिदात्मविशेषगुणस्तद+वस्थितिर्घटमहं जाना-मीत्याकारकापामरसाधारणानुभवबलादेव । सा च+विषयिका उक्तधर्मिग्राहकप्रतीत्या घटादिविषयकत्वेनैव तदवगाहनात् घटादि-निष्ठं तद्विषयत्वं च तत्प्रतियोगिकः सम्बन्धविशेषः । स च प्रतियोगि-त्वादिवत् स्वरूपानतिरिक्त एव क्लृप्तेन स्वरूपेणोपपत्तौ अतिरिक्त-कल्पनाया अनवकाशात् । न च तादृशसंबन्धस्य ज्ञानस्वरूपता विषय-स्वरूपता वा स्वीक्रियत इत्यत्र विनिगमनाविरहादुभयस्यैव संबन्धता कल्प्यते तदपेक्षया लाघवेन संबन्धत्वेनातिरिक्तविषयताकल्पनमेवो-चितमिति वाच्यम्, विषयताया विषयस्वरूपत्वे विषयेण समं तस्या आधाराधेयभावानुपपत्तेः+निःस्वरूपताया एव तस्या उपगमात्+ ++प्याधाराधेयभावोपगमे पटादिज्ञानविषयतावान् घट इतिवद् घटो घटवानिति प्रतीत्यापत्तेः । इत्यादि—

It ends :

प्रकारतादीनां तभ[घ ?]ानुपगमे तादृशानुमित्यादीनां बाधाय प्रतिबध्यप्रसङ्गः, विरोधिज्ञानाप्रतिबन्धकत्वप्रसङ्गश्चाप्रकारतादीनामेव तादृशप्रतिबध्यप्रतिबन्धकभावावच्छेदकत्वादिति दिक् । संपूर्णम् ।

It appears to be a disquisition on the nature of knowledge from the Naiyāyika point of view.

No definite name of the work is found in the body of the manuscript.

7837.

263. **दशलकारार्थविचार** *Daśalakārārthavicāra.*

By Mahāmahopādhyāya Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. 10½ × 5 inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

This attempts a logical analysis of entire sentences from the meanings of the Daśalakāras, by which are meant, the ten conjugational terminations.

Beginning :

श्रीगणेशाय नमः ।

श्रीभवानन्दसिद्धान्तवागीशेन सतां मुदे ।
कृतो दशलकारार्थो निष्कन्तुं विदुषां तमः ॥ १ ॥

पचति, पक्ष्यति, अपाक्षीदित्यादौ वर्त्तमानत्वादिप्रतीतेर्वर्त्तमानत्वे लट्त्वादिना वर्त्तमानप्रागभावप्रतियोगित्वरूपभविष्यत्त्वे लृट्त्वादिना वर्तमानध्वंसप्रतियोगित्वरूपेऽतीतत्वे लुङ्त्वादिना शक्तिर्न त्वाख्यातत्वेन सर्वत्र सर्वप्रत्ययप्रसङ्गादिति ।—इत्यादि ।

End :

केचित्तु लभेयं भिक्षामित्यादौ वक्रिष्क्वैव सर्वत्र+पदार्थः । एवमाज्ञा अनुज्ञा आशंसादिरपि विजातीयेच्छा समिधमाहरेत्यादौ मदाज्ञाविषयसमित्कर्मकाहरणानुकूलकृतिमान् इत्यन्वयधीरित्याहुः ।

Colophon :

इति श्रीभवानन्दसिद्धान्तवागीशभट्टाचार्यमहामहोपाध्याय-विरचितो दशलकारार्थविचारः समाप्तः ।
लिखितमिदं चतुर्द्धरदीक्षितकाशीनाथात्मजलक्ष्मणशर्मणा ॥

7838.

3677. *Daśalakārārthavicāra.*

Substance, country-made paper. 16½ × 3 inches. Folia, 4. Lines, 7, 8 on a page. Extent in ślokas, 200. Character, Bengali of the early 18th century. Appearance, old and discoloured. Complete.

See our number 263. The *Maṅgalācaraṇa* verse does not appear in this. The work ends in line 5 of 4A, without any colophon. Then a Kārika commented upon in six sections ending with the words: इति कारिकाव्याख्या समाप्ता, as the ninth line of 4B.

The Kārikā runs :

व्यक्तेरभेदस्तुल्यत्वं संकरोऽथानवस्थितिः ।
रूपहानिरसम्बन्धो जातिबाधकसंग्रहः ॥

The *Kārikāvyākhyā* (i.e. *Kārikāvalīvyākhyā*, *Siddhānta-muktāvalī*) is written in a different hand.

7839.

3423. कारकचक्रं *Kārakacakra.*

By Bhavānanda Siddhāntavāgīśa.

Substance, country-made paper. $17\frac{1}{2} \times 4$ inches. Folia, 12. Lines, 7–9 on a page. Character, Bengali of the 19th century. Appearance, discoloured. Complete.

It begins :

ॐ नमः परमदेवतायै ।
नत्वा कृष्णपदद्वन्द्वं कारकाद्यर्थनिर्णयः ।
श्रीभवानन्दसिद्धान्तवागीशेन प्रतन्यते ॥
तत्र क्रियानिमित्तत्वं कारकत्वमिति न सामान्यलक्षणम् etc.

The author calls the work *Kārakādyarthanirṇaya.* But it goes by the name *Kārakacakra*, which is written on the right-hand side of every leaf.

End :

यस्य क्रिययाऽन्यस्य क्रियान्तरं लक्ष्यत इति व्याख्यानन्तु शाब्दिकाभिप्रायकम् ।

Colophon :

इति शब्दार्थसारमञ्जर्यां षट्कारकविवेचनं समाप्तम् ।

The colophon is wrong. It is really the work of Bhavānanda Siddhāntavāgīśa.

Printed, ed. Gurunātha Vidyānidhi, Calcutta.

7840.

3333. *Kārakacakra.*

Substance, country-made paper. 15 × 3½ inches. Folia, 19. Lines, 7, 8 on a page. Character, Bengali. Date, Śaka 1623. Appearance, old and discoloured. Complete.

Well known and often printed.

Post-colophon :

शकाब्दाः १६२३ ।

7841.

4681. *Kārakacakra*

(*called* कारकार्थनिर्णय *Kārakārthanirṇaya,*

by Bhavānanda Siddhāntavāgīśa.)

Substance, country-made paper. 13 × 2½ inches. Folia, 16. Lines, 5 on a page. Character, Bengali of the 19th century. Appearance, discoloured. Incomplete at the end.

7842.

281. कारकविचार *Kārakavicāra.*

By Bhaṭṭācārya.

Substance, country-made paper. 10 × 4 inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 253. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Beginning :

श्रीगणेशाय नमः ।

अथ कारकाणि निरूप्यन्ते । तत्र यद्यपि क्रियानिमित्तं कारकमिति श्रुतेः षष्ठीविभक्त्यर्थस्यापि कारकत्वं लभ्यते, क्रियाया निमित्तत्वं हि न क्रियाया जनकत्वं, ग्रामं गच्छतीत्यादौ कर्म्मकारकेऽव्याप्तिः, किन्तु साक्षात्परम्परया क्रियान्वयित्वं । इत्यादि ।

End :

तादृशोत्पत्तिसम्बन्धावच्छिन्नाधिकरणत्वं अधिकरणत्वमेव तत्र सप्तम्यर्थ इति तु व्याप्यम् । संक्रान्त्यां स्नायादितिवत् । एवं गोषु दुह्यमानास्वागत इत्यत्र सति सप्तमी । तस्याश्च वैशिष्ट्यमर्थः । एतच्च दैशिकेन कालिकेन च सम्बन्धेन । तथा दुह्यमानगोसमानकालीनगमनप्रतियोगिकध्वंसवानयमिति समासः ।

The last colophon :

इति भट्टाचार्यकृतकारकविचारः सम्पूर्णः ।

But the above colophon is written in a different hand and red ink, so also the post-col. statement शुभं भवतु यादृशं पुस्तकं etc.

The author of the work seems to be the well-known Gadādhara Bhaṭṭācārya, who composed as many as sixty-four *vāda* works, as the colophon shows, for by the title Bhaṭṭācārya, he is generally meant in the Naiyāyika circle.

7843.

5920. कारकतत्त्व *Kārakatattva.*

By Śeṣa Cakrapāṇi.

Substance, country-made paper. 10 × 4¼ inches. Folia, 18. Lines, 11 per page. Extent in ślokas, 730. Character, Nāgara. Appearance, fresh. Complete.

श्रीगणेशाय नमः ।

साधयति नेष्ट मानं देहविहीनं च जगदीशम् ।

सा मयि सेवकभावं प्राप्ते वाग्देवता दयताम् ॥

विरोधिनां तिरोधानक्षमो यस्य गिरां गणः ।

वीरेश्वरं गुरुं शेषवंशोत्तंसं भजामि तम् ॥

कारकतत्त्वं चिन्त्यते । तच्च वक्ष्यमाणापादानत्वाद्यन्यतमम् ।

Colophon :

इति श्रीशेषचक्रपाणिपण्डितविरचितं कारकतत्त्वं समाप्तम् ।

The Post-colophon statement in a different hand :

संवत् १७८२ माघे मासि शुक्ले पूर्णिमायां विशालनगरस्थनागर-जातीयेन आगमाम्भोधिकुम्भजन्मभट्टश्री ५ वैद्यनाथसुतेन वैयाकरणेन श्रीनागोजीभट्टान्तेवासिना भट्टविष्णुदेवेनेदं लिखितं शोधितञ्च । श्रीरस्तु ।

7844.

3678. सुबर्थतत्त्वालोक *Subarthatattvāloka.*

By Viśvanātha Siddhāntapañcānana.

Substance, country-made paper. 12 × 4 inches. Folia,—marks from क to ढ—14. Lines, 9–10 on a page. Extent in ślokas, 450. Character, Bengali of the 19th century. Appearance, fresh. Date, Śaka 1743.

Colophon :

इति महामहोपाध्याय-श्रीविश्वनाथ-सिद्धान्तपञ्चानन-विरचित-
सुबर्थतत्त्वालोकः समाप्तः ।

Post-colophon :

वह्निवेदसमुद्रसोमगणिते शाकेऽसिते पक्षके
सूरे कुम्भगते तिथौ रतिपतेः पुत्रस्य वारे भुवः ।
तत्त्वालोकमिमं प्रियं समलिखद्यत्नात् सुबर्थस्य च
स्मृत्वा शम्भुनितम्बिनीपदयुगं कालीप्रसादो द्विजः ॥

The MS. from which this was copied had not evidently some leaves in the beginning. The MS. commences on the middle of the Dvitīyā vibhakti.

7845.

876. **सुब्विभक्त्यर्थविवेक** *Subvibhaktyarthaviveka.*

Being an essay on the philosophy of inflections called *Sup.*

For the manuscript, see L. 1791.

7846.

1231. **शब्दपरिच्छेद** *Śabdapariccheda.*

By Rudra Nyāyavācaspati.

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 63. Lines, 12 on a page. Extent in ślokas, 1750. Character, Nāgara. Date, Saṃvat 1757. Appearance, tolerable. Generally correct. Complete.

On the authority of Śāstra or words as a logical proof, and how the authority of words is to be established.

Beginning :

श्रीगणेशाय नमः ॥
गोविन्दचरणद्वन्द्वमकरन्दाधिवासिताः ।
उद्गिरन्तु सुधाधारा न्यायवाचस्पतेर्गिरः ॥

अथ शब्दो निरूप्यते । शाब्दप्रमाकरणं शब्दः शब्दज्ञानं वा प्रमाणम् । केचित्तु प्रयोगहेतुभूतार्थतत्त्वज्ञानजन्यः शब्दः प्रमाणं ।

End :

विस्तरस्तु मत्कृतौ लीलावतीदीधितिपरीक्षायामनुसन्धेय इति ।

अलब्धमधिगत्यार्थं मदीयैर्विशदाक्षरैः ।
वाग्विभङ्गैर्बङ्कविधैः स्वल्पः खेलतु मत्कृतौ ॥
दोषेषु मीलितदृशो गुणलेशैकलालसाः ।
मुक्तमत्सरया दृष्ट्या सन्तः पश्यन्तु मत्कृतिं ॥
श्रीनीलकण्ठकृतिनः पण्डितराजस्य निबन्धात् ।
विदधे मया प्रबन्धो यत्र न काठिन्यगन्धोऽपि ॥

Colophon :

इति श्रीमन्महामहोपाध्यायविद्यानिवास-भट्टाचार्य्यात्मज-श्रीरुद्र-न्यायवाचस्पतिभट्टाचार्यकृतः शब्दपरिच्छेदः समाप्तः ॥

Post-colophon :

संवत् १७५७ ।

The author was a distinguished Naiyāyika of the 17th century in Bengal, and brother of Viśvanātha, the author of *Bhāṣāpariccheda.* His father also was a leading Paṇḍita of Bengal, and held in high esteem by Mānasiṁha.

The present treatise, as stated by the author, is based on Nīlakaṇṭha's work on the same subject. *Līlāvatī-Dīdhiti-parīkṣā* is mentioned as another work of the author.

7847.

861. समासवाद *Samāsavāda.*

By Jayarāma Bhaṭṭācarya.

Substance, country-made paper. 13½ × 5 inches. Folia, 11. Lines, 16 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

See Weber, p. 217. Vol. I.

Beginning :

न्यायपञ्चाननः श्रीमान् जयरामः समासतः ।
समासतत्त्वमाचष्टे विबुधानां सुधोपमम् ॥
तत्र समासत्वं विभक्तिशून्यपूर्वपदकनामसमुदायत्वम् ।

Colophon :

इति श्रीन्यायपञ्चाननजयराम-विरचितः समासवादः समाप्तिमगात् ।

7848.

1747. *Samāsavāda.*

Substance, country-made paper. $11\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 14. Lines, 6 on a page. Extent in ślokas, 300. Character, Nāgara. Date, Saṃvat 1702. Appearance, tolerable. Complete.

Colophon :

इति श्रीन्यायपञ्चाननजयरामविरचितः समासवादः समाप्ति-
मगात् ॥

Post-colophon :

संवत् १७०२ समये आषाढकृष्णाष्टम्यां पुस्तकमलेखि राज-
मणिना ॥ श्रीविश्वेश्वरो जयति ।

यद्युक्तिमौक्तिकफलानि गुणैर्यदीयैः
संदर्भितानि विबुधमंडलमंडनानि ।
प्रश्वद्भवन्ति भवसागरपारनेतुः
पुर्यां गुरुर्विजयते जयराम एकः ॥ १ ॥
सत्तर्कतर्कितितिरस्कृत-प्रत्नुपक्षः
पक्षाश्रिताखिलजनप्रतिपालदक्षः ।
सद्युक्तिकञ्चितविचक्षणगाक्षानपक्षः
सोयं गुरुर्विजयते जयराम एकः ॥ २ ॥

So evidently the manuscript was written by one of the pupils of the author in Saṃvat 1702, when he was living.

The work is a Nyāya dissertation on the Sanskrit compound words. See W., p. 217, No. 761.

On the reverse of the last leaf occurs the following in a later hand :

श्रीकोंडभट्टकृतिनो यः सूनुर्व्यंकटाभिदः ।
तदात्मजस्य कृष्णस्य वेत्तु सर्वोऽपि पुस्तकम् ॥

7849.

10707. **समासविचार** *Samāsavicāra.*

Substance, country-made paper. 18×3 inches. Folia, 5. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

One more leaf containing notes of a Naiyāyika, in which *rātri* (night) is defined.

Another leaf containing प्रकृतिप्रत्ययार्थविचारः by Goyīcandra. (ननु कः प्रकृत्यर्थः को वा प्रत्ययार्थ इत्याकाङ्क्षायां गोयीचन्द्रो निर्वक्ति।)

ॐ नमः॥

निरस्तैतद्दीपवृत्तिरविरश्मिजालः कालविशेषो रात्रिः। निरस्त ...... दिवसे कतिपयरविरश्मिनिरासस्त्वेनातिव्याप्तिवारणाय जालं etc. etc.

Begins Samāsa°:

ॐ नमः॥

नाम्नां समासो युक्तार्थ इति वैयाकरणाः। नाम्नामित्यत्र बहुत्वमविवक्षितं। नामत्वं सुपः प्रकृतित्वम्।

Colophon:

इति समासविचारः संपूर्णः।

This does not seem to be the same as above.

7850.

10706. Two works by *Rāmabhadra Sārvabhauma.*

Substance, country-made paper. 18×3 inches. Folia, 4+4. Lines 8 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured.

I.

Beginning:

ॐ नमः॥

भट्टाचार्यरामभद्र-सार्वभौमेन धीमता।

समासेन समासानां तत्त्वमत्र निरूप्यते॥

अत्र बहुव्रीहौ चित्रगुमानयेत्यादौ चित्रगोस्वामिनो बोधो न गोपदस्य चित्रपदस्य उभयपदस्य वा चित्रगोस्वामिनि लक्षणया एकपदवैयर्थ्यप्रसङ्गात्।

Colophon:

इति समासवादरहस्यं समाप्तम्॥

II.

पचति पक्ष्यति अपाक्षीदित्यादौ वर्त्तमानत्वादिप्रतीतेः वर्त्तमानत्वे लट्त्वादिना वर्त्तमानप्रागभावप्रतियोगित्वरूपे भविष्यत्त्वे लृट्त्वादिना

वर्त्तमानध्वंसप्रतियोगित्वरूपे अतीतत्वे लङ्त्वादिना शक्तित्व-माख्यातत्वेन सर्वत्र सर्वप्रत्ययापत्तेः ॥

This is not complete.

7851.

4315. कारकवाद *Kārakavāda.*

By Jayarāma.

Substance, country-made paper. 11 × 5 inches. Folia, 22. Lines, 10 on a page. Extent in ślokas, 440. Character, Devanāgara of the early 19th century. Appearance, old and discoloured. Complete.

Beginning :

The *Maṅgalācaraṇa* and the object of the work.

श्रीगणेशाय नमः ॥

नत्वा शम्भोः पदाम्भोजे जयरामः समासतः ।

करोति कारकव्याख्यामिह संख्यावतां मुदे ॥

तत्र कारकाणि कर्तृकर्मकरणसम्प्रदानापादानाधिकरणानि षट् ।

Colophon :

इति श्रीकारकवादः समाप्तः ।

End :

अत्र स्वतन्त्रः कर्तेति सूत्रं संग्राहकम् ।

7852.

10985.

Substance, country-made paper. 10 × 5 inches. Folia, 18. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains a mere fragment of a commentary on *Śabdaśaktiprakāśikā* of Jagadīśa, by an unknown author.

Beginning :

इदमुपलक्षणम् । वैधर्म्यविशिष्टपिण्डदर्शनम् etc.

End :

तादृशगुणाजन्यत्वमकारणगुणापूर्वकत्वमिति भावः । यद्यपीदं ति—

7853.

705. **शब्दशक्तिप्रकाशिका(प्र)बोधिनी**

Śabdaśaktiprakāśikā(pra)bodhinī.

A commentary on the *Śabdaśaktiprakāśikā* of *Jagadīśa Tarkālaṃkāra*, by Rāmabhadra Siddhāntavāgīśa.

For the manuscript, see L. 1544.

Printed, ed., ChSS., Benares.

7854.

8895.

Substance, country-made paper. 13 × 5 inches. Folia, 23. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of a commentary on *Śabdaśaktiprakāśikā* by *Jagadīśa Tarkālaṃkāra*, covering the portion, dealing with suffixes and the beginning of the case, *Kāraka*.

Cf. Kṛṣṇakānta's commentary on *Śabdaśaktiprakāśikā*.

Printed, ed., Jayacandra, Benares ; ChSS., Benares.

End :

कुत इत्याकाङ्क्षायामाह— व्युत्पत्तिवै(चि)त्र्यादिति । शाब्द-जनकाङ्क्षाया विलक्षणत्वादिति तदर्थः । एकस्मिन् धात्वर्थे । शब्दशक्तिप्रकाशिकाटीका *Śabdaśaktiprakāśikāṭīkā* by Kṛṣṇakānta.

Beginning :

विभक्तिलक्षणविभक्तिविभाजकप्रतिपादककारिकावतरणिकामाह —प्रत्ययेष्विति ।

7855.

3416. **व्युत्पत्तिवाद** *Vyutpattivāda.*

(सिद्धान्तसारे प्रथमाव्युत्पत्तिवाद)

By Gadādhara Bhaṭṭācārya.

Substance, country-made paper. 20 × 4 inches. Folia, 35. Lines, 7 on a page. Character, Bengali. Date, Śaka 1675. Appearance, faded. Complete.

Up to *Prathamāvyutpattivāda* only.

Colophon :

इति श्रीमहामहोपाध्याय-गदाधरभट्टाचार्यचक्रवर्त्तिकृतसिद्धान्त-सारे प्रथमाव्युत्पत्तिविचारः समाप्तः ।

Post-colophon :

शकाब्दाः १६७५ । ४ । १९

An extra half leaf is kept with this MS. The work is also called *Siddhāntasāra*, it seems.

Printed.

7856.

4006. *Vyutpattivāda.*

(**प्रथमाव्युत्पत्तिवाद्** *Prathamāvyutpattivāda, by Gadādhara.*)

Substance, country-made paper. 18 × 4 inches. Folia, 37. Lines, 10 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Very well-known and often printed.

Post-colophon Statement :

श्रीश्यामसुन्दरशर्मणः स्वाक्षरमिदं पुस्तकञ्च । श्रीपरदेवता-पदारविन्दयुगले मनो मे सर्वदा स्थिरं सन्तिष्ठतु । श्रीहरिः शरणम् । श्रीगुरुः शरणम् ।

7857.

10701. *Vyutpattivāda.*

(**प्रथमाव्युत्पत्तिवाद्** *Prathamāvyutpattivāda, by Gadādhara.*)

Substance, country-made paper. 18 × 3 inches. Folia, 39. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon :

व्युत्पत्तेः प्रथमविचारः सम्पूर्णः ॥

Beginning :

ॐ नमः शिवाय । शाब्दबोधे चैकपदार्थे अपरपदार्थसंसर्गः संसर्गमर्यादया भासते etc. etc.

Printed in Bombay and Benares.
With marginal notes at places.

7858.

322. *Vyutpattivāda.*

(द्वितीयादिव्युत्पत्तिवाद *Dvitīyādivyutpattivāda.*)

By Gadādhara Bhaṭṭācārya.

Printed.
For the MS., see L. 494.

7859.

10698. *Vyutpattivāda.*

(शब्दकल्पद्रुम or द्वितीयादिव्युत्पत्तिवाद
Śabdakalpadruma or *Dvitīyādivyutpattivāda, by Gadādhara.*)

Substance, country-made paper. 18 × 2¾ inches. Folia, 45. Lines, 7 on a page. Character, Bengali. Date, Śaka 1622. Appearance, fresh. Complete.

Colophon :

इति महामहोपाध्याय-श्रीगदाधरभट्टाचार्यविरचितः शब्दकल्पद्रुमः सम्पूर्णः ।

Post-colophon :

श्रीहरिः पातु । शकाब्दाः १६२२ ।

There are still four lines after the colophon :

ऋतौ स्वदारान् गच्छेदेवेत्यत्र स्वदारगमनाभावो बलवदनिष्टाननुबन्धित्वाभाववानित्याकारको बोधः etc.

With marginal notes at places and with one leaf described as द्वि-व्युत्पत्तेः क्रोडपत्रमिदम् ।

The work is called *Śabdakalpadruma,* also, it seems.

7860.

9563. *Vyutpattivāda.*

Substance, country-made paper. 13 × 5 inches. Folia, 19. Lines, 12 on a page. Extent in ślokas, 640. Character, Nāgara. Appearance, fresh. Generally correct. Incomplete at the end.

Repeatedly printed.

End :

न चैवं कर्मत्वादिकमपि प्रत्ययार्थ एवास्तु ।

7861.

5290. *Vyutpattivāda.*

(प्रथमाद्वितीयाव्युत्पत्तिवाद *Prathamādvitīyāvyutpattivāda, by Gadādhara.*)

Substance, country-made yellow paper. 19 × 3½ inches. Folia, 39 + 20. Lines, 8, 6 on a page. Character, Bengali of the 19th century. Appearance, fresh. Date, Śaka 1726.

Prathamāvyutpattivāda is complete in 39 leaves. *Dvitīyāvyutpattivāda* is incomplete at the end, having 20 leaves only.

Ends as :

दण्डं विना न घट इत्यादौ ।

Post-colophon Statement of the first part :

श्रीकृष्णचरणाम्भोजे मनोऽस्तु सततं मम । श्रीगोपालाय नमः । शकनरपतेरतीताब्दाः १७२६ । ३ । २० । १८ सेमुल्यान्य-ग्रामवासिनः श्रीशिवचन्द्रशर्मणः पुस्तकमत्तरच्च । श्रीरस्तु लेखकं मयि । रामः ।

End :

अगत्या घट आकाशं न पश्यतीत्यादिवाक्यानामप्रामाण्यमिति सारम् ।

Part I, with marginal notes.

7862.

862. शाब्दबोधप्रक्रिया *Śābdabodhaprakriyā.*

By Rāmakṛṣṇa.

For the manuscript, see L. 1695.

Post-colophon :

संवत् १९१० मा० का० ।

7863.

126. **शब्दार्थसारमञ्जरी** *Śabdārthasāramañjarī.*

By Jayakṛṣṇa Śarmā.

The manuscript is noticed by Dr. Rājendralāla Mitra under No. 927.

Post-colophon Statement :

शाकेऽप्याद्यरसर्षिचन्द्रगणिते मध्वेकविंशत्यहे
दर्शे गीष्पतिवासरे हृदि वहन् नत्वाम्बुजाच्चाङ्घ्रिकौ ।
अन्ते पादयुगं लिलेख समये ताराख्यवन्द्योद्भवो
याचे सम्प्रति सम्पदे मम पुनर्वाग्देवतां पुस्तकम् ॥

Often noticed and printed.

7864.

3168. *Śabdārthasāramañjarī,*

(*often called* **सारमञ्जरी** *by Jayakṛṣṇa*).

Substance, country-made paper. 18×4 inches. Folia, 18. Lines, 4 to 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

A well-known treatise on the philosophy of grammar, published by Harinātha Tarkasiddhānta of Nadia.

See L. 396, 927, and 1176 and IO. Catal. No. 724.

7865.

8117. **विभक्तितत्त्वार्थ** *Vibhaktitattvārtha.*

By Ramākānta.

Substance, country-made paper. 14×3 inches. Folia, 58. Lines, 6 on a page. Extent in ślokas, 2,900. Character, Bengali of the early 19th century. Appearance, discoloured. Complete.

Logical analysis of case terminations.

Beginning :

प्रणम्य गौरीममलात्मधाम्नीं गुरुं च मोक्षैकनिदानमादौ ।
विभक्तितत्त्वार्थमिमं हि चित्रं तनोति भोः कृपया हि धातुः ॥

इमं ग्रन्थं दृष्ट्वा न हि कुरुत दोषाय च मतिं
रमाकान्तो यस्मात् सुबुधगणभृत्येनुकृतिता(?) ।
कदाचिद्बोधः स्यात्तदपि च कुर्यात् सदया (?)
निरङ्कं साधूनां ननु चरणचुम्मे(?)ति दयिता ॥

प्रथमा ॥ व्याकरणं हि प्रकृतिप्रत्ययात्मकं ॥ तत्र वृक्ष इत्यादि पदज्ञानजन्यपुंस्त्वमांसर्गिक एकत्वसमानाधिकरणकवृक्षत्वावच्छिन्नो वृक्ष इति श्रोतुर्बोधे प्रकृतेः प्रत्ययस्य वा कस्मिन् खण्डार्थविषये शक्तिरिति बालं बोधयन्नाह—प्रथमा इति ।

End :

स्याद्यन्तस्यादिप्रकृत्यन्यतरार्थोपस्थापकत्वं नामत्वमिति नामलक्षणम् । नाम्ना पदेनेति यत्र निर्दिष्टस्तत्र पदेनैव समास इति ॥

No colophon :

Post-colophon :

श्रीदुर्गाचरणे मम मतिरस्तु ।
श्रीशम्भुनाथशर्मणः स्वाक्षरमिदं ॥

7866.

851. वाक्यवाद । वाक्यदीपिकाख्यटीकासहित

Vākyavāda with the commentary called Vākyadīpikā.

For the manuscript, see L. 1692.

The Ṭīkā is by Hariyaśāḥ (Hariyaśo Miśra). The text *Vākya-vāda* is a short treatise on logical analysis of a sentence. The present manuscript bears no name of the author. But it appears to be the same with L. 1940 by Acala Upādhyāya. Aufrecht has erroneously attributed this to Raghunātha and entered L. 1940 as a commentary on it.

7867.

8924. बाधयुक्तिप्रतिबन्धकताविचार

Bādhayuktipratibandhakatāvicāra.

Substance, country-made paper. 12½ × 5 inches. Folia, 17. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

It begins thus :

अथ बाधयुक्तिप्रतिबन्धकता विचार्यते ।

तत्तद्धर्मावच्छिन्नविशेष्यताकतत्तद्भाववत्तानिर्णयकाले तत्तद्धर्मावच्छिन्नविशेष्यताकतद्विशिष्टबुद्धेरनुदयात् पर्वतत्वावच्छिन्नविशेष्यताकसंयोगादिसंसर्गकवह्नित्वाद्यवच्छिन्नप्रकारताशाल्यलौकिकज्ञानत्वावच्छिन्नं प्रति पर्वतत्वावच्छिन्नविशेष्यताकदेशिकविशेषणतासंसर्गकसंयोगादिसंसर्गावच्छिन्नवह्नित्वाद्यवच्छिन्नप्रतियोगिताकाभावप्रकारकानाहार्याप्रामाण्यज्ञानानास्कन्दितनिर्णयत्वेन प्रतिबन्धकत्वं कल्प्यते ॥

The author of the work is unknown.

7868.

733.

For the manuscript, see L. 1593, in which it is called without any justification, *Pravartaka-jñāna-nirūpaṇa*. The name of the work cannot be ascertained, the manuscript being incomplete at the end. It is a work on Vidhi based on *Vidhivāda* in *Tattvacintāmaṇi*, Part IV and its commentary by Pakṣadhara Miśra or Rucidatta. It comes after उच्छन्नप्रच्छन्नवादः. He also quotes from *Bhaṭṭa* and *Guru*, that is, Kumārila Bhaṭṭa and Prabhākara Guru. He seems to be inclined more to the Naiyāyika school than to that of Mīmāṁsā. He seems to have written a work entitled *Anumānaniruktiprakāśa*. In leaf 1 he says :

उपपादितं चानुमाननिरुक्तिप्रकाशे प्रकृतघटकत्वस्याप्युपोद्घातसङ्गतित्वमस्माभिरिति ।

7869.

927.

Substance, country-made paper. 11 × 5 inches. Folia, 22. Lines, 8 on a page. Extent in ślokas, 325. Character, Nāgara. Appearance, old. Generally correct.

It is called on the front-leaf, विशिष्टवैशिष्ट्यावगाही वादार्थः. But the name does not appear anywhere in the body of the manuscript, nor the name of the author.

Aufrecht registers a work of the same name by Raghudeva. His authority is Oppert, II, 9366. We have no means of ascertaining whether the work under notice is the same or not.

L. 1166 notices a work under the title of विशिष्ट-वैशिष्ट्य-विचारः, which agrees with the present work at the beginning, but not at the end. The extent of that is given as 871 ślokas; while that of our manuscript is limited to 325, but it does not seem to be complete.

It ends thus :

एतन्मतापेक्षया कार्यतावच्छेदकलाघवमित्यलमतिविस्तरेण ।

So there is no indication that the work ends here.
It mentions Yajñapatyupādhyāya in leaf 3A.

विशिष्टवैशिष्ट्यावगाहित्वमनुमन्यन्ते यज्ञपत्युपाध्यायाः ।

The discussion of Viśiṣṭa-vaiśiṣṭyavāda, that is, of perception of entity and non-entity in the same adhikaraṇa is the subject of the chapter on *Vyadhikaraṇadharmāvacchinnābhāva* in *Tattvacintāmaṇi*. The discussion of *Viśiṣṭa-vaiśiṣṭya*, that is, connection with the connected abhāva arises out of that discussion. So this discussion is not to be found either in *Tattvacintāmaṇi* or its *Dīdhiti*, but arises after the commentary of Jagadīśa. So the present work is later than Jagadīśa, and may be attributed to Raghudeva, who came after him.

7870.

3568. विशिष्टवैशिष्ट्यबोधविचार *Viśiṣṭavaiśiṣṭyabodhavicāra.*

Substance, country-made paper. 15 × 3 inches. Folia, 11. Lines, 7-8 on a page. Extent in ślokas, 450. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति विशिष्टवैशिष्ट्यबोधविचारः सम्पूर्णः ।

Beginning :

निर्विकल्पकत्ववत् तु सविकल्पकत्वमपि न जातिः चाक्षुषादिना साङ्कर्यात्, किन्तु विषयान्तरनिरूपकतशिष्ठविषयताप्रतियोगित्वमेव तदंशे सविकल्पकत्वं तादृशी च विषयताप्रकारताविशेष्यतासंसर्गता च इति हतीयांश एव विशिष्टबुद्धेः सविकल्पकत्वोपपत्तिः ।

It ends thus :

भूतले घटाभाववदित्यादिबुद्धेः भूतलाद्यवच्छिन्नानुयोगिकवैशिष्ट्यावगाहितया तन्नानुयोगितावच्छेदकप्रकारकज्ञानमुद्रयैव अस्मन्मते

भूतलत्वप्रकारकज्ञानस्यापेक्षितत्वात् विशिष्टप्रतियोगिकवैशिष्ट्य-
बोधसाधारणधर्मावच्छिन्नविषयताकबुद्धित्वस्य तत्तत्प्रकारकज्ञान-
जन्यतावच्छेदकत्वसम्भवे विशेषणतावच्छेदकानुयोगितावच्छेदक-
प्रकारकज्ञानं हेतुः तयोरैक्यादेकयुक्त्यैव उभयहेतुतासिद्धिरित्या-
लोचनीयं सुधीभिरिति समासः ।

For a similar work, see our number 927.

This is a better MS. than any other previously described.

7871.

3469. विशिष्टवैशिष्ट्यबोधविचाररहस्य

Viśiṣṭavaiśiṣṭyabodhavicārarahasya.

Substance, country-made paper. 15 × 2¾ inches. Folia, 12. Lines, 10 on a page. Extent in ślokas, 720. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति विशिष्टवैशिष्ट्यबोधविचाररहस्यम् ।

Beginning :

नमः कृष्णाय नमः ॥

प्रामाण्यं स्वत एव गृह्यत इति मीमांसकाः । तत्र गुरुमते
प्रामाण्यमेकप्रतिबन्धकाभावकालीनयावत्प्रकारीभूतज्ञानग्राह्यत्वमेव
स्वतोग्राह्यत्वम् ।

End :

उभयहेतुत्वासिद्धिरिति द्रष्टव्यमिति ।

This is not the same as above.

7872.

1742. विशिष्टबुद्धिं प्रति विशेषणज्ञानकारणताविचारः

Viśiṣṭabuddhiṃ prati viśeṣaṇajñānakāraṇatāvicāraḥ.

Substance, country-made paper. 9 × 3 inches. Folia, 10. Lines, 8-9 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, old. Generally correct. Complete.

Colophon :

इति विशिष्टबुद्धिं प्रति विशेषणज्ञानकारणताविचारः ।

Beginning :

अथ विशिष्टबुद्धिं प्रति विशेषणज्ञानस्य हेतुतायाः किं मानं, विशेष्यविशेषणेन्द्रियसन्निकर्षादित एव विशिष्टबुद्ध्युपपत्तेः। न च तस्या हेतुत्वे कदाचित्प्रकारकप्रत्यक्षं कदाचित्तद्विशेष्यकं इत्यत्र नियामकाभाव इति वाच्यं, तत्प्रकारकप्रत्यक्षेच्छाविरहविशिष्ट-विरोधसामग्र्यभावादीनामेव तन्नियामकत्वात्।

End :

तथाच तादृशोभयसंबंधेन सत्त्वस्य च जात्यतिरिक्तपदार्थे सत्त्वेन न तादृशनिरुक्तविशेष्यतानिरूपितप्रकारत्वान्यनिरवच्छिन्नप्रकारता-संबंधेन ज्ञानोत्पत्तिरिति मदुक्तदिशा सर्वत्रानुसरणीयत्वादिति दिक्।

7873.

10704.

Substance, country-made paper. 18 × 3 inches. Folia, 7. Lines, 6-7 on a page. Extent in ślokas, 336. Character, Bengali of the 18th century. Appearance, fresh.

Beginning :

शब्दो नित्यो न वेति विप्रतिपत्तिः। अत्र शब्दत्वसामानाधि-करण्येन नित्यत्वस्य तदवच्छेदेनानित्यत्वस्य च सिद्धेरुद्देश्यत्वात् ध्वनेरनित्यतापत्तेऽपि न विधिकोटौ बाधो, न वा निषेधकोटौ सिद्धसाधनम्। तत्र वर्णानामनित्यत्वे तेषां अनन्तानां तद्ध्वंस-प्रागभावानाञ्च कल्पने गौरवात्। वर्णात्मकः शब्दो नित्यः, ध्वनिस्त्वनित्यः। etc. etc.

A Nyāya tract on the inconstant nature of sound.

End :

ककारं तत्प्रत्यक्षं वा प्रति तत्त्वेन हेतुताया ज्ञेयत्वतुल्यत्वात्।

7874.

3670. **एवकाररहस्य** *Evakārarahasya.*

Substance, country-made paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 8 on a page. Extent in ślokas, 300. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

For the beginning and the end of the work, see H.P.R., Vol. I, 26, where it is called *Evakāravicāra.*

7875.

3417. एवकारविचार *Evakāravicāra.*

Substance, country-made paper. 18½ × 3 inches. Folia, 9. Lines, 6 on a page. Extent in ślokas, 325. Character, Bengali of the 18th century. Appearance, faded and worn out.

It begins thus :

एवकारस्यायोगान्ययोगात्यन्तायोगव्यवच्छेदेषु शक्तित्रयमिति प्राञ्चः। तत्रायोगो विशेषसंसर्गाभावः। तस्य व्यवच्छेदादिशेषे विशेषण-वाचकपदोत्तर + + कारेण प्रत्याय्यते। यथा शङ्खः पाण्डुर एवेत्यादौ पाण्डुरत्वपाद्यभावव्यवच्छेदः।

It ends :

मात्रं कार्त्स्न्येऽवधारणे इति नामलिङ्गानुशासनविरोधश्च। प्रत्ययत्वेपि तदर्थव्यवच्छेदस्य प्रकृत्यर्थेन समं बहुतरपदार्थव्यवधानेन अन्वयो विरुध्यते इति मात्रपदं केवलार्थकमेव। तथाच यथा पायसमेकं भुंक्ते मैत्रः इत्यादौ मैत्रकर्तृकभोजननिष्ठभेदाप्रति-योगित्वरूपं कैवल्यं पायसादौ प्रतीयते, तथा प्रकृतेऽपि इत्येव रमणीयम्॥

The MS. gives neither the name of the work nor that of the author. It gives an exposition of the forces of the particle एव।

It is not the same as No. 3670.

7876.

10705. एवकारशक्तिविचार *Evakāraśaktivicāra.*

Substance, country-made paper. 18 × 3 inches. Folium, 1. Lines, 14 in all. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

On the various imports of the particle 'Eva'.

Beginning :

एवकारशक्तिविचारः। अत्र प्राञ्चः। क्रियासङ्गतएवकारस्य अत्यन्तायोगव्यवच्छेदे शक्तिः, विशेषणसङ्गतएवकारस्य अयोगव्यवच्छेदे शक्तिः, विशेष्यसङ्गतएवकारस्य अन्ययोगव्यवच्छेदे शक्तिः। तत्र सङ्गतएवकारत्वं न शक्यतावच्छेदकं गौरवात्; न च विशेषणादि-सङ्गतएवकारस्थले अत्यन्तायोगव्यवच्छेदबोधापत्तिः।

End :

एवञ्च ज्ञानमित्यादौ ज्ञानत्वावच्छेदेन अर्थग्राहकान्यत्वव्यवच्छेदः । तथाच ज्ञानं अर्थग्राहकान्यतादात्म्याभाववत् अर्थग्राहकान्यत्वाभाववद्वा इत्यन्वयबोधः ॥

This does not seem to be the same as above.

7877.

11111.

Substance, country-made paper. 11 × 4 inches. Folia, 29. Lines, 11 on a page. The 2nd leaf is missing. Character, Nāgara of the 18th century. Appearance, discoloured.

Logical disquisitions on Taddhita and Ākhyāta.

Beginning :

तद्धितप्रत्यया अपि नामप्रकृतिकाः क्वचित् प्रकृत्यर्थेन स्वार्थैकदेशस्य क्वचिच्च तेन स्वार्थस्य अन्वयबोधं जनयति । तत्र गार्ग्यरित्यत्र अपत्यार्थविहिततद्धितार्थस्यापत्यैकदेशे जन्यत्वे निरूपकतया प्रकृत्यर्थगर्गाद्यन्वयः । etc. etc.

It ends abruptly.

प्रतियोगिताकाभाववत्त्वे— ।

The name of the work and that of the author cannot be made out from this manuscript.

7878.

10799 F.

Substance, country-made paper. 15 × 3 inches. Folia, 3. Lines, 9 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

I

The first leaf marked 1 (one) contains a Naiyāyika's disquisition on the institution of marriage. On the left-hand margin of the other side of the leaf : विवाहवादार्थ ।

Beginning :

श्रीरामः शरणं । अथ चरमसंस्कारानुकूलव्यापारो विवाहः । अत्र चरमत्वं स्वावच्छेदकशरीरावच्छिन्नस्वाधिकरणवृत्तिसंस्कारप्रागभावासमानकालीनत्वं । तेन न नामकरणादावतिप्रसङ्गः । etc.

II

The other two leaves, marked 1 and 2, contain a Naiyāyika's notes on the *Uṇādi* and *Taddhita* suffixes.

7879.

10215. *Two logical disquisitions.*

Substance, country-made paper. 11 × 4½ inches. Folia, 5. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, old and discoloured. With marginal notes.

I

Beginning :

अभेदान्वयबोधं प्रति किन्नियामकं ? न च समानविभक्तिसमभि-
व्याहृतत्वं नीलघटः नीलोत्पलमित्यादिसमासे समानविभक्तिकत्वा-
सम्भवात् ॥ असमासस्थले सुन्दरं दधीदमित्यादि । समासस्थले
लुप्तविभक्तिस्मरणेन समानविभक्तिसम्भवाच । etc. etc.

2B. इति विशेषणविभक्तेराकांक्षासम्पादकत्वमुक्तमिति
ध्येयं ॥ ० ॥ इत्यभेदान्वयबोधम् ॥

The name of the work cannot be made out.

II

(From 2B to the end)

Beginning :

अथ चरमसंस्कारानुकूलव्यापारो विवाहः । अत्र चरमत्वं
स्वावच्छेदकशरीरावच्छिन्नस्वाधिकरणवृत्तिसंस्कारप्रागभावासमान-
कालीनत्वं, तेन न नामकरणादावतिप्रसङ्गः ॥

It ends :

ब्राह्मणाद्यष्टविधान्यतमत्वेन + चरतादृशग्रहणमेव विवाह
इति तन्न ॥ तादृशज्ञानासमर्थबालकादेर्विवाहेतिव्याप्तिरिति
विवाहवादः ॥

It seems to be the same as No. 10799 F.

The reverse of the last leaf contains a story verse with an explanation.

7880.

3433. **न्यायसिद्धान्तदीप** *Nyāyasiddhāntadīpa.*

By Maheśvara Bhaṭṭācārya.

Substance, country-made paper. 14 × 3 inches. Folia, 58. Lines, 5-6 on a page. Extent in ślokas, 1,300. Character, Bengali. Date, Śaka 1658. Appearance, old and worn out and mouse-eaten. Complete.

No. 205 is an incomplete copy of this work.

It ends thus :

एषा च लक्षणा यदि लक्ष्यार्थस्य तद्वाचकपदेन नि—

Colophon :

नत्वा गौरीचरणयुगलं वागधीशञ्च नत्वा
मान्यान् सर्वानपि परगुणाद्देषिणः संप्रणम्य ।
अध्येतॄणां लघव+समस्तार्थविज्ञानहेतोः
भट्टाचार्यो वितनुत इमं न्यायशास्त्रप्रदीपम् ॥

Post-colophon :

वसुवाणरि(ऋ)तुचन्द्रगणि(ते ?) शाके लिखिता गोपीन(राथ ?)-
शर्म्मणा ।

Pratyakṣa ends in 15A, Anumāna ends in 32A, Upamāna ends in 33B and Śabda ends in 55B. The rest is taken up with *Lakṣaṇa.*

Authority quoted: 48B, *Cintāmaṇisāra* (*maṇisāra* ?).

Beginning :

प्रणम्य वचसां देवीं भट्टाचार्यो महेश्वरः ।
सिद्धान्तदीपं कुरुते न्यायशास्त्रस्य शास्त्रवित् ॥

7881.

205. *Nyāyasiddhāntadīpa*

(*called* **सिद्धान्तदीपिका** *Siddhāntadīpikā,*

by Maheśvara Bhaṭṭācārya).

Substance, country-made paper. 12½ × 2½ inches. Folia, 51. Lines, 5 on a page. Extent in ślokas, 1,000. Character, Bengali. Appearance, very old. Prose. Generally correct. Incomplete at the end.

For the work, see L. 516.

It begins :

प्रणम्य वचसां देवीं भट्टाचार्यमहेश्वरः ।
सिद्धान्तदीपं कुरुते न्यायशास्त्रस्य शास्त्रवित् ॥
अध्येतृणां प्रयत्नेन येन सर्वार्थधीर्भवेत् ।
दीपस्थाद्रियतां सोयं अन्तर्ध्वान्तनिकृन्तनः ॥

तत्र ।

धर्मार्थकाममोक्षा ये पुरुषार्थाः प्रकीर्त्तिताः ।
तेषां कारणभूतत्वात् ज्ञानमादौ निरूप्यते ॥
तत्र ज्ञानं आत्मनो गुणविशेषः समस्तव्यवहारहेतुर्जानामीति
प्रतीतिसाक्षिकः, तच्च ज्ञानं द्विविधं अनुभवः स्मृतिश्च ।

Pratyakṣakhaṇḍa ends in leaf 18A. Anumānakhaṇḍa ends in 35B, and Upamāna in 36B, Śabdakhaṇḍa is incomplete.

7882.

5058. *Nyāyasiddhāntadīpa.*

(सिद्धान्तदीप *Siddhāntadīpa, by Maheśvara Bhaṭṭācārya.*)

Substance, country-made paper. 13 × 3¼ inches. Folia, 6. Lines, 5 per page. Character, Bengali of the 18th century. Appearance, discoloured. A fragment.

See L. 516.

It is not, in any way, connected with *Nyāyasiddhāntadīpaprabhā*, noticed in our No. 1701.

B. Syncretism.

7883.

1434. न्यायकौस्तुभ *Nyāyakaustubha.*

By Mahādeva Puṇtāṃkara.

Substance, country-made paper. 10 × 4½ inches. Folia, 136. Lines, 12 on a page.

For the manuscript, see L. 1765, and for the work, IO. Catal. No. 1979, p. 642.

The object of the work :

1B. मोक्षहेतुप्रमाणादितत्त्वज्ञानाय सद्धियाम् ।
महादेवेन सुधिया क्रियते न्यायकौस्तुभः ॥

न्यायसिद्धान्तनिष्कर्षे जिज्ञासा यस्य विद्यते ।
संग्राह्यस्तेन सुधिया न्यायकौस्तुभ आदरात् ॥

End :

प्रत्यक्षचिन्तामणिमिश्रदीधित्यादिप्रबन्धानवलोक्य भूयः ।
संक्षेपतो वर्णितमत्र सम्यक् प्रत्यक्षतत्त्वं बहुयुक्तियुक्तम् ॥ १ ॥

Colophon :

इति श्रीमत्पदवाक्यप्रमाणज्ञ-श्रीमन्मुकुन्दपण्डितात्मजपुणताम्-करोपनामकमहादेवपण्डितविरचिते श्रीन्यायकौस्तुभे प्रत्यक्षकौस्तुभः समाप्तः ॥

Printed, ed. SBT., Benares.

7884.

1701. **न्यायसिद्धान्तदीपप्रभा** *Nyāyasiddhāntadīpaprabhā.*
By Śeṣānanta.

Substance, country-made paper. 12 × 4 inches. Folia, 189. Lines, 10–16 on a page. Extent in ślokas, 7,560. Character, Nāgara. Appearance, old. Generally correct. Complete.

The last colophon runs :

इति श्रीसकलसामन्तचक्रचूडामणिमरीचिमञ्जरीपराग-पिञ्जरितचरणकमल-कलिकर्णावतार-श्रीमत्प्रताप-राजोद्योतित-शेषानन्तविरचितायां न्यायसिद्धान्तदीपप्रभायां ईश्वरप्रकरणं समाप्तम् ।

Post-colophon :

श्रीमद्विवदक्षिणामूर्त्तिगुरुचरणपङ्कजरजःकणेभ्यो नमः। श्रीमद्-बालंभट्टगुरुचरणेभ्यो नमः ।

Maṅgalācaraṇa :

दृष्ट्वा कौस्तुभदिव्यदर्पणमुरः सासूयमुत्क्षिप्तया
दृष्ट्या कामपि पूर्वपक्षरचनामालक्ष्य लक्ष्म्या हरेः ।
जीयासुः प्रतिवन्दिमुत्तरयितुं लक्ष्मीविवाहोत्सवे
तस्याः स्वप्रतिबिम्बचुम्बिनि कुचद्वन्द्वे कटाक्षच्छटा ॥
स्तनकल[स]तटीनटीविपञ्चीमुषितपदे परितोषयन्त्यपाङ्गैः ।
दलयतु दुरितानि तन्निनादप्रमदविकम्पितकुण्डला मृडानी ॥

स्वप्रभूतप्रतापेन प्रोषल्लोग्रजिह्वीर्षया ।
जमदग्निकुले जाता(तः ?) पद्मनाभः किल प्रभुः ॥

ॐकारः पितृपूजनोपनिषदामाम्नायकर्मोचितः
सत्कारः फणिराजसूचिशिखरप्रान्ते नयन्त्या भुवः ।
न्यक्कारावलिनः कलेर्द्विजकुलप्राचीनपुण्याङ्कुर-
प्रस्तारः स हरेः सहस्रकरजिह्मीलावतारः परः ॥

अलंकरिष्यन् स महेन्द्रपीठं उत्कण्ठया भक्तजनस्य भूयः ।
वियोज्यमानाः क्षितिखेदशान्त्यै प्रतापनाम्नावतरं दधार ॥

स्वर्गापवर्गफललम्भकजामदग्न्या
यज्ञाग्निरपिहिता स्वहितानुरागात् ।
तत्पूजनोपनिषदः कलिकालसिन्धौ
यः कर्णधार इव ताः पुनरुद्दधार ॥

सदा सेव्यः स्वादुः परमचपलोल्लङ्घनलघुः
श्रुतीनामध्वानं जलकलकलेनाविदलयन् ।
निबन्धो यस्योच्चैर्विविधविधिरत्नौघसुभराः
परीहासः सिन्धोरिव विशदबन्धो विजयते ॥

साहित्यभक्तिरसरङ्गयदुक्तिभङ्गै
सम्पातिपातविधिना वसुधां विहाय ।
पातालसीमनि भुजङ्गसमर्पिताङ्गी
स्वर्गं सुधापि चकमे न पुनर्धरित्रीम् ॥

ज्ञानाध्वानं शशधरकृतिव्याकृतिव्यक्तयुक्ति-
प्रत्यापन्नदृढिमवपुषा तर्कतन्त्रेण सम्यक् ।
व्यक्तीकर्त्तुं तदुपकृतये स प्रतापावनीन्द्रः
शेषानन्तं प्रणयतश्चिराध्येषणैर्निर्वबन्ध ॥

सोऽयं शशधराचार्यकृतिव्याकृतिकैतवात् ।
सतः शार्ङ्गधरादिस्पृष्टधीरुपतिष्ठते ॥

उचितमनुचितं वा कर्म निर्मातुमेकः
प्रभवति नरचक्षुः सूत्रधारः स रामः ।
इति कृतिषु न युक्ता वक्तुमौचित्यनिष्ठा
तदपि गुरुकृपायामस्ति नः प्रत्ययोऽपि ॥

विशिष्टशिष्टाचारानुमितश्रुत्युपदिष्टाभीष्टोपायताकमिष्टदेवता-
नमस्कारं शिष्यशिक्षायै निबन्धन् प्रेक्षावत्प्रवृत्त्यपेक्षितमनुबन्धचतुष्टयं
सूचयन्नेव चिकीर्षितं प्रतिजानीते—ध्वंसितेत्यादिना। अत्र स्वस्य
शिष्टाचारत्वनिर्वाहाय सम्भावितादायदोषस्योत्प्रेक्षामूलकताप्रयुक्ता-
नादरनिवारणाय च प्रकाशयतीति विशेष्यं बोधयतीति।

This is a commentary on *Sīddhāntadīpa*, a well-known Nyāya work by Śaśadhara, who goes in Bengal under the name of Simha.

Printed, LZ., Benares.

7885.

11139. पदार्थदीपिका *Padārthadīpikā.*

By Koṇḍa Bhaṭṭa, son of Raṅgojī Bhaṭṭa.

Substance, country-made paper. 12 × 5½ inches. Folia, 6. Lines, 13 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. A mere fragment.

Beginning :

श्रीगणेशाय नमः।

श्रीमत्सिद्धिकरं कान्तं रमोमारमणात्मकम्।
दयासिन्धुं चिदानन्दं सितासितमुपास्महे॥

This is the beginning of Padārthadīpikā, a treatise on the categories of the Nyāya-Vaiśeṣika philosophy, by Koṇḍa Bhaṭṭa, son of Raṅgoji Bhaṭṭa. See IO. No. 2126.

There are three leaves marked 18, 19, 19, a fragment of a Vedāntic work with neither end nor beginning.

Printed.

7886.

1174. *Padārthadīpikā.*

Substance, country-made paper. 10½ × 5 inches. Folia, 37. Lines, 9-10 on a page. Extent in ślokas, 800. Character, Nāgara. Appearance, old. Generally correct. Complete.

Beginning :

श्रीगणेशाय नमः॥

श्रीमत्सिद्धिकरं कान्तं रमोमारमणात्मकम्।
दयासिन्धुं चिदानन्दं सितासितमुपास्महे॥

इह खलु चतुर्थपुरुषार्थहेतुभूतं आत्मतत्त्वज्ञानमामनन्ति । तच्च पदार्थतत्त्वनिर्णयाधीनमिति पदार्थतत्त्वमत्र विविच्यते । तत्र प्रमिति-विषयः पदार्थः । स द्विधा भावोऽभावश्च ।

It ends :

स्मृतिर्यथा स्वसमानविषयवाक्यापेक्षा तथा वेदः कल्पान्तरीयानु-पूर्वीसदृशानुपूर्वीव, अनित्यस्य अन्यत्र निर्णीतत्वादित्यलं विस्तरः । तस्य च ईश्वरस्य उपासना श्रुतिस्मृत्याद्यनुसारेण अनेकधा महद्भ्यो-ऽवगन्तव्येति पल्लवितेनालम् ।

बालबुद्धिप्रकाशार्थं पदार्थानां प्रदीपिका ।
रङ्गोजीभट्टपुत्रेण कोण्डभट्टेन निर्मिता ॥

Colophon :

इति श्रीमत्पदवाक्यप्रमाणपारावारपारीणरङ्गोजीभट्टात्मज-कोण्डभट्टेन निर्मिता पदार्थदीपिका समाप्ता ।

7887.

8194. **पदार्थतत्त्वनिर्णय** *Padārthatattvanirṇaya.*

Being a work of Vaiśeṣika and Nyāya amalgamated, with a commentary.

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 41. Lines, 9 on a page. Extent in ślokas, 1,000. Character, Nāgara of the 18th century. Appearance, discoloured.

To the end of the first pariccheda which includes the first five topics of the Vaiśeṣika philosophy.

Beginning :

श्रीगणाधिपतये नमः ॥

स जयति सिन्धुरवदनो देवो यत्पादपङ्कजस्मरणम् ।
वासरमणिरिव तमसां राशिं नाशयति विघ्नानाम् ॥
प्रणम्य विश्वसाक्षिणं गुरूंस्तदात्मनस्तथा ।
पदार्थतत्त्वनिर्णयः प्रवक्ष्यतेऽप्रबोधनुत् ॥

The commentary :

शिष्टाचारप्राप्तेष्टदेवतागुरुनमस्कारच्छलेन प्रारिप्सितग्रन्थार्थं तत्प्रयोजनं च आविष्करोति—प्रणम्येति ।

Colophon :

इति गङ्गापुरि समाप्तमिति प्रथमः परिच्छेदः ।

Every leaf is marked with the letters गङ्गा. The author of the work seems to be one Gaṅgāpuri Bhaṭṭāraka.

7888.

8891. तर्कदीपिका *Tarkadīpikā.*

An independent treatise on Tarka of an unknown author.

Substance, country-made paper. 10 × 4¼ inches. Folia, 8. Lines, 10 per page. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete at the end.

Beginning :

यत्पादाम्बुजभृङ्गालिच्छलादिव सुरासुराः ।
वितर्कयन्ति सौन्दर्यं तं वन्दे गिरिजाप्रियम् ॥
ननु किं तर्कलक्षणम् ? व्याप्यारोपे व्यापकारोप इति चेन्न ।
आत्माश्रयादावव्यापकात् ।

End :

ततः कथं तर्कभेदः प्रमाणवत्तदनुग्राहकतर्कस्यापि प्रमेयभेदा-
पेक्षणादिति तत्राह—यद्यपीति । स्वपक्षस्थापनं लाघवम् ।

7889.

1760. भाषारत्न *Bhāṣāratna.*

By Kaṇāda Tarkavāgīśa.

Substance, country-made paper. 13½ × 5 inches. Folia, 32. Lines, 11 on a page. Extent in ślokas, 1,400. Character, Nāgara. Date (?). Appearance, old. Complete.

The author Kaṇāda is regarded by the Paṇḍits of Bengal as an elder contemporary of Raghunātha Śiromaṇi. It was Kaṇāda who induced Raghunātha to proceed to Mithilā to complete his education in Nyāyaśāstra. But this idea seems to be wrong, for Kaṇāda quotes Raghunātha, 3A.

For a description of the work, see L. 1532.

Besides old authorities like the *Nyāyasūtras*, the *Bhāṣya*, Bhaṭṭa cum Prabhākara and others, Kaṇāda often quotes Dīdhitikṛt Miśra, Murāri Miśra and Gurucaraṇāḥ. He speaks of Navyāḥ, Prācīnāḥ., Sāṃpradāyikāḥ.

The first two chapters are devoted to Bhāva and Abhāva and the last four chapters to the Pramāṇas.

The Paṇḍits of Khanakula trace the descent from Kaṇāda, whom they identify with our author.

The work is printed, ed. Sanskrit Sahitya Parishat, Calcutta.

7890.

5154A. *Bhāṣāratna.*

Substance, palm-leaf. $14\frac{1}{2} \times 1$ inches. Folia, 5. Lines, 5 per page. Character, Udiyā of the early 18th century. Appearance, very old. A fragment.

An elementary treatise on the categories of the *Nyāya-Vaiśeṣika* philosophy.

See L. 1532.

One leaf more, written on one side only, containing ingredients of a medicine (*Nāḍīlakṣaṇam*). Besides, it contains some leaves on the following:

(1) *Lakṣmīcaritram.*

(2) *Śṛṅgāratilakam.*

(3) *Sāhityaratnākaraḥ.*

7891.

689. *Bhāṣāratna.*

For the MS., see L. 1532.

Kaṇāda was a contemporary and a class friend of Raghunātha Śiromaṇi. This is not a work on Mīmāṃsā as R. Mitra says, but a work on *Nyāya-Vaiśeṣika* Darśana.

Leaf 2 is missing.

Post-colophon :

श्रीराममोहनशर्म्मणः स्वाक्षरमिदम् । यथादृष्टमित्यादि ।

7892.

5592A. *Bhāṣāratna.*

Substance, palm-leaf. $14 \times 1\frac{1}{2}$ inches. Folia, 15. Lines, 5-6 per page. Character, Udiyā of the 18th century. Appearance, good. Incomplete at the end.

7893.

10465. **पदार्थमणिमाला** *Padārthamaṇimālā*

(or shorter **पदार्थमाला**)

By Jayarāma Nyāyapañcānana.

Substance, country-made paper. 10¼ × 4½ inches. Folia, 73. Lines, 9 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete at the end.

An examination of the *Vaiśeṣika* categories from the *Naiyāyika* standpoint.

Beginning :

स्वीकृतकुपितयशोदाश्रमहरगोदामबन्धनव्यसनम् ।
नलिनीदलसुकुमारं नन्दकुमारं नमस्यामः ॥
श्रीमता जयरामेण युक्तिमौक्तिकगुंफिता ।
पदार्थमाला विदुषां विलासाय वितन्यते ॥
अत्र साधर्म्यवैधर्म्याभ्यां निखिलपदार्थतत्त्वज्ञानं निःश्रेयसोपयोगीति
पदार्थास्तद्धर्माश्च निरूप्यन्ते ॥

It comes up to the topic of *Samavāya*.

7894.

1430. **न्यायसिद्धान्ततत्त्वविवेक**

Nyāyasiddhāntatattvaviveka.

By Gokulanātha.

Substance, country-made paper. 12½ × 4¾ inches. Folia, 113. Lines, 12 on a page. Extent in ślokas, 5,400. Character, Maithilī. Appearance, tolerable. Generally correct. Complete.

An attempt at the simplification of the relation between cause and effect in perception and inference. It seems to be a note-book useful at disputation and not an independent treatise on any topic of Nyāya.

The author flourished within one hundred and fifty years of this time. His *Śivaśataka* has been printed in *Kāvyamālā*, 1887.

Beginning :

प्रवहत्पवनवेगघट्टितोऽपि स्खलति न यज्जगदण्डपिण्डभावः ।
लघुगुरुतुलनातुलाप्रकाण्डदृढिमगुणः स+ +गुणाश्रयस्य ॥

हिरण्यगर्भस्य गुरुर्गरीयः सङ्ख्यालघुर्यः पुरुषः पुराणः ।
अणोरणीयान्महतो महीयान् पश्यत्यचक्षुः स शृणोत्यकर्णः ॥

सकलाङ्कुरकारि बीजानुगतं तदकारिव्यावृत्तं कुर्वद्रूपत्वं नाम सामान्यं न कल्पयितुमुचितं, गौरवात् । इत्यादि ।

It ends thus :

प्रायेण वैतण्डिकैरपि गौरववादिन्येवोद्भाव्यते एतच्छ्लोकान्तरमपि प्रत्याख्यातमिति शिवम् ।

तर्काणामप्रतिष्ठानाद्दुर्लभस्तत्त्वनिर्णयः ।
क्लिश्यन्ते केवलं लोकाः सिद्धान्तत्यागपाप्मना ॥
नावमार्गत्समो मार्गः सिद्धान्तत्यागदुःखितः ।
सहते सिकतासेतुः कथं गिरिनदीरयम् ॥
तर्काणामप्रतिष्ठानमेव द्योतयितुं मया ।
पूर्वापरविरोधोऽपि दोषो न गणितो गिरः ॥
अनन्यसूचिता मार्गास्तर्काणामुपदर्शिताः ।
अनेन सख्यबन्धस्तेन दूरे तत्त्वनिर्णयः ॥
दृष्टवाङ्मयसन्दर्भो + + + उपासनम् ।
कीटानुविद्धकुसुमैरिव तच्चरणार्चनाम् ॥
अमृतयज्वनाविद + + विद्यानिधेः सुतम् ।
तस्य गोकुलनाथस्य गिरा प्रीयेत धूर्जटिः ॥

Colophon :

इति सिद्धान्ततत्त्वविवेको नाम न्यायनिबन्धः समाप्तः ।

7895.

1592. संस्कारसिद्धिदीपिका *Saṃskārasiddhidīpikā.*

By Citradhara.

Substance, country-made paper. 10×4 inches. Folia, 11. Lines, 9 to 15 on a page. Extent in ślokas, 500. Character, Maithili. Appearance, old. Generally correct. Complete.

This is a disquisition on the nature of Saṃskāra or impression on which acts of remembrance are based. It belongs to the Nyāya system of philosophy, and is written in the style of modern Naiyāyikas.

The title of the work and the author.

11B. समाप्तेयं संस्कारदीपिका श्रीमच्चित्रधरप्रणीता ।

The name of the scribe.

लिखितमिदं रेवतीरमणस्य स्वपाठार्थं ।

It commences :

धूमलिङ्गकत्वस्य अन्यस्य दुर्वचत्वात् प्रमाविशिष्टपर्वतत्वावच्छिन्न-विशेष्यतानिरूपितवह्निविधेयताकानुमितित्वं कार्यतावच्छेदकं वह्निव्याप्यधूमवान् ह्रदो वह्निमान् इत्यादौ यद्यपि धूमविशिष्ट-ह्रदत्वाप्रसिद्धिस्तथापि वह्निव्याप्यधूमत्वावच्छिन्नप्रकारतानिरूपित-विशेष्यतावच्छेदकताया या पर्वतत्ववृत्तिस्तन्निरूपितवह्निविधेयता-कानुमितित्वं कार्यतावच्छेदकम् । प्रथमप्रकारतात्वावच्छेदकतान्या ग्राह्या तेन वह्निव्याप्य आलोकवानित्यादौ न व्यभिचारः ।

It ends :

निष्प्रत्यूहेन शरीरलाघवेन धर्मजात्यभेद उपनीयत एव । उपाधौ सदपि कल्पनालाघवं शरीरगौरवेन संख्यागौरवेण चावस्कन्दितमिति न धर्मे तदभेदोपनयाय क्षमम् इति पितृ-मातुलचरणप्रदर्शिता न बालरीत्या आस्तां विचारः ॥

7896.

2612. **प्रमाणप्रमोद** *or* **ईश्वरवाद** *Pramāṇapramoda* or *Īśvaravāda.*

By Mahāmahopādhyāya Citradhara Śarmā.

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 9. Lines, 21, 23 on a page. Extent in ślokas, 500. Character, Maithilī. Appearance, old and discoloured. Complete.

An essay on the existence of the Godhead.

For the work, see L. 3050. Our MS. calls the work प्रमाणप्रमोदः.

महामहोपाध्याय-श्रीश्रीमच्चित्रधरशर्मप्रणीतः प्रमाणप्रमोदः परिपूर्णः ॥

The scribe's name is struck out.

7897.

10422. प्रमाणपद्धति *Pramāṇapaddhati.*

With a commentary.

Substance, country-made paper. 8½ × 3¾ inches. Folia, 2–12 of which again the 11th is missing. Character, Nāgara of the 18th century. Appearance, discoloured.

A fragment of a work on logical proofs.

8B, इति प्रमाणपद्धतौ प्रथमं प्रमाणं। निर्दोषोपपत्तिरनुमानं। उपपत्तिर्युक्तिः लिङ्गं व्याप्ति[रि]ति पर्यायाः। अविनाभावो व्याप्तिः साहचर्यनियम इति यावत्।

7898.

602. पदार्थखण्डन *Padārthakhaṇḍana.*

By Raghunātha Śiromaṇi.

Substance, country-made paper. 13½ × 5¼ inches. Folia, 4. Lines, 10, 11 on a page. Extent in ślokas, 105. Character, Bengali. Appearance, tolerable. Generally correct. Complete.

It ends thus :

क्वचिच्चानुमानादिकं। एतेन कार्यत्वं व्याख्यातं। कारणत्वप्रतियोगित्वमेव कार्यत्वमिति चेत्, कार्यत्वप्रतियोगित्वमेव कारणत्वमिति किं न रोचयेः? तस्मात् कार्यत्वं कारणत्वं च उभयमतिरिक्तं भिन्नमिति कृतं पल्लवितेनेति।

Colophon :

इति श्रीमहामहोपाध्याय-श्रीमद्भट्टाचार्य-शिरोमणि-विरचित-पदार्थखण्डनं समाप्तम्।

For a description of the work, see L. 1023 and 1073. But the verses there given at the end are not found in this manuscript.

Printed, ed. Viz.SS., Benares.

7899.

3675. *Padārthakhaṇḍana.*

Substance, country-made paper. 14 × 2¼ inches. Folia, 4. Lines, 5, 6 on a page. Extent in ślokas, 100. Character, Bengali.

The first line of the first page is written in a bold and beautiful hand and the rest in a neat, small hand.

See IO. Catal. No. 2093.

7900.

5304 A. *Padārthakhaṇḍana.*

(*also called* पदार्थतत्त्वनिरूपण *Padārthatattvanirūpaṇa.*)

By Raghunātha Śiromaṇi.

Substance, country-made paper. 17 × 3¼ inches. Lines, 6 on a page. Character, Bengali of the 18th century. Appearance, old and discoloured. Complete.

Colophon :

इति महामहोपाध्यायश्रीभट्टाचार्यशिरोमणिविरचितं पदार्थ-तत्त्वं समाप्तम् ।

Well known and often noticed.

7901.

8576. *Padārthakhaṇḍana.*

Substance, country-made paper. 9½ × 5 inches. Folia, 3. Lines, 16 on a page. Extent in ślokas, 200. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Generally correct.

Complete in 3 leaves. See Rājendralāla, 1023, 1073.

Colophon :

इति महामहोपाध्यायतार्किकशिरोमणिश्रीरघुनाथविरचितं पदार्थतत्त्वं सम्पूर्णम् ।

7902.

3676. *Padārthakhaṇḍana.*

(*with* पदार्थखण्डनटीका *Padārthakhaṇḍanaṭīkā,*

by Rudra Nyāyavācaspati.)

Substance, country-made paper. 9 × 3 inches. Folia, 15. Lines, 7 on a page. Extent in ślokas, 250. Character, Bengali. Date, Śaka 1547. Appearance, oldish. Complete.

Colophon :

इति श्रीरुद्रन्यायवाचस्पतिभट्टाचार्यविरचिता पदार्थखण्डनव्याख्या समाप्ता ।

Post-colophon :

मुनिवारिधिवाणक्ष्मामिते शाके शनेर्दिने ।
श्रावणे मासि सप्तम्यां अलिखत् पुस्तकं निजम् ॥
शकाब्दाः १५४७ श्रावण ७ ।

For the MS., see H.P.R. Vol. II. 124, where it is said then to have belonged to Dvārakānātha Nyāyapañcānana of Kaṭalipāra, Faridpur.

7903.

3419. *Padārthakhaṇḍana.*

With पदार्थखण्डनव्याख्या *Padārthakhaṇḍanavyākhyā,*
by Govinda Bhaṭṭācārya.

Substance, country-made paper. 18½ × 3¼ inches. Folia, 27. Lines, 8 on a page. Extent in ślokas, 1,300. Character, Bengali of the 17th century. Appearance, faded and worn out. Complete.

The Text *Padārthakhaṇḍana* is a criticism of the Nyāya-Vaiśeṣika categories by Raghunātha Śiromaṇi.
See L. 1133.

7904.

601. *Padārthakhaṇḍana.*

With पदार्थखण्डनटिप्पणी *Padārthakhaṇḍanaṭippaṇī.*

A commentary on Raghunātha Śiromaṇi's *Padārthakhaṇḍana*, by Rāmabhadra Sārvabhauma.
For the manuscript, see L. 1495. Printed at Benares.

7905.

10129. *Padārthakhaṇḍana.*

Substance, country-made paper. 10½ × 4¼ inches. Folia, 17. Lines, 18 on a page. Extent in ślokas, 1,000. The first leaf is missing. Character, Nāgara of the 18th century. Appearance, old and discoloured.

The Text, a criticism of the categories of Nyāya-Vaiśeṣika, by Raghunātha Śiromaṇi, is well known.
For the commentary, see L. 365 and 1495.

7906.

8859. **प्रमाणरत्न** *Pramāṇaratna.*

By Raghunātha.

Substance, country-made paper. 10½ × 4 inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 400. Character, Nāgara of the 17th century. Appearance, old and discoloured. Complete.

Complete in 18 leaves.

The Colophon :

इति प्रमाणरत्ने अभावनिरूपणप्रामाण्यपरिच्छेदः ।
प्रमाणरत्नदानेन परितुष्टो रमापतिः ।
भूयाद्विद्वद्गतिर्देवश्चन्द्रशेखरिताकृतिः ॥

It begins :

आनन्दश्रुतितात्पर्यनिर्णायककलेवरं ।
उपास्महे तद्विश्वेषां नीलाचलगतं महः ॥
लक्ष्मीधरकृपालेशपालिताशेषदुर्गतिः ।
प्रमाणरत्नं विद्वद्भ्यो रघुनाथः प्रयच्छति ॥

इह तावदल्पवित्तव्ययायाससाध्याः प्राणभृतां व्यवहाराः सम्भवन्ति । सन्देहादपि यथा तथा तदितरे तु शेषतस्तु वैदिका न प्रामाण्यनिश्चयं विनेति तदर्थं विचार्यते ।

7907.

1047. **न्यायसिद्धान्तमञ्जरी** *Nyāyasiddhāntamañjarī.*

By Jānakīnātha Cūḍāmaṇi Bhaṭṭācārya.

Substance, country-made paper. 9¾ × 4¼ inches. Folia, 40. Lines, 12 on a page. Extent in ślokas, 960. Character, Nāgara. Date, Saṃvat 1807. Appearance, tolerable. Generally correct. Complete.

A manual of Nyāya philosophy.
For description of the MS., see L. 1862.
Printed.

7908.

1739. *Nyāyasiddhāntamañjarī.*

Substance, country-made paper. 9½ × 4 inches. Folia, 29. Lines, 12 to 16 on a page. Extent in ślokas, 960. Character, Nāgara. Date (?). Complete.

Colophon :

इति श्रीभट्टाचार्यचूडामणिजानकीनाथविरचितायां न्याय-सिद्धान्तमञ्जर्यां शब्दपरिच्छेदः सम्पूर्णः ।

Post-colophon :

लिखितमिदं पुस्तकं लक्ष्मणाचार्यपुत्रकेण स्वार्थपरार्थं च श्रीराम श्रीरामः श्रीरामः ।

On the obverse of the first leaf the name of a former owner is given thus :

पुस्तकमिदं कृष्णाचार्यसुतलक्ष्मणस्य ।

For a description of the work, see L. 1862 and see our No. 1047.

7909.

9113. *Nyāyasiddhāntamañjarī.*

Substance, country-made paper. 14 × 6 inches. Folia, 28. Lines, 12 on a page. Extent in ślokas, 1,280. Character, Nāgara. Appearance, fresh. Generally correct.

A succinct exposition of the Nyāya doctrines in the four divisions, Pratyakṣa, Anumāna, Upamāna and Śabda. See L., p. 175, No. 1862.

The chapters have their own separate paginations. Pratyakṣa is complete in 7 leaves, Anumāna in 5, Upamāna in one leaf only and Śabda in 15.

7910.

8919. *Nyāyasiddhāntamañjarī.*

Substance, country-made paper. 9 × 4½ inches. (Anumiti and Upamiti paricchedas together). Complete in 13 leaves. (अनुमिति ends in 12 and उपमिति in 13).

See L. 1862.

7911.

11186. *Nyāyasiddhāntamañjarī.*

Substance, country-made paper. 11 × 5½ inches. Folia, 30. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

The work is well known.

7912.

8884. **न्यायसिद्धान्तमञ्जरीटीका** *Nyāyasiddhāntamañjarī-ṭīkā*, entitled **भावदीपिका** *Bhāvadīpikā*.

By Kṛṣṇa Nyāyavāgīśa Bhaṭṭācārya, son of Govinda Nyāyālaṅkāra Bhaṭṭācārya.

Substance, country-made paper. 10½ × 4½ inches. Folia, 50. Lines, 11–15 on a page. Character, Nāgara. Date, Saṃvat 1760. Appearance, soiled.

From the beginning to the end of Śabdakhaṇḍa, see L., Vol. IV, p. 31.

It ends :

ज्ञानलक्षणास्यारजतत्वप्रकारकं प्रत्यक्षं सरजतविशेष्यकरजतकत्व-प्रकारप्रत्यक्षं तत्रैवासरजतविशेष्यसरजतत्वप्रकारकप्रत्यक्ष एव । तत्प्रकारिका प्रवृत्तिरिति सरजतविशेष्यकरजतत्वप्रकारिका प्रवृत्तिरित्यर्थः ।

The Colophon :

इति श्रीगोविन्दन्यायालङ्कारभट्टाचार्यात्मजश्रीकृष्णन्यायवागीश-भट्टाचार्यविरचितायां न्यायसिद्धान्तमञ्जरीटीकायां शब्दखण्डव्याख्या समाप्ता । श्रीरस्तु संवत् १७६० माघ कृष्ण १ भौमे अनन्तकृष्ण-दीक्षितपुत्रविनायकेन लिखितं स्वार्थं परार्थञ्च ।

The work contains an elaborate composition of the categories of Gotama's *Nyāyasūtra* from प्रमाण to the end.

7913.

296. *Nyāyasiddhāntamañjarīṭīkā.*

For the MS. see L. 1408 and for the work see IO. Catal. No. 1974.

7914.

10580. *Nyāyasiddhāntamañjarīṭīkā.*

Substance, country-made paper. 10 × 5 inches. Folia, 18. Lines, 14 on a page. Extent in ślokas, 500. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete.

See our No. 296.

7915.

1237. न्यायसिद्धान्तमञ्जरीदीपिका *Nyāyasiddhānta-mañjarīdīpikā.*

By Śrīkaṇṭha or Śitikaṇṭha (49A. *Śrīkaṇṭha and* 44A. *Śitikaṇṭha*).

Substance, country-made paper. 10½ × 4¾ inches. Folia, 54. Lines, 13 on a page. Extent in ślokas, 1,950. Character, Nāgara. Appearance, dilapidated. Generally correct.

A commentary on *Nyāyasiddhāntamañjarī*, an elementary treatise on logical proofs by Jānakīnātha Bhaṭṭācārya.

The present manuscript contains the commentary on the chapters of Anumiti or inference and Upamiti or analogy.

For the text see IO. Catal. No. 1961 and for the commentary see IO. Catal. No. 1970.

7916.

1787. *Nyāyasiddhāntamañjarīdīpikā.*

(Also called तर्कप्रकाश *Tarkaprakāśa.*)

Substance, country-made paper. 12 × 5 inches. Folia, 78+128=206. Lines, 12 to 14 on a page. Extent in ślokas, 7,800. Character, Nāgara. Date, Saṃvat 1844. Appearance, tolerable.

The date of the manuscript:

शुभमस्तु संवत् १८४४ वैशाखशुद्ध द्वादशी ।

A commentary on *Nyāyasiddhāntamañjarī* of Jānakīnātha, by Śrīkaṇṭha Dīkṣita, son of Viśvanātha and Kāśī.

The manuscript contains the commentaries on Pratyakṣakhaṇḍa, for description of which see IO. Catal. No. 1970, and on Śabdakhaṇḍa for which see L. 1863 and IO. Catal. No. 1970.

Each of the two chapters is separately paged. The Pratyakṣakhaṇḍa has 78 and the Śabdakhaṇḍa has 128 leaves.

7917.

9115. *Nyāyasiddhāntamañjarīdīpikā.*

Substance, country-made paper. 14 × 6 inches. Folia, 116. Lines, 11 on a page. Extent in ślokas, 3,320. Character, Nāgara. Date, Saṃvat 1918. Appearance, fresh. Generally correct.

This is a complete commentary on *Nyāyasiddhāntamañjarī* noticed above. Pratyakṣa, Anumāna and Upamāna have a continuous pagination ending in leaf 96. The Śabda has a separate pagination ending in leaf 116.

For other notices see L. 1863 and IO. Catal. No. 1970 in p. 639, Part IV.

Dr. Eggeling, following Dr. Rājendralāla Mitra, makes the author an inhabitant of Benares. But the word Kāśyām in the last verse gives the name of his mother and not that of the place of his birth. This is plain from the reading of the last verse as given by Rājendralāla, as well as from the colophon of his MS., which runs:

"इति काश्यीगर्भसम्भवदीक्षितविश्वनाथात्मज-दीक्षितश्रीकण्ठ-विरचिता"।

7918.

8506. *Nyāyasiddhāntamañjarīdīpikā.*

Substance, country-made paper. 10½ × 4 inches. Folia, 6. Lines, 13 on a page. Character, Nāgara. Date, Saṃvat 1779. Appearance, worn-out.

A fragment.

The text by Jānakīnātha Śarman is a well-known work on the Pramāṇas. This MS. contains the *Dīpikā* commentary on the Upamiti section only. For the commentaries on other sections see IO. Catal. No. 1970.

Beginning:

अनुमाननिरूपणेनानुमानजिज्ञासानिवृत्तौ अवश्यवक्तव्यत्वमुप-मानेऽस्तीति अवसरसंगत्या उपमानं निरूप्यते—अथ इति।

Colophon:

इति श्रीदीक्षितश्रीकण्ठशर्मविरचितायां न्यायसिद्धान्तमञ्जरी-दीपिकायां उपमानपरिच्छेदः समाप्तः।

Post-colophon:

संवत् १७७९ पुषमासे शुभदिने राम॥

7919.

544. *Nyāyasiddhāntamañjarīdīpikā.*

For the MS. see L. 1452.

It has leaves 56 to 105 and another leaf which is to be inserted according to the following direction :

इदं षोध(?)पत्र षट्षष्टिमपत्राङ्कपृष्ठे षष्ठपंक्तौ बोध्यमिति त्रुटिपूर्त्तिनिर्देशः ।

In leaf 56A the colophon of the Pratyakṣakhaṇḍa is given in the following terms :

इति श्रीमद्विद्वन्मुकुटमाणिक्यराजिनीराजननिराजितपदद्वन्द्व-
न्यायवागीशादिच्छितश्रीकण्ठशर्मविरचितायां न्यायसिद्धान्तमञ्जरी-
दीपिकायां प्रत्यक्षखण्डः समाप्तः ।

See IO. Catal. Nos. 1970–73.

7920.

8888. **न्यायसिद्धान्तसंग्रह** *Nyāyasiddhāntasaṃgraha.*

By Viśveśvara.

Substance, country-made paper. 13 × 5 inches. Folia, 38. Lines, 13 on a page. Extent in ślokas, 2,000. Character, Nāgara. Date, Saṃvat 1899.

Foll. 23–26 and 32 are missing.

The last colophon runs thus :

इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यसर्वतन्त्रस्वतन्त्रदेशिकेन्द्र-
श्रीगौरीश्वरविश्वेश्वरयतिवरचितन्यायसिद्धान्तसंग्रहः समाप्तः ।
श्रीकाशीविश्वेश्वरौ विजयेतेतितरां ।
श्रीरत्नभायभट्टतनूजेन ह्यानंदवनवासिना ।
कमठाणोपनाम्ना च विश्वनाथेन सूरिणा ॥
लिखितो न्यायसिद्धान्तसंग्रहो विदुषां मुदे ।
कष्टेन लिखितो ग्रंथो यत्नेन परिपाल्यताम् ॥

It begins :

श्रीमद्गणपतये नमः । श्रीसरस्वत्यै नमः ।
रमोमारमणौ नत्वा गङ्गादेवीं सरस्वतीम् ।
गणेशं रामकृष्णाख्य साधयामि चिकीर्षितम् ॥
न्यायमधीत्य यत्नेन रामकृष्णाज्जगद्गुरोः ।
कणादगौतममनयात् कुर्वे सिद्धान्तसंग्रहम् ॥

कुशाग्रबुद्धिर्निपुणोऽत्र योग्यो
न मत्सरी नापि च मन्दबुद्धिः ।
कृशोदरीकेलिकलाप्रवीणः
कामी गुणी वेद नपुंसको न ॥

7921.

381. भाषापरिच्छेद *Bhāṣāpariccheda.*

By Viśvanātha Nyāyapañcānana.

Substance, country-made paper. 13 × 3½ inches. Folia, 3 to 12. Lines, 6 on a page. Character, Bengali. Date, Śaka 1733. Appearance, tolerable. Verse. Generally correct. Incomplete at the beginning.

Post-colophon :

श्रीगुरवे नमः । नमो विश्वेश्वराय । श्रीहरिनारायणदेव-शर्मणः स्वाक्षरपुस्तकञ्च यथादृष्टमित्यादि । शकाब्दाः १७३३ ३० फाल्गुनस्य । Then follow a few namaskāras.

Printed and translated into English by Röer, Calcutta. The complete work contains 168 kārikās.

7922.

2409. *Bhāṣāpariccheda.*

Substance country-made paper. 10 × 4½ inches. Folia, 4. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete.

The MS. runs up to 72nd kārikā.
Often noticed and printed.

7923.

9109. *Bhāṣāpariccheda.*

Substance, country-made paper. 12 × 6 inches. Folia, 9. Lines, 10 on a page. Extent in ślokas, 270. Appearance, tolerable. Character, Nāgara. Generally correct.

7924.

9467. *Bhāṣāpariccheda.*

(Called कारिकावली *Kārikāvalī.*)

Substance, country-made paper. 10 × 4 inches. Folia, 9. Lines, 10 on a page. Extent in ślokas, 108. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

7925.

11208. *Bhāṣāpariccheda.*

Substance, country-made paper. 12 × 5¼ inches. Folia, 8. Lines, 11 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति श्रीभट्टाचार्यचूडामणिविश्वनाथपञ्चाननविरचितो भाषा-परिच्छेदः समाप्तिमगमत् ।

Post-colophon :

श्रीरस्तु । कल्याणमस्तु ।

पुस्तकं लिखितं श्रीमदिदं मिश्रेण धीमता । चैत्रकृष्णद्वितीयायां + + + + + + + + + ॥

7926.

4542. *Bhāṣāpariccheda.*

(*With* **सिद्धान्तमुक्तावली** *Siddhāntamuktāvalī, by Viśvanātha himself.*)

Substance, country-made paper. 16 × 3½ inches. Folia, 55. Lines, 6 on a page. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

The work is in both prose and verse. The commentary is also printed and freely translated by Röer, Calcutta.

An English translation of the work has recently been brought out by Mādhavānanda, Belur Maṭh.

7927.

5325. **सिद्धान्तमुक्तावली** *Siddhāntamuktāvalī.*

By Viśvanātha Nyāyapañcānana.

Substance, country-made paper. 18¼ × 3½ inches. Folia, 46. Lines, 7 on a page. Character, Bengali. Date, Śaka 1760. Appearance, fresh. Complete.

This MS. does not contain the text in kārikās but only the commentary in prose.

Colophon :

इति श्रीमहामहोपाध्याय-विश्वनाथन्यायपञ्चाननभट्टाचार्य-विरचितः स्वकृतभाषापरिच्छेदोपरि स्वकृतटीकासिद्धान्तमुक्तावली समाप्ता ।

Post-colophon :

पितृचरणे मतिरास्ताम् ।
शून्यशून्यसप्तचन्द्रसंख्यशाकवत्सरे
तैषमासि सिन्धुचन्द्रमानचन्द्रवासरे ।
पुस्तमेतदालिखच्च संविभाव्य चेतसि
कान्तिचन्द्र इष्टदेवपादपद्मयुग्मकम् ॥

7928.

2223. *Siddhāntamuktāvalī.*

Substance, country-made paper. 12 × 5¼ inches. Folia, 10. Lines, 16, 17 on a page. Character, Nāgara. Appearance, discoloured.

A mere fragment.

7929.

11206. *Siddhāntamuktāvalī.*

Substance, country-made paper. 10 × 5½ inches. Folia, 18. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment. Up to *Sāmānyalakṣaṇā.*

7930.

9766. *Siddhāntamuktāvalī.*

Substance, country-made paper. 12 × 3½ inches. Folia, 15. Lines, 7 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Generally correct. Incomplete.

A fragment.

7931.

9183. *Siddhāntamuktāvalī.*

Substance, country-made paper. 13 × 6 inches. Folia, 15. Lines, 12 on a page. Extent in ślokas, 460. Character, Nāgara. Appearance, fresh. Generally correct.

7932.

8925. *Siddhāntamuktāvalī.*

Substance, country-made paper. 9½ × 4½ inches. Folia, marked 12–19. Character, Nāgara of the 19th century. Appearance, discoloured.

A fragment. Leaves 12–19.
The MS. is called *Bhāṣāparicchedaṭīkā*.

7933.

925. **न्यायसिद्धान्तमुक्तावलीप्रकाश** *Nyāyasiddhānta-muktāvalīprakāśa.*

By Mahādeva Dinakara, son of Bālakṛṣṇa Bhaṭṭa of the Gotra of Bharadvāja.

Substance, country-made paper. 12×5 inches. Folia, 65. Lines, 13 on a page. Extent in ślokas, 3,250. Character, Nāgara. Appearance, tolerable. Prose. Generally correct.

It contains the Pratyakṣa pariccheda only. See No. 99 (a complete copy) and also No. 918 from Upamiti to the end. See also IO. Catal. Nos. 2112–16.

Hall's statement in his contributions, p. 74, regarding the joint authorship of the commentary by father and son, is apparently based on the verse, which occurs at the end of the work. The verse runs:

भानुं प्रणम्य परिभाव्य च शास्त्रसारं
मुक्तावलीकिरण एष पितृप्रदिष्टः ।
सद्युक्तिभिर्दिनकरेण करेण सोऽयं
नीतः प्रकाशपदवीं सुधियां मुदेऽस्तु ॥

But it cannot be taken to mean, as Hall thinks, that "Bālakṛṣṇa commenced this work, entitling it मुक्तावलिकिरण and was unable to finish it, and that it was completed by Mahādeva Bhaṭṭa Dinakara, his son, who gave it the further name of *Muktāvalīprakāśa*." In this verse, however, he simply, out of reverence to his father, gives him the entire credit for the work, saying that all this was taught by his father, and that he himself only gave publicity to it. Further in the opening verse he says, "श्रीगौरवास्याम्बुजात् ज्ञात्वाशेषमतं मितेन वचसा सिद्धान्तमुक्तावलि-...तनुते", that is, he writes this commentary on *Siddhāntamuktāvalī*, learning from his father's lotus-like face all the various tenets.

As for *Muktāvalīkiraṇa*, it may well be taken simply as a figure of speech, the work *Muktāvalī* being a pearl-necklace and the commentary its lustre.

The work is well known as *Dinakarī*. Printed, ed. Jīv., Calcutta; N.S. Press, Bombay; ChSS., Benares.

7934.

9319. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 11 × 5 inches. Folia, 22. Lines, 20, 21 on a page. Extent in ślokas, 1,540. Character, Nāgara. Appearance, old. Generally correct. Incomplete.

The MS. is marked as *Muktāvalīvyākhyā.*

7935.

99. *Nyāyasiddhāntamuktāvalīprakāśa.*

The present manuscript is noticed by Rājendralāla Mitra under No. 868.

He belonged to the Bharadvāja vaṁśa. This family settled in Benares in the 17th century. The man who came to Benares was Mahādeva, the son-in-law of Nīlakaṇṭha Bhaṭṭa. His son was Divākara Bhaṭṭa from whom the Bhāradvāja family has increased and multiplied at Benares. They wrote quite a number of works rivalling in this respect the Bhaṭṭa vaṁśa with whom they were connected by marriage.

7936.

684. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made yellow paper. 17 × 5 inches. Folia, 21. Lines, 8 on a page. Extent in ślokas, 780. Character, Bengali. Appearance, tolerable. Generally correct.

A fragment.

For the work see L. 858, 1057 and 1821.

The MS. is named as *Siddhāntamuktāvalī-gūḍhārtha-prakāśikā.*

7937.

1794. *Nyāyasiddhāntamuktavalīprakāśa.*

Substance, country-made paper. 10¾ × 4¼ inches. Folia, 126. Lines, 14 on a page. Character, Nāgara. Appearance, old. Complete.

The well-known commentary on *Muktāvalī,* Viśvanātha's own commentary on his *Bhāṣāpariccheda.* Often noticed and printed.

7938.

10911. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 13 × 7 inches. Folia, 183. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति श्रीमहामहोपाध्यायश्रीमद्विश्वनाथपञ्चाननभट्टाचार्य-
विरचिता सिद्धान्तमुक्तावली समाप्ता ।

Commentary :

इति श्रीमद्दिनकरभट्टाचार्यविरचिता न्यायसिद्धान्तमुक्तावली-
दीपिका समाप्ता ।

The MS. contains the text of *Siddhāntamuktāvalī* also.

7939.

10913. *Nyāyasiddhāntamuktāvalīprakaśa.*

Substance, country-made paper. 13 × 7 inches. Folia, 55. Lines, 20 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

End :

भानुं प्रणम्य परिभाव्य च शास्त्रसारं
मुक्तावलीकिरण एष पितृव्यदिष्टः ।
सद्युक्तिभिर्दिनकरेण करेण सोऽयं
नीतः प्रकाशपदवीं सुधियां मुदेऽस्तु ॥
मुक्तावलीप्रकाशो यः स्वाज्ञानतिमिरापहः ।
तेन सन्तोषमायातु नीलकण्ठः सतां प्रियः ॥

No colophon.

Post-colophon :

यादृशमित्यादि । शुभमस्तु लेखकपाठयोः । श्रीराम ॥
इदं पुस्तकं लिखितं पण्डित आत्माराम काश्यां—

7940.

9561. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 13 × 5 inches. Folia, 155. Lines, 14 on a page. Extent in ślokas, 6,500. Character, Nāgara. Appearance, fresh. Generally correct. Complete.

Repeatedly printed.
The MS. contains the text of *Siddhāntamuktāvalī* also.

7941.

8535. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 12 × 6 inches. Folia, 125. Lines, 18–20 on a page. Extent in ślokas, 8,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose. Generally correct.

Complete in 125 leaves. The text in the middle, the commentary above and below.

The MS. contains the text of *Siddhāntamuktāvalī* also.

7942.

5593B. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, palm-leaf. 17¼ × 1½ inches. Folia, 17. Lines, 5 on a page. Character, Uḍiyā, about 200 years old. Appearance, old and worm-eaten.

A mere fragment.

Beginning :

श्रीगणेशाय नमः ।

लक्ष्मीपादयुगं प्रणम्य पितरं श्रीबालकृष्णाभिधं
भारद्वाजकुलाम्बुधौ विधुमिव श्रीगौरवास्याम्बुजात् ।
ज्ञात्वाशेषमतं मितेन वचसा सिद्धान्तमुक्तावली-
गूढार्थांस्तनुते यथामति महादेवः परेषां कृते ॥

7943.

11205. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 10¼ × 5 inches. Folia, 65. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Date, Saṃvat 1832.

To the end of *Pratyakṣa.*

Colophon :

इति श्रीमद्भारद्वाजकृते मुक्तावलीप्रकाशे प्रत्यक्षखण्डः सम्पूर्णः ।

Post-colophon :

संवत् १८३२ पौषकृष्णादशम्यां रविवासरे ।

7944.

9110. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 13¼ × 6 inches. Folia, 14. Lines, 15 on a page. Extent in ślokas, 400. Character, Nāgara. Appearance, tolerable. Generally correct. Incomplete.

A mere fragment.

7945.

11033. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 1–32. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh. Date, Saṃvat 1833.

Copied from a MS. defective in the beginning.

Colophon :

इति दिनकरी मुक्तावलीटीका समाप्ता ।

Post-colophon :

संवत् १८३३ ॥

The MS. is named as *Muktāvalīṭīkā.*

7946.

7979. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 13 × 5 inches. Folia, 22. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

A mere fragment (the commentary on the portion of *Muktāvalī,* relating to Anumiti only).
The MS. is named as *Muktāvalīṭīkā* (*Dinakarī*).

7947.

918. *Nyāyasiddhāntamuktāvalīprakāśa.*

Incomplete, from the section on Upamiti to the end.
For the manuscript see L. 1821.
The MS. is named as *Nyāyasiddhāntamuktāvalīdīpikā.*

7948.

11042. *Nyāyasiddhāntamuktāvalīprakāśa.*

Substance, country-made paper. 10½ × 5 inches. Folia, 17. Lines, 9–11 on a page. Character, modern Nāgara. Appearance, fresh.

A mere fragment.
The leaves are marked with the letters दि॰ मु॰ or मु॰ टी॰.

Beginning :

श्रीगणेशाय नमः ।

अनुमितिमिति । संगतिश्चात्र ब्रह्मप्रेत्तणोपजीव्योपजीवकभावो बोध्यः ।

Colophon :

इति श्रीमुक्तावलीप्रकाशे अनुमानपरिच्छेदः ।

7949.

10913. *Nyāyasiddhāntamuktāvalīprakāśa.*

The MS. contains the text of *Siddhāntamuktāvalī* also.

7950.

11209. *Nyāyasiddhāntamuktāvalīprakāśaṭīkā.*

Substance, country-made paper. 10½ × 5½ inches. Folia, 42. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of a commentary on Dinakara's commentary on *Muktāvalī*. Up to Jñānalakṣaṇā.

Beginning :

ॐ श्रीगणेशाय नमः ॥
न वेदात् परमं शास्त्रं न मातुः परमो गुरुः ।
न सत्यात् परमो धर्मो न मिथ्या पातकं परम् ॥
मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।
सदा गृह्णीति[नि ?]षेवेत सदा सर्वप्रयत्नतः ॥
तुष्टायां मातरि शिवे तुष्टे पितरि पार्वति ।
तव प्रीतिर्भवेद्देवि परब्रह्म प्रसीदति ॥

इत्यादीश्वरोक्तेः पित्रोः शिवाशिवात्मकत्वात् तत्तदात्मकमङ्गलमाचरन् महादेवभट्टस्तन्निबध्नन् शिष्यावधानाय प्रतिजानीते—सिद्धान्तेत्यादिना । भाषापरिच्छेदेति । भाष्यन्ते इति भाषाः etc.

7951.

579. तर्कामृत *Tarkāmṛta.*

By Jagadīśa Tarkālaṃkāra.

For the manuscript see L. 1510.

Printed, ed. Jīv., Calcutta ; trans. (Bengali), Rajendra Nath Ghosh, Calcutta.

7952.

3552. *Tarkāmṛta.*

Substance, country-made yellow paper. 15¼ × 4¾ inches. Folia, 13. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

Often noticed and printed.

7953.

8921. *Tarkāmṛta.*

Two complete manuscripts.

I.

Substance, country-made paper. 10 × 4½ inches. Folia, 8. Lines, 14 on a page. Character, Nāgara. Date, Saṃvat 1782 (परिधावीनामसंवत्सरे पौष्यां मकरसंक्रान्तौ). Appearance, discoloured.

Complete in 8 leaves. Dated Saṃvat 1782.

II.

Substance, country-made paper. 12½ × 4½ inches. Folia, 12. Lines, 11, 12 on a page. Character, Nāgara of the 19th century. Appearance, discoloured.

Complete in 12 leaves.

7954.

9537. *Tarkāmṛta.*

Substance, country-made paper. 11 × 4½ inches. Folia, 18. Lines, 8 on a page. Extent in ślokas, 350. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

A well-known work on the Nyāya philosophy, printed and often noticed.

7955.

10897. *Tarkāmṛta.*

Substance, country-made paper. 10 × 5 inches. Folia, 11. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :

इति श्रीजगदीशभट्टाचार्यविरचितं तर्कामृतं समाप्तम् ।

7956.

11159. *Tarkāmṛta.*

Substance, country-made paper. 12 × 5½ inches. Folia, marked 1, 2, 8–15, 18. Lines, 15 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning :

ॐ ब्रह्माद्या निखिलार्च्चितास्त्रिदशसन्दोहाः सदाभीष्टदाः etc.

There are five stray leaves.

7957.

9474. *Tarkāmṛta.*

Substance, country-made paper. 9½ × 5 inches. Folia, 17. Lines, 10 on a page. Extent in ślokas, 292. Character, Nāgara. Appearance, tolerable. Prose. Incomplete.

A succinct exposition of the Nyāya-Vaiśeṣika system. See L., Vol. IV, p. 103.

7958.

551. *Tarkāmṛta.*

With the commentary, entitled चषक *Caṣaka, by Gaṅgārāma Jaḍi, son of Nārāyaṇa and pupil of Nīlakaṇṭha.*

A mere fragment. Noticed in L. 1451.

7959.

9173. *Tarkāmṛta.*

With the commentary, entitled तर्कामृततरङ्गिणी *Tarkāmṛta-taraṅgiṇī, by Mukunda Bhaṭṭa.*

Substance, country-made paper. 15 × 6 inches. Folia, 43. Lines, 8 on a page. Extent in ślokas, 1,290. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. The commentary above and below the text. Complete.

For a description of the text see L. 851. The commentary also is the same as noticed by Dr. Mitra under No. 164, Vol. I, p. 88. But the commentator's name is not given in this manuscript.

Printed in Benares.

7960.

8527. *Tarkāmṛta.*

Substance, country-made paper. 10 × 5 inches. Folia, 43. Lines, 10–12 on a page. Extent in ślokas, 1,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Generally correct.

Published in Calcutta in 1880.

The colophon of the text reads:

इति श्रीजगदीशविरचिततर्कामृतं सम्पूर्णं । संवत् १८९६ ज्येष्ठ सुदि १ । बृहस्पतवार लेखक मह्निदत्त मिश्र ।

The commentary, which has no colophon, commences:

लम्बोदरपदद्वन्द्वचिन्तनाप्तमनोरथम् ।
अनन्तभट्टं मीमांसापारगं तातमाश्रये ॥ १ ॥
प्रणीकृत्य विश्वेश-चरणौ तन्यतेतराम् ।
बालानामवगाहाय तर्कामृततरङ्गिणी ॥

7961.

11131. *Tarkāmṛta.*

Substance, country-made paper. 10 × 4½ inches. Folia, 12. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

See IO. Catal. No. 2124.

7962.

9301. *Tarkāmṛta.*

Substance, country-made paper. 12 × 6 inches. Folia, 50. Lines, 13 on a page. Extent in ślokas, 1,400. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

This codex contains Jagadīśa Tarkālaṅkāra's well-known तर्कामृत with a commentary entitled तर्कामृततरङ्गिणी by Mukunda Bhaṭṭa, the son of Ananta Bhaṭṭa.

For the text see L., Vol. IV, Nos. 1451, 1510 and for the commentary L., Vol. I, No. 164. Printed, ChSS., Benares.

C. Miscellaneous.

7963.

880. लौकिकन्यायरत्नाकर *Laukikanyāyaratnākara.*

By Raghunātha Varmā, the son of Gulāba Rāya of the Vinda family of Rajputs, disciple of Rāmadayālu, an ascetic follower of Nānaka.

Substance, country-made paper. 10¾ × 5 inches. Folia, 289. Lines, 9 on a page. Extent in ślokas, 5,200. Character, Nāgara. Appearance, tolerable. Generally correct. Incomplete.

There are two paginations, the first ends abruptly in leaf 176 and the second pagination begins abruptly and ends abruptly in leaf 113.

The work has been carefully described by Śeṣagiri Śāstrī in his second volume. (Pp. 241 to 244 and also pp. 85 to 87.)

From an extract in page 244, it appears that the number of Nyāyas in this work is *Vedendvāmnāya*, that is, 614.

In the present defective manuscript the first series ends in 46 and the second series in 1/48, 2/49 and so on to 94/144.

There are sixty verses at the beginning which explains the object of the work.

7964.

9734. *Laukikanyāyaratnākara*

(*called* लौकिकन्यायसंग्रह *Laukikanyāyasaṃgraha*,

by Raghunātha).

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 81. Lines, 10 on a page. Extent in ślokas, 1,964. Character, Nāgara. Appearance. Fresh. Prose. Generally correct.

This comprises the first part (प्रमेयनिरूपण) of *Laukikanyāyasaṃgraha*, by Raghunātha, son of Gulābarāyavarmā, the disciple of Rāmadayālu, a descendant of Nānaka.

The author collected and explained the proverbial phrases as traditionally used as illustrative arguments in philosophical works, under the title of लौकिकन्यायरत्नाकर and the present work is the first part of an abridgement of *Laukikanyāyaratnākara*.

See L., Vol. IX, No. 3139, p. 216.

7965.

8197. *Laukikanyāyaratnākara.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 16+22. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

A collection and explanation of popular sayings, as applicable to philosophical and cognate works.

There are two parts (I in 16 leaves and II in 22). Both are defective. The first part begins in the middle of a sentence and the second ends abruptly.

I.

Colophon :

इति सकलकल्याणगुणभूरुहारण्यश्रीनानकसद्वंशसन्मौक्तिक-
श्रीरामदयालुशिष्येण सोमवंशीयविन्दारायकुलोत्तंसश्रीगुलाबराय-
वर्मात्मजेनोदासीनावस्थेन रघुनाथेन विरचिते लौकिकन्यायसंग्रहे
प्रमेयनिरूपणपरः पूर्वभागः समाप्तः ।

Post-colophon :

माघमासे कृष्णपक्षे तिथौ सप्तम्यां सोमवासरान्वितायां—

II.

Begins :

ॐ गणेशाय नमः ।

अथ प्रमाणनिरूपणप्रचुरो भागः प्रारभ्यते । तत्रैव च प्रसङ्गात्
पूर्वोक्तार्थोऽपि दृढीक्रियते ।

7966.

10910. *Laukikanyāyaratnākara*

(*called* **लौकिकन्यायसंग्रह (द्वितीयभाग)** *Laukikanyāya-samgraha (Part II), by Raghunātha, son of Gulābarāya Varmā, and disciple of Rāmadayālu*).

Substance, country-made paper. 10 × 5 inches. Folia, 22. Lines, 18 on a page. Character, Nāgara. Date, Saṃvat 1849. Appearance, fresh. Complete.

Colophon :

इति श्रीसाधुवृन्दवन्दितपादारविन्दवैराग्यादिरत्नाकर-विद्वद्वर-
श्रीमद्रामदयालुशिष्येण सोमवंशीयविन्दरायकुलोत्तंसश्रीसेवीदेव्या-
श्रितपदारविन्दश्रीगुलाबरायवर्मात्मजेनोदासीनावस्थेन रघुनाथ-
वर्मणा विरचितो लौकिकन्यायसंग्रहः समाप्तः ।

Post-colophon :

शुभमस्तु संवत् १८४९ ॥

A collection and explanation of popular sayings, used as logical illustrations, in philosophical and kindred work.

For the first part of the work, see L. 3139 and for the second part, see L. 3140.

7967.

9508. सुन्दोपसुन्दन्याय *Sundopasundanyāya.*

Substance, country-made paper. 9 × 5 inches. Folia, 15. Lines, 8 on a page. Extent in ślokas, 240. Character, Nāgara. Appearance, fresh. Prose and verse. Generally correct. Incomplete. Leaves 2–5 are missing.

It begins:

सुन्दोपसुन्दन्यायः

श्रीगणेशाय नमः ।

अयं तुल्यबलयोर्विरोधे प्रसरति । प्रबलनिर्बलविरोधे सबलेन निर्बलबाधविवक्षायान्तु मात्स्यन्यायावतारः । अयं प्राय इतिहास-पुराणादिष्वपि दृश्यते । तथा हि वाशिष्ठे प्रह्लादाख्याने तत्समाधिं प्रस्तुत्य उक्तम्—

एतावताथ कालेन तद्रसातलमण्डलम् ।
बभूवाराजकं तीक्ष्णं मात्स्यन्यायकदर्थितम् ॥ इति ।

यथा प्रबला मत्स्याः निर्बलांस्तान् नाशयन्ति तथाऽराजके अमुक-देशे प्रबला जना निर्बलान् नरान् नाशयन्ति स्मेति न्यायार्थः प्राग् दर्शितः । आगमेन प्रत्यक्षादिबाधोऽप्यस्योदाहरणं बोध्यम् ।

III. SĀṂKHYA.

A. Sūtras and Commentaries on them.

7968.

2526. **कपिलसूत्रभाष्य** *Kapilasūtrabhāṣya.*

Substance, machine-made paper. 8¾ × 6 inches. Pages, 91. Lines, 16–18 on a page. Extent in ślokas, 1195. Character, Bengali. Appearance, fresh. Complete.

Beginning :

आसुरिर्नाम कश्चिद् ब्राह्मणस्त्रिविधेन दुःखेनाभिभूयमानस्तं कारणं सांख्ययोगाभिपन्नं ज्ञात्वा देवं मुच्यते सर्वपापैरिति, ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्त्ति जायमानञ्च पश्येदिति च श्रवणमवगम्य परमर्षिपञ्चमभगवत्कपिलमुपसन्नः शरणं तदपनोदकतत्त्वजिज्ञासुः। स होवाच भगवान् शिष्ययोग्यतां वितर्कयन् सांख्यतन्त्रमात्मानात्मविवेकं द्वाविंशतिसूत्र्येकाध्यायं चतुष्पादं तद्व्याचिख्यासितस्यादिममेतत् सूत्रम्। अष्टौ प्रकृतय इति।

Pp. 26-27. इति सांख्यदर्शनभाष्ये पञ्चविंशतितत्त्वसमाम्नायो नाम प्रथमः पादः।

उद्दिष्टं पञ्चविंशतितत्त्वं लक्षितञ्चोत्सर्गतः परीक्षितुञ्च सामान्यविशेषविभागतो द्वितीयतृतीयचतुर्थपादाः प्रस्तूयन्ते। तत्रादौ सृष्टिमभिधातुं तावदव्यक्तवैषम्यं प्रतिजानीते। त्रैगुण्यमिति।

P. 40. इति सांख्यभाष्ये गुणभेदसमाम्नायो द्वितीयः पादः।

P. 76. इति सांख्यभाष्ये तत्त्वपरीक्षासमाम्नायो नाम तृतीयोऽध्यायः।

P. 91. इति सांख्यभाष्ये चतुर्थः पादः।

Colophon :

इति श्रीसांख्याचार्यकपिलसूत्रभाष्ये प्रथमाध्यायः प्रयोजनसमाम्नायो नाम तावत् समाप्तः।

End :

शास्त्राध्यायसमापनं घोषयति। एतत्परं याथातथ्यमेतत् सम्यग्ज्ञात्वा कृतकृत्यः स्यान्न पुनस्त्रिविधेन दुःखेनाभिभूयत इतीति।

इतिशब्दः शास्त्रसमाप्तिं व्याकरोति एतदिति। सांख्यशास्त्रं विवेकप्रोद्बोधकं योगानुशासनमिति यावत्परं यथा तथा स मुक्तः पञ्चविंशतितत्त्वसमाम्नायनिबन्धनं याथातथ्यमिति उपसंहरति जिज्ञासवे शिष्यायासुरये ज्ञानार्थमन्येभ्योऽपीत्यतः स्यादित्युत्सर्गनियोगः कृत इति ॥ ० ॥

The manuscript contains an anonymous commentary (with the text) called *Kapilasūtrabhāṣya* on the *Tattvasamāsasūtra*, attributed to Kapila.

See L. VI. No. 2198 and L. X. No. 4099.

The work is complete in a single chapter containing 22 sūtras divided into four sections (*Pādas*). About this number there is a difference of opinion amongst commentators. Some count it as 22 while others more. So it is said:

अत्र च सूत्रसंख्यायां मतभेदो वर्त्तते। केचित् "त्रिविधो धातुसर्गः" इति सूत्रं परित्यज्य "त्रिविधं दुःखम्" इत्यन्तं सूत्रत्वेन परिगणय्य द्वाविंशतिमेव सूत्राणां संख्या निर्दिशन्ति। अपरे तावत् "न पुनस्त्रिविधेन दुःखेनाभिभूयते" इत्यन्तमेव सूत्रमध्ये प्रक्षिपन्तः ततोऽप्यधिकां संख्यामाहुः (CSS. 15, मुखबन्धः, p. 2).

7969.

2527. **तत्त्वसमासवृत्ति** *Tattvasamāsavṛtti.*

Substance, machine-made paper. 7 × 8 inches. Pages, 31. Lines, 14–16 on a page. Extent in ślokas, 300. Character, Bengali. Complete.

Beginning:

पञ्चविंशतितत्त्वेषु जन्मना ज्ञानमाप्तवान् ।
आदिसृष्टौ नमस्तस्मै कपिलाय महर्षये ॥

अथातस्तत्त्वसमासाख्यसांख्यसूत्राणि व्याख्यास्यामः। इह कश्चिद् ब्राह्मणस्त्रिविधेन दुःखेनाभिभूतः सांख्याचार्यं कपिलं महर्षिं शरणमुपागतः स्वकुलनामगोत्रं स्वाध्यायार्थं निवेद्याह। भगवन्, किमिह परं किं याथातथ्यं किं कृत्वा कृतकृत्यः स्यामिति ? कपिल उवाच। कथयिष्यामि। अष्टौ प्रकृतयः ॥ १ ॥ षोडश विकाराः ॥ २ ॥ etc., etc.

End :

एतत् समासनिःश्रेयसं, एतज्ज्ञात्वा पुनर्जन्म न स्यादिति ।

एवं महर्षेर्विज्ञानं कपिलस्य महात्मनः ।

अनुष्टुप्छन्दसा चात्र ज्ञेयं श्लोकशतत्रयम् ॥

Colophon :

इति श्रीतत्त्वसांख्यसूत्रवृत्तिः समाप्ता ।

This is also an anonymous commentary (with the text) on the *Tattvasamāsa* sūtra, attributed to Kapila. Here, there are 25 sūtras instead of 22 of the previous numbers. The commentary begins in the same way as the previous number but instead of Āsuri, it says, a Brāhmaṇa.

At the end of the manuscript there is the following note by Dr. Rājendralāla Mitra, "Copied from a codex obtained from Benares and described as A in my notices."

The number of the notice referred to is L. Vol. VI. 2228.

7970.

2528. *Tattvasamāsavṛtti.*

Substance, machine-made paper. 8½ × 7 inches. Folia, 10. Lines, 21-22 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Complete.

This is the same as above. A second copy. After the end the manuscript has :

Fol. 9. अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववच्छेषवत्सामान्यतो-
दृष्टञ्च । etc.

Fol. 10. किञ्च तल्लिङ्गलिङ्गिपूर्वकमिति । तदनुमानं लिङ्गि-
पूर्वकं यत्र लिङ्गिना लिङ्गमनुमीयते यथा दृष्ट्वा यतिमस्येदं
त्रिदण्डमिति ।

Thus, there is a short disquisition on *Anumāna* (inference) in these lines at the end of which Rājendralāla writes :

"Copied from a manuscript in the possession of Prof. Maheśa Candra Nyāyaratna and marked A in the notices of manuscripts." See L. VI. 2228.

7971.

1718. सांख्य(सूत्र)क्रमदीपिका *Sāṃkhya(sūtra)krama-dīpikā.*

Substance, country-made paper. 11 × 4¼ inches. Folia, 6. Lines, 16-17 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, old. Complete.

Same as above under a different title. A third copy.

For a description see our MS. No. 1694, F. Though the work, i.e. the Vṛtti, uses the sūtra expressions and terminology, it is evidently more modern than Īśvarakṛṣṇa's *Sāṃkhyakārikā*, which is evidently referred to in Fol. 5B., especially in the following passage:

प्रधानस्य भेदानां परिमाणात् (*SK.* 15) ; कारणमस्त्यव्यक्तम् (*SK.* 16) ; पुरुषोऽस्ति भोक्तृभावात् (*SK.* 17) इति अर्थद्वयेन प्रधानस्य अस्तित्वं सिद्धम् ।

The 15th, 16th and the 17th Kārikās are referred to here, as well. Thus, the Vṛtti is modern although the text is ancient.

Colophon :

इति सांख्यक्रमदीपिका समाप्ता ।

That the *Tattvasamāsa* sūtra is prior to Īśvarakṛṣṇa's *Sāṃkhyakārikā* is decidedly proved by the following. Kārikā, explained by Māṭhara:

तस्मात् समासदृष्टं शास्त्रमिदं नार्थतश्च परिहीनम् ।
तन्त्रस्य च बृहन्मूर्त्तेर्दर्पणसंक्रान्तमिव बिम्बम् ॥ ७२ ॥

Sāṃkhyakārikā, with Māṭhara's *Vṛtti*, ed. ChSS. No., 56, Benares.

7972.

8930. *Sāṃkhyakramadīpikā.*

Substance, country-made paper. 13¼ × 5 inches. Folia, 9. Lines, 11-13 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Complete.

Same as above. A fourth copy.

Colophon :

इति सांख्यक्रमदीपिका समाप्ता ।

Post-colophon enumerates 64 kalās or fine arts from Śaiva Tantra, viz.

अथ चतुःषष्टिकलाः शैवतन्त्रोक्ता लिख्यन्ते। गीतं वाद्यं नृत्यं नाट्यं आलेख्यं...... वैयासकीनां विज्ञानानां विज्ञानमिति ६४।

Dr. Rājendralāla Mitra, after a long dissertation in pp. 289-90, L. VI. 2228 comes to the conclusion that this is the work which should be called *Sāṃkhyasūtra*, and his reasons are given in those pages. I come to the same conclusion, but from very different reasons. The form, in which the work is cast, is that of works in the Sūtra literature, अथातस्तत्त्वसमासाख्यसांख्यसूत्राणि व्याख्यास्यामः and at the end of every section the word व्याख्यातः occurs.

एवमेष सांख्यपुरुषो व्याख्यातः; एवमेतत्त्विविधस्य करणस्य अध्यात्ममधिभूतमधिदैवतञ्च व्याख्यातं; इत्येकादशेन्द्रियवधा व्याख्याताः; त्रिविधो बन्धो व्याख्यातः।

I believe, this Sūtra work was composed by some follower of the Sāṃkhya school at a period when this form of writing was considered to be the most suitable for all serious purposes. Some centuries B.C., Kapila was already a great name. And the doctrine embodied in the 22 or 25 Sūtras was well known. So, the unknown author makes Kapila the spokesman not only of those 22 or 25 principles but also of all details known down to his time. Dr. Rājendralāla thinks that this is the most ancient work on Sāṃkhya and his position seems to be unassailable.

7973.

1694. *Sāṃkhyakramadīpikā.*

Substance, country-made paper. 11¾ × 4 inches. Folia, 13. Lines, 10 on a page. Extent in ślokas, 300. Character, Nāgara. Date, Saṃvat, 1908, Śaka 1773. Appearance, fresh. Complete.

Colophon :

इति सांख्यालङ्कारः समाप्तः।

Same as above with an alternative title सांख्यालङ्कार. A fifth copy.

Post-colophon statement :

संवत् १९०८। शके १७७३ श्रावणशुक्लचतुर्दश्यां भानुवासरे त्रितियप्रहरे इदं पुस्तकं सम्पूर्णम् ।

गणेश आनन्देन लिखितम् वास्तव्य फणीन्द्रपुर साम्प्रत श्रीक्षेत्र वाराणसी ।

All these manuscripts of the present work contain the text also.

The manuscript is remarkably and badly incorrect. See L. VI. 2228, for a full description of the work. It should be noted that the work is differently entitled as *Tattvasamāsavṛtti*, *Sāṃkhyakramadīpikā* and *Sāṃkhyālaṅkāra* in different manuscripts.

The work has been printed ed. ChSS. No. 50 (Fasc. 286), Benares, in the volume *Sāṃkhyasaṃgrahaḥ* under the title *Tattvasamāsavṛtti*, 1918–20. It was translated into English by J. R. Ballantyne and published, with the text, Mirzapore, 1850, under the title *A Lecture on the Sāṃkhya philosophy embracing the text of the Tattvasamāsa*; Bengali (text only), Kedarnath Bharati, Jessore, Śaka, 1859.

7974.

908. तत्त्वयाथार्थ्यदीपन *Tattvayāthārthyadīpana.*

By Bhāvāgaṇeśa Dīkṣita.

Substance, country-made paper. 10¾ × 5 inches. Folia, 14. Lines, 12 on a page. Extent in ślokas, 434. Character, Nāgara. Appearance, old. Complete.

A commentary on the *Tattvasamāsa* Sūtra, attributed to Kapila, ed. ChSS. No. 50 (fasc. 246), Benares, 1916, in the volume *Sāṃkhyasaṃgraha*.

The manuscript contains the text also. See L. V. 1757.

Beginning :

पुरुषः स जयत्याद्यः प्रकृतिः सा जयत्यजा ।
याभ्यां संस्रुत्य सृज्यन्ते ननु ब्रह्माण्डकोटयः ॥ १ ॥
कपिलासुरिपञ्चशिखान् गुरून् विज्ञानाचार्यवर्यांश्च ।
प्रणमामि बुद्धिवृद्धौ सिद्धौ वा सर्वकार्याणाम् ॥ २ ॥

समाससूत्राण्यालम्ब्य व्याख्यां पञ्चशिखस्य च ।
भावागणेशः कुरुते तत्त्वयाथार्थ्यदीपनम् ॥ ३ ॥

प्रकृतिविविक्तपुरुषज्ञानं मोक्षसाधनमिति येभ्यो विवेक्तव्यः परमात्मा विवेचनीयः तदुभयं सूत्रत्रयेणोद्दिशति—अष्टौ प्रकृतयः ।

Fol. 12A.

प्रमाता चेतनः शुद्धः प्रमाणं वृत्तिरेव च ।
प्रमार्थाकारवृत्तीनां चेतने प्रतिबिम्बनम् ॥
प्रतिबिम्बितवृत्तीनां विषयो मेय उच्यते ।
वृत्तयः साक्षिभास्याः स्युः करणस्यानपेक्षणात् ॥
साक्षा[12 B]द्दर्शनरूपं च साक्षित्वं सांख्यसूत्रितम् ॥
इति ।

End :

ब्रह्मभूयाय पूर्णत्वेनाभिव्यक्तये गुणाभिमानी तु परिच्छिन्नत्वेनाभिव्यज्यते । तस्माद् भगवद्भक्तिरेव मुख्यं कारणं सांख्यविद्यायामिति सिद्धम् ।

पुरुषः स जयत्याद्यः प्रकृतिः सा जयत्यजा ।
याभ्यां मिलित्वा क्रियन्तेऽनन्तब्रह्माण्डकोटयः ॥ १ ॥
पुरुषः स जयत्याद्यः सच्चिन्मात्रः समाततः ।
यस्य सन्निधिमात्रेण याऽजा सर्गे जयत्यलम् ॥ २ ॥
इति ।
कृतं परोपकाराय तत्त्वयाथार्थ्यदीपनम् ।
तेन मे प्रीयतां कृष्णः परमात्मा जगद्गुरुः ॥ १ ॥
स्वतन्त्रत्वात् स एवैकः कर्त्ता गोपालबालकः ।
श्रीकृष्णाख्यो महेश(शा)नो दारुयन्त्रसमस्त्वहम् ॥ २ ॥
पुरुषार्थं बुभुत्सूनां बोधायैव मयेरितम् ।
तेभ्यः समर्पितं चैतत् तेनापि प्रीयतां हरिः ॥ ३ ॥

Colophon :

इति श्रीभावागणेशकृतं तत्त्वयाथार्थ्यदीपनं समाप्तम् ।

7975.

943. **सांख्यसूत्रवृत्ति** *Sāṃkhyasūtravṛtti.*

By Aniruddha (*c.* 1450).

Substance, country-made yellow and white paper mixed. 16½ × 8 inches. Folia, 44. Lines, 10–12 on a page. Extent in ślokas, 1720. Character, Nāgara. Date, Saṃvat, 1869. Appearance, old. Complete.

A commentary (with the text) on the *Sāṃkhyasūtra*, attributed to Kapila, ed. R. Garbe, BI. 122, Calcutta, 1888-89; trans. R. Garbe, BI. 131, Calcutta, 1891-92; Bengali, Kālīvara Vedāntavāgīśa, (with a Sanskrit commentary) Kuñjavihārī Tarkasiddhānta, Calcutta. Text, ed. and trans., BI. 1865.

See L. V. 1802.

Post-colophon Statement:

श्रीसांवार्पणमस्तु। श्रीगुरुभ्यो नमः। लीः देवीदयाल कायथ काशीमध्यके चरगङ्गासमीपे मीती शावन वदी ३ शोमवार शम्बत् १८६९।

Dr. Garbe in p. 24 of the *Introduction* to his translation thinks that Aniruddha lived in the 16th century.

7976.

10934. **सांख्यप्रवचनभाष्य** *Sāṃkhyapravacanabhāṣya.*

By Vijñānabhikṣu (*c.* 1650).

Substance, country-made paper. 12 × 5 inches. Folia, 92. Lines, 12 on a page. Extent in ślokas, 2625. Character, Nāgara. Date, Saṃvat, 1851, Appearance, fresh. Complete.

Last colophon:

इति विज्ञानभिक्षुविरचिते कपिलसांख्यप्रवचनशास्त्रस्य भाष्ये तन्त्राध्यायः षष्ठः। समाप्तमिदं सांख्यदर्शनम्।

Post-colophon statement:

शुभमस्तु। कल्याणमस्तु। संवत् १८५१ मासे फाल्गुने सुदि चतुरदशी वार सनीचरः।

जो देखा सो लीखा।

A commentary (with the text) on the *Sāṃkhyasūtra*, attributed to Kapila, ed. F. Hall, BI. Calcutta, 1854–56 (Roman letters); R. Garbe, HoS. 2, 1895; trans. (extracts), J. R. Ballantyne, S. Basu, P.O. Allahabad, AKM. ix, 3, 1889; Bengali, Kālīvara Vedāntavāgīśa, Maheśacandra Pāla, Calcutta.

This Sūtra work is not mentioned by Mādhavācārya in his *Sarvadarśanasaṃgraha*.

The present manuscript omits the passage:

तदिदं सांख्यशास्त्रं कपिलमूर्त्या भगवानाह.........विष्णववतार-
रूपाणात् भेदापत्तेरिति दिक् (Printed ed. BI. p. 232).

B. Independent Treatises.

7977.

9549. सांख्यकारिका *Sāṃkhyakārikā*.

By Īśvarakṛṣṇa (c. 200).

Substance, country-made paper. 9 × 2½ inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 120. Character, Nāgara. Appearance, old. Complete.

Printed ed. BenSS. No. 6, 1883; trans. J. Davies, London, 1881, P. Deussen, *Gesch. d. Phil.*, I, iii, 413ff.; Bengali, Hariharānanda Āraṇya in *Saralasāṃkhyayoga*, Kālīpada Tarkācārya, Calcutta; Chinese, by Paramārtha, *Suvarnasaptati* (557–69 A.D.); ed. and trans. with Gauḍapādabhāṣya, H.H. Wilson and Colebrooke; and Bengali, Devendranātha Gosvāmin, Calcutta, 1887.

Beginning:

दुःखत्रयाभिघाताज्जिज्ञासा तदभि[प]घातके हेतौ ।
दृष्टे साऽपार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

End:

सप्तत्यां किल येऽर्थास्तेऽर्थाः कृत्स्नस्य षष्टितन्त्रस्य ।
आख्यायिकाविरहिताः परवादविवर्जिताश्चेति ॥ ७२ ॥

According to Māṭhara, the last Kārikā (73) runs:

तस्मात्समासदृष्टं शास्त्रमिदं नार्थतश्च परिहीनम् ।
तन्त्रस्य च बृहन्मूर्त्तेर्दर्पणसंक्रान्तमिव बिम्बम् ॥ ७३ ॥

Colophon :

इतीश्वरकृष्णविरचिता सांख्यसप्ततिकारिका समाप्ता ।

7978.

9860. *Sāṃkhyakārikā.*

Substance, country-made paper. 11 × 5 inches. Folia, 4. Lines, 11 on a page. Extent in ślokas, 120. Character, Nāgara. Date, Saṃvat, 1918. Appearance, fresh. Complete.

A second copy.

Colophon :

इतीश्वरकृष्णविरचितायाः सांख्यकारिकायास्वरमवर्गध्वंसः ।

Post-colophon statement :

संवत् १९१८ मकरे सिते गुरौ काश्यां शुभम् । श्रीभाराम-स्येदम् ।

7979.

274. **सांख्यतत्त्वकौमुदी** *Sāṃkhyatattvakaumudī.*

By Vācaspati Miśra (c. 841).

Substance, country-made paper. 11 × 4½ inches. Folia, 59. Lines, 8–12 on a page. Extent in ślokas, 1,250. Character, Nāgara. Date, Saṃvat, 1739. Appearance, old. Complete.

A commentary on the *Sāṃkhyakārikā,* printed, ed. Ramesh Chandra Tarkatirtha, CSS., No. 15, Calcutta, 1935, with Raghunātha Tarkavāgīśa's *Upodghāta* (Introduction) to his *Sāṃkhyatattvavilāsa* and the editor's Sanskrit gloss entitled *Guṇamayīṭīkā,* with a critical and historical introduction in Sanskrit; trans. (English), Gaṅgānātha Jhā, Bombay, 1896; Bengali, Pūrṇacandra Vedāntacuñcu, Calcutta.

Beginning :

अजामेकां लोहितशुक्लकृष्णां
बह्वीः प्रजाः सृजमानां नमामः ।
अजा ये तां जुषमाणां भजन्ते
जहत्येनां भुक्तभोगां नुमस्तान् ॥
कपिलाय महामुनये मुनये शिष्याय तस्य चासुरये ।
पञ्चशिखाय तथेश्वरकृष्णायैतान् नमस्यामः ॥

इह खलु प्रतिपित्सितमर्थं प्रतिपादयन् प्रतिपादयिता अवधेयवचनो भवति प्रेक्षावताम्, अप्रतिपित्सितन्तु प्रतिपादयन्नायं लौकिको नापि परीक्षक इति प्रेक्षावद्भिरुन्मत्तवदुपेक्ष्येत । स चैषां प्रतिपित्सितोऽर्थो यो ज्ञातः सन् परमपुरुषार्थाय कल्पत इति प्रारिप्सितशास्त्रविषयज्ञानस्य परमपुरुषार्थसाधनहेतुत्वात् तद्विषयजिज्ञासामवतारयति ।

End :

मनांसि कुमुदानीव बोधयन्ती सतां मुदा ।
श्रीवाचस्पतिमिश्राणां कृतिः स्तात्तत्त्वकौमुदी ॥

Colophon :

इति श्रीवाचस्पतिमिश्रविरचिता सांख्यतत्त्वकौमुदी समाप्ता ।

Post-colophon statement :

सं १७३९ सतां २ श्रीगणेशाय नमः । श्रीरस्तु ।

7980.

3508. *Sāṃkhyatattvakaumudī.*

Substance, palm-leaf. 15¼ × 2 inches. Folia, 62. Lines, 4 on a page. Extent in ślokas, 1,330. Character, Bengali. Date, Śaka 1,644. Written in a neat, small hand. Appearance, fresh. Remarkably correct. Complete.

A second copy.

Colophon :

इति श्रीवाचस्पतिमिश्रकृता तत्त्वकौमुदी सम्पूर्णा ।

Post-colophon statement :

श्रीदुर्गा शरणं मम ।
वेदवेदरसचन्द्रसम्मिते श्रावणे शकनृपस्य हायने ।
शङ्करं हृदि निधाय शङ्करो व्यालिलेख लघुतत्त्वकौमुदीम् ॥
१६४४ ॥
मुग्धे चकोरयुगलं चिरमम्बुजाते
नो पञ्जरे परमयन्त्रत आलिपुष्टम् ।
प्राप्नोदयां त्वणमपीतसुधालवस्य
तत्कौमुदीं पिबतु तेऽस्य सुधाकरस्य ॥

यास्ते हालाहलाशो रसियुगभुजभाक् या जगन्मूलमाद्या
यामाङ्क्ब्रह्मरूपां प्रकृतिमविकृतिं भोगमोक्षैकहेतुम् ।
ध्येयं ब्रह्मप्रकाशात्मकमिति न भजे निर्गुणां निर्विकारं
देहं धृत्वानुकम्पां जगति वितनुते तां भजे धामरूपाम् ॥
किञ्चिद्भ्रूभङ्गलीलाभिर्वेणुना वादयन् हरिः ।
राधा राधेति परमं मन्त्रो नीपतले स्थितः ॥

(ii) Then 14 leaves more with 4 lines on a page, containing 12 verses with a commentary on the nature of the self of which the first runs.

निमित्तं मनश्चक्षुरादिप्रवृत्तौ निरस्ताखिलोपाधिकाकाशकल्पः ।
रविर्लोकचेष्टानिमित्तं यथा यः स नित्योपलब्धिस्वरूपोऽयमात्मा ॥

The twelfth verse runs thus:

यमग्न्युष्णवन्नित्यबोधस्वरूपं
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्त्तन्त आश्रित्य निष्कम्पमेकं
स इत्यादि ॥

The 12 verses are continued in one leaf. The next 13 leaves contain the commentary on them. It begins thus:

खण्डनमसुरचमूनां मण्डनमाभीरनारीणाम् ।
भञ्जनमज्ञानानां कञ्चन दुःखैकदण्डनं वन्दे ॥
यस्मिन् ज्ञाते भवेत् सर्वं विज्ञानं परमात्मनि ।
तं वन्दे नित्यविज्ञानमानन्दमजमव्ययम् ॥
यदज्ञानादभूद्द्वैतं यज्ज्ञानाद्विनिवर्त्तते ।
रज्जुसर्पवदत्यन्तं तं वन्दे पुरुषोत्तमम् ॥
यस्योपदेशदीधित्या चिदात्मा नः प्रकाशते ।
नमः सद्गुरवे तस्मा अविद्याध्वान्तभास्वते ॥

इह हि सर्वजन्तोः सुखं मे भूयाद्दुःखं मे मा भूदिति स्वरसतः सुखोपादित्सा-दुःखजिहासे भवतः। तत्र कश्चित् पुण्यातिशयशाली अवश्यम्भाविदुःखाविनाभूतत्वादनित्यत्वाच्च विषयजं सुखं दुःखपक्षे निक्षिप्य संसारादत्यन्तं विरज्यते, विरक्तश्च संसारहानौ यतते। संसारस्य च आत्मस्वरूपाविज्ञानहेतुत्वादात्मज्ञानान्निवृत्तिरिति

तत्प्रत्यात्मज्ञानमभ्युपदिशन्त्याचार्यः । ननु सर्वग्रन्थादौ शिष्टानामिष्ट-
देवतानमस्कारस्तुतिपूर्विका प्रवृत्तिरुपलब्धा .... प्रकृत-
मनुसरामः । निमित्तं मन इत्यादि—

The commentary abruptly comes to an end at the beginning of the eleventh verse.

The second treatise is the *Hastāmalaka* with commentary, attributed to Śaṃkarācārya, the reputed author of the *Śārīrakabhāṣya* on the *Brahmasūtra*, ed. Jīvānanda Vidyāsāgara, Calcutta.

(iii) Then there are 6 folia with 4 lines on a page containing *Tattvasamāsa* and *Sāṃkhyakārikā*.

Beginning :

ॐ नमः कृष्णाय । अथ सांख्यसूत्राणि । अष्टौ प्रकृतयः । १ ।
षोडश विकाराः । २ । ...... त्रिविधं दुःखम् । २० ।

Colophon :

इति समाप्तं विंशतिसूत्रम् ।

Fol. 1A. अथ सांख्यकारिका ईश्वरकृष्णभाषिताः । दुःख-त्रयाभिघाताज्जिज्ञासा etc. After Kārikā 72 (Fol. 6) it has :

अस्तित्वमेकत्वमथार्थवत्त्वपारार्थ्यमन्यत्वमकर्तृभावः ।
योगो वियोगो बहवः पुमांसः स्थितिः शरीरस्य च शेषवृत्तिः ॥ ७२ ॥
इतीश्वरकृष्णविरचिता सांख्यसप्ततिः समाप्ता ।

Post-colophon statement :

ॐनमः ईश्वरकृष्णाय । ॐनमोऽस्तु गुरवे । ॐनमोऽस्तु तस्मै ।

(IV) Then there are 3 leaves written on one page only, unmarked.

(1) अजामेकाम् etc. ; (2) तेनापि मुच्यते नापि संसरति, etc. ; (3) One śloka referring to Mānasiṃha :

कारवं दर्भतिलं प्रपूरितजला श्रीमानसिंहप्रभोः
संकल्पोदकजा नदी नमसि मां तत् किं न जह्नुद्भवाम् ।
देवि त्वं बलिभिद्दकस्य च बलाज्जातावलिश्रेयसो
दातुः पाणिसरोरुहा न मम जनुस्त्वत्तोऽस्मि तेनाधिका(?) ॥

7981.

8929. *Sāṃkhyatattvakaumudī.*

Substance, country-made paper. 13¼ × 5¼ inches. Folia, 27. Lines, 14, 16 on a page. Extent in ślokas, 1,372. Character, Nāgara. Appearance, discoloured. Complete.

A third copy, with the *Sāṃkhyakārikā.* After the Kārikā ending परवादविवर्जितास्त्वापि the manuscript contains with slight variations from the printed editions :

Fol. 26b-27A. तथा च भोजराजवार्त्तिकम्—

प्रधानास्तित्वमेकत्वमर्थवत्त्वमथान्यता ।
पारार्थ्यं च तथानैक्यं वियोगो योग एव च ॥
शेषवृत्तिरकर्तृत्वं मूलिकार्थाः स्मृता दश ।
विपर्ययः पञ्चविधस्तथोक्ता नव तुष्टयः ॥
करणानामसामर्थ्यमष्टाविंशतिधा मतम् ।
इति षष्टिः पदार्थानामष्टभिः सह सिद्धिभिः ॥

इति । सेयं षष्टिः पदार्थानां कथितेहेति सकल-शास्त्रार्थ-कथनान्नेदं प्रकरणमपितु शास्त्रमेवेति सिद्धम् । एकत्वम् अर्थवत्त्वं पारार्थ्यं च प्रधानमधिकृत्योक्तम् । अन्यत्वमकर्तृत्वं बहुत्वं च पुरुषमधिकृत्य । अस्तित्वं संयोगो वियोगश्चेत्युभयमधिकृत्य । स्थितिरिति स्थूलसूक्ष्ममधिकृत्य ।

मनांसि कुमुदानीव बोधयन्ती सदा सताम् ।
श्रीवाचस्पतिमिश्राणां कृतिः स्तात् तत्त्वकौमुदी ॥

Colophon :

इति श्रीमन्महामहोपाध्यायवाचस्पतिमिश्रविरचिता सांख्यतत्त्व-कौमुदी समाप्ता ।

7982.

8825. **सांख्यतत्त्वकौमुदीतत्त्वामृतप्रकाशिनी** *Sāṃkhyatattvāmṛtaprakāśinī, a commentary on Sāṃkhyatattvakaumudī. By Rāghavānanda Sarasvatī, the pupil of Advaya, pupil of Śrī Viśveśvara.*

Substance, country-made paper. 10¼ × 4¼ inches. Folia, 1–45 of which Folia 10–13, 16 are missing. Lines, 9 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Saṃvat, 1912. Appearance, fresh. Incomplete.

Post-colophon statement :

सम्बत् १९१२ आषाढमासे शुक्ले पक्षे त्रयोदश्यां भौमवासरे ।

Last-colophon :

इति श्रीविश्वेश्वरभगवत्पादशिष्याद्वयभगवत्पादशिष्यराघवानन्द-सरस्वत्या विरचिता सांख्यतत्त्वकौमुदीतत्त्वामृतप्रकाशिनी समाप्ता ।

Beginning :

नत्वा सुरेशस्य पदारविन्दं शिवस्य भानोर्गणनायकस्य ।
महामुनेर्वा कपिलस्य यत्नं करोमि तत्त्वस्य प्रकाशनाय ॥ १ ॥

ॐअजामेकां लोहितशुक्लकृष्णाम् ;
प्रकृतिं पुरुषञ्चैव विद्ध्यनादी उभावपि ।

इत्यादि श्रुतिस्मृतिप्रमितं सांख्यसिद्धान्तं प्रकर्षयन् मङ्गलमाचरति—अजामिति ।

End :

Fol. 44b-45A. ननु षष्टितन्त्रात्मकत्वे किं मानमिति चेत्तत्राह—राजवार्त्तिकमिति । अस्तित्वमेकत्वमथार्थवत्त्वं प्रधानस्यान्यत्वमकर्तृता च, पुरुषस्य योगो वियोगो बहवः पुमांसस्त्रिः शरीरस्य च शेषवृत्तिरित्येते दश मूलिकार्थाः सिद्धाः, समत्यां प्रागुपदिष्टाश्च पञ्चाशत्प्रत्ययधर्मा एते षष्टिः पदार्थाः षष्टितन्त्र इत्युच्यते इति भाष्यं वार्त्तिकं चाह—तथा चेति ।

See IO. IV, 1818.

7983.

9122. **सांख्यतत्त्वकौमुदीव्याख्या** *Sāṃkhyatattvakaumudī-vyākhyā.*

Substance, country-made paper. 14 × 6 inches. Folia, 14. Lines, 13–16 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Complete.

Beginning :

ॐश्रीगणेशाय नमः ।

"प्रकृतिं पुरुषञ्चैव विद्ध्यनादी उभावपि" इत्यादि स्मृतिप्रमितं सांख्यसिद्धान्तं प्रकटयन् मङ्गलमाचरति । "अजामिति" । यद्वा सम्मतिं व्याचिख्यासुराचार्यवाचस्पतिमिश्रः प्रारिप्सितग्रन्थस्य

निष्प्रत्यूहपरिसमाप्तिप्रचयगमनाभ्यां शिष्टाचारपरिपालनाय च प्रधानस्य पुंयोगापवर्गार्थं प्रवृत्तिलक्षणशास्त्रतात्पर्यं कथयन् प्रकृतिं पुरुषांश्च नमस्यति—"अजामिति"। अत्र यद्वेत्यादिना सर्वत्र टीकान्तरस्योल्लेखो बोध्यः। न जायत इत्यजा मूलप्रकृतिस्तां नमाम इत्यन्वयः। तां विशिनष्टि—एकामिति। यद्वा ननु कार्यानेकत्वात् कारणानेकत्वमित्याशङ्क्याह—"एकामिति"। ननु तस्याः सद्भावे प्रमाणाभावान्निर्विषयत्वं नमस्कारस्येत्यत आह "बह्वीः प्रजाः सृजमानाम्" इत्यादि—

End:

एतत्पवित्रमग्र्यमिति ज्ञानमित्यर्थः। आरात् याताऽतत्त्वेभ्यः इति—अतत्त्वेभ्योऽसदर्थेभ्यः आराद्याता दूरं गता असदर्थानवगाहिनी बुद्धिरार्या इत्यर्थः। षष्टितन्त्रस्येति षष्टीनां पदार्थानां तन्त्रं षष्टितन्त्रं तस्येत्यर्थः। शेषोत्पत्तीति स्थूलसूक्ष्माणां पुरुषशेषत्वेनोत्पत्तिरित्यर्थः। मूलिकार्था इति अल्पं मूलं मूली बीजभूतोऽर्थः। मूल्येव मूलिका मूलिकाश्च तेऽर्था मूलिकार्था मूलभूतार्था इति यावत्। वस्तुतस्तु चूलिकार्था इति पाठः साधुः। निखिलसांख्यशास्त्रविचारप्रवृत्तिसूचकरूपार्था इति तदर्थः। नाट्यग्रन्थे चूलिकाशब्दः सूचनार्थवाची प्रसिद्धः।

It is an anonymous commentary on the *Sāṃkhyatattvakaumudī* of Vācaspati Miśra.

7984.

2546. **सांख्यचन्द्रिका** *Sāṃkhyacandrikā.*

By Nārāyaṇa Tīrtha, disciple of Rāmagovinda Tīrtha.

Substance, country-made paper. 13 × 7 inches. Folia, 38. Lines, 9 per page. Extent in ślokas, 810. Character, Bengali of the 19th century. Appearance, fresh. Complete.

The manuscript contains *Sāṃkhyakārikā*, also. Printed, BenSS., Benares, 1883. The *Candrikā* is a commentary on the *Sāṃkhyakārikā* and not on *Gauḍapādabhāṣya* of the *Kārikā* as some hold it to be.

See L. V. 1815; IO. IV, 1819–21.

Beginning :

प्रकृतिं पुरुषं चैव नत्वाचार्यान् गुरूंस्तथा ।
नारायणः सांख्यमूले तनुते सांख्यचन्द्रिकाम् ॥

तदिदं शास्त्रं चतुर्व्यूहम्, हेयं हेयसाधनं ज्ञानं ज्ञानसाधनञ्चेति मुमुक्षुजिज्ञासिततत्वात् । ...... जिज्ञासा भवतीत्याह—दुःखत्रये-त्यादि ।

End :

38A. षष्टिः पदार्था गणिता ग्रन्थान्तरे यथा—

पुरुषः प्रकृतिर्बुद्धिरहङ्कारो गुणास्त्रयः ।
तन्मात्रमिन्द्रियं भूतभौतिकार्थाः स्मृता दश ॥
विपर्ययः पञ्चविधस्तथोक्ता नव तुष्टयः ।
कारणानामसामर्थ्यमष्टविंशतिधा मतम् ॥
इति षष्टिपदार्थानामष्टाभिः सह सिद्धिभिः ॥

इति । तथा चास्यैतत्षष्टिपदार्थविवेचनात् नेदं प्रकरणं, किन्तु तन्त्रमेवेति सिद्धम् ।

तीर्थराजे सुविमले तीर्थनारायणः सुधीः ।
सांख्यमूलेषु विपुलां व्यातेने सांख्यचन्द्रिकाम् ॥
रामगोविन्दतीर्थानां गुरूणामन्वहं तथा ।
तीर्थ[38b]-श्रीवासुदेवानां चरणे शरणं सदा ॥

Colophon :

इति श्रीरामगोविन्दतीर्थशिष्य-नारायणतीर्थकृता सांख्यचन्द्रिका समाप्ता ।

Post-colophon statement :

ॐ तत्सत् ।

7985.

920. *Sāṃkhyacandrikā.*

Substance, country-made paper. $12\frac{1}{4} \times 5\frac{1}{2}$ inches. Folia, 12 (3, 4, 5 in one (bolder) handwriting and the others in another (smaller) handwriting). Lines, 14 (bolder hand) and 22 (smaller hand) per page. Extent in ślokas, 1,008. Character, Nāgara. Appearance, old. Complete.

A second copy.

This manuscript also contains the text *Sāṃkhya-kārikā.*

Beginning:

श्रीरामगोविन्दसुतीर्थपादकृपाविशेषादुपलभ्य बोधम् ।
श्रीवासुदेवादधिगत्य सर्वशास्त्राणि वक्तुं किमपि स्पृहा नः ॥
प्रकृतिं पुरुषं चैव etc.

End:

परवादविवर्जितास्यापि ॥ ७२ ॥ इति सांख्यकारिकाग्रन्थः समाप्तः । ...... तत्त्वमेवेति सिद्धम् ॥ ७२ ॥

It omits the ślokas तीर्थराजे सुविमले, etc.

Post-colophon statement:

शिवः सर्वं हरिः सर्वं श्रीरामचन्द्रप्रीत्यर्थं मया लिखितम् ।

7986.

9884. *Sāṃkhyacandrikā.*

Substance, country-made paper. 4 × 5 inches. Folia, 12 (15–26). Lines, 8–13 on a page. Extent in ślokas, 432. Character, Nāgara. Appearance, fresh. Incomplete.

A third copy.

It also contains the Text *Sāṃkhyakārikā.* The manuscript begins from Kārikā 23 (before अभिमानोऽहङ्कारः etc.) and runs up to Kārikā 63 (विमोचयत्येकेन रूपेण).

7987.

9632. सांख्यार्थतत्त्वप्रदीपिका *Sāṃkhyārthatattvapradīpikā.*

By Keśava, son of Sadānanda, son of Keśava Bhaṭṭa.

Substance, country-made paper. 12 × 5½ inches. Folia, 7. Lines, 8 in a page. Extent in ślokas, 140. Character, Nāgara. Date, Saṃvat 1915. Appearance, fresh. Complete.

The manuscript is not a running commentary on the *Tattvasamāsa,* but gives an exposition of the Sāṃkhya doctrines, based on the *Tattvasamāsa.* Printed ed. ChSS., Benares, 1918–20 in the *Sāṃkhyasaṃgraha.*

See Hall, p. 7, where a similar manuscript is noticed.

Beginning :

दुर्निवारमनस्तापनिवारणपटीयसीम् ।
जगदानन्दसन्दोहजननीमहमाश्रये ॥ १ ॥
भट्टकेशवसम्भूतसदानन्दात्मजः सुधीः ।
यजुर्वित् केशवः प्राह किञ्चित्सांख्ये यथामति ॥ २ ॥

इह द्विविधं तत्त्वं प्रकृतिः पुरुषश्चेति । प्रकृतिरेव प्रधानमित्यभिधीयते, सत्त्वादित्रिगुणा नित्येति प्रकृतिस्वरूपलक्षणं, विकाररहितत्वाच्चेति नित्येवेयं, पुरुषेऽतिव्याप्तिवारणाय सत्त्वादित्रिगुणेत्युक्तम् । यद्यपि सत्त्वादयस्त्रयो गुणा यस्या इति विग्रहः, महदादितत्त्वानामपि त्रिगुणात्मकत्वात् तत्रातिप्रसङ्गवारणाय नित्येति । तटस्थलक्षणन्तु जगदुपादानकारणं प्रकृतिरिति । तथा हि विमतं सुखदुःखमोहसामान्योपादानकं नियमेन तदन्वितस्वभावत्वात् । यन्नियमेन यदन्वितस्वभावं तत्तत्सामान्योपादानकम् ।

End :

धर्मेण गमनमूर्ध्वं गमनमधस्ताद्भवत्यधर्मेण ।
ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः ॥ इति ।

शिष्टं सकलमकलङ्कं चाभ्युदय[पगम ?]सिद्धान्तसिद्धमित्युपेक्षितमिति ।

दलितानर्थमूलाय सर्वतत्त्वार्थदर्शिने ।
करुणापूर्णचित्ताय कपिलाय नमो नमः ॥

Colophon :

इति सांख्यार्थतत्त्वप्रदीपिका समाप्ता ।

Post-colophon statement :

शुभमस्तु । श्रीसंवत् १८९५ ।

7988.

324. **सांख्यतत्त्वार्थप्रदीपिका** *Sāṃkhyatattvārthapradīpikā.*

Substance, country-made paper. 9½ × 5 inches. Folia, 5. Lines, 11 on a page. Extent in ślokas, 110. Character, Nāgara. Appearance, tolerable. Incomplete.

A second copy under a slightly different title.

End :

तत्र ज्ञानव्यतिरिक्तैर्धर्माधर्मादिभिः सप्तभी रूपैः प्रकृतिरात्मनैवात्मानं बध्नाति ।

7989.

206. सांख्यकौमुदी *Sāṃkhyakaumudī.*

By Rāmakṛṣṇa.

Substance, country-made yellow paper. 18 × 3½ inches. Folia, 40. Lines, 6-7 on a page. Extent in ślokas, 760. Character, Bengali, Appearance, good. Complete.

It is a commentary on the *Sāṃkhyakārikā* of Īśvarakṛṣṇa and not an epitome of the Sāṃkhya philosophy as Rājendralāla says. See L. I. 468; IO. IV, 1822. The present manuscript contains the Kārikās also. It is not a प्रकरण but a तन्त्र.

Beginning :

कृष्णं प्रणम्य पुरुषात् प्रकृतेश्च परं विभुम् ।

तन्यते रामकृष्णेन रम्येयं सांख्यकौमुदी ॥

अजामेकां etc. .... नुमस्तान् ॥

आकाङ्क्षितस्यैव प्रेक्षावत्प्रवृत्तिविषयत्वात् तदर्थं ग्रन्थविषयकाकाङ्क्षायां सांख्याचार्य ईश्वरकृष्ण आदावाह—दुःखत्रयाभिघातात् ...... अन्ततोऽभावात् ॥ दुःखत्रयमाध्यात्मिकमाधिभौतिकमाधिदैविकञ्च ।

End :

तत्त्वमेवेति ॥ ७२ ॥

इतिहासपुराणादौ प्रागूढप्रत्ययार्थिभिः ।

रामकृष्णतता ग्रन्थदृश्यतां सांख्यकौमुदी ॥

Colophon :

इति सांख्यकौमुदी समाप्ता ।

Post-colophon statement :

ग्रन्थाः कृताः कतिपया बहवः सुधीराः

अध्यापिताः परमयोगनिगूढतत्त्वाः ।

बुद्धं सुदुस्तरमपारपरात्मतत्त्वम्

न ज्ञातमत्र तु खलस्य कियच्चरित्रम् ॥

श्रीरामः परमात्मा मे लक्ष्मणेनान्तरात्मना ।
विज्ञानं जानकीप्राणो भरतः शत्रुहा मनः ॥
त्वद्दासदासदासानां दासं मां कुरु राघव ॥

7990.

802. *Sāṃkhyakaumudī.*

Substance, country-made paper. 19 × 4 inches. Folia, 28. Lines, 7-8 on a page. Extent in ślokas, 864. Character, Bengali. Appearance, fresh. Complete.

A second copy.

Colophon :

इति परमहंसपरिव्राजकश्रीरामकृष्णकृतौ सांख्यकौमुदी समाप्ता ।

7991.

9257. *Sāṃkhyakaumudī.*

Substance, country-made paper. 10 × 6 inches. Folia, 2–13. Lines, 112-14 on a page. Extent in ślokas, 340. Character, Nāgara. Appearance, tolerable. Incomplete.

A third copy.

It contains the Kārikās also. It runs up to the beginning of Kārikā 11. (त्रिगुणमविवेकि etc.).

7992.

3610. सांख्यटीका *Sāṃkhyaṭīkā.*

By Jagannātha Tarkālaṃkāra.

Substance, country-made paper. 14¾ × 3½ inches. Folia, 1–14 (as marked on the right-hand side), 56–69 (as marked on the left). Lines, 6-7 on a page. Extent in ślokas, 340. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

It is a commentary on Nandarāma Tarkavāgīśa's text on Sāṃkhya.

Beginning :

ॐ नमः कपिलाय ।
सत्वा(?)त्मिकां यः प्रकृतिं समीक्षते
सापीक्ष्यमाणा सृजते चराचरम् ।

यद्भक्तिमासाद्य विमोक्षमेति
जीवो नमस्ते पुरुषप्रधाने ॥
+ + + + प्रयुक्तेन तत्ख्यापनसुबोधनी ।
तन्यते सांख्यटीका श्रीजगन्नाथेन धीमता ॥

परमकारुणिकः श्रीमान् नन्दरामतर्कवागीशभट्टाचार्यः आध्यात्मिकाधिभौतिकाधिदैविकरूपदुःखत्रयपङ्कनिमग्नान् जीवान् पञ्चविंशतितत्त्वादिविवेकद्वारा उद्दिधीर्षुः पञ्चविंशतितत्त्वादि-निरूपणमारभमाणो ग्रन्थसमाप्तिप्रतिबन्धकीभूतसम्भावितविघ्नविनाशाय कृतं शिष्टाचारपरम्पराप्रतिप्राप्तभगवन्नारायणावतारसांख्याचार्यश्रीमत्-कपिलदेवनमस्काररूपमङ्गलाचरणं शिष्यशिक्षायै ग्रन्थादौ निबध्नाति—कपिलायेति । कपिलाय कपिलनाम्ने नमः इत्यन्वयः ।

End :

स्वकीयग्रन्थप्रतिपाद्यस्योपादेयत्वं वर्णयन्नेतदिति महाह्रदमति-ह्रदयङ्गमं संसारस्य विनिवर्त्तनं नाशो यस्मात् + + + इति स्वकीय-ग्रन्थे स्वनामसंकीर्त्तनं यशसे स्वर्गाय च तदुक्तम्—

स्पृशति रोदसीं चास्य यावत् कीर्त्तिरनश्वरी ।
तावत् किलायमध्यास्ते सुकृती वैबुधं पदम् ॥ इति

कपिलर्षिमतानुगा भगवत्कपिलमुन्यनुचारिन्यः एतेन स्वकीय-ग्रन्थस्यायथार्थत्वव्युदासः । साकूता कृता सद्भिरादरे[णे]ति । अत्र मदीयग्रन्थे अन्यथा अरस्यस्वदितं स्यादिति भावः ।

ध्यायमाने योगपरैः श्रीकृष्णे परमात्मनि ।
श्रीजगन्नाथकृतिना कृतिरेषा समर्पिता ॥

Colophon :

इति श्रीजगन्नाथतर्कालङ्कारभट्टाचार्यविरचिता सांख्यटीका समाप्ता ।

Then begins one fol. (marked 79 left-hand and 30 right-hand side) on rhetoric :

व्याजस्तुतेर्यथा and ends साहित्यदर्पणादिस्थितस्वत्तीनां संग्रहः संक्षेपेण कथनं यत्र ईदृशो ग्रन्थो ...... समाप्तश्चायं ग्रन्थः ।

IV. YOGA (PĀTAÑJALA).

A. Sūtras and Commentaries on them.

7993.

9670. **योगसूत्र** *Yogasūtra.*

By Patañjali with **व्यासभाष्य** *Vyāsabhāṣya.*

Substance, country-made paper. 13¼ × 5 inches. Folia, 12. Lines, 16 on a page. Extent in ślokas, 680. Character, Nāgara. Appearance, tolerable. Incomplete.

The manuscript contains the Samādhipāda and 40 Sūtras of the next (Sādhana) pāda with यो॰ भा॰ (*Yogabhāṣya*) on the left-hand margin.

The *Vyāsabhāṣya* begins:

ॐ स्वस्ति श्रीगणेशाय नमः ।

यस्त्यक्त्वा रूपमाद्यं प्रभवति जगतोऽनेकधानुग्रहाय
प्रक्षीणक्लेशराशिर्विषमविषधरोऽनेकवक्त्रः सुभोगी ।
सर्वज्ञानप्रसूतिर्भुजगपरिकरः प्रीतये यस्य नित्यं
देवोऽहीशः स वोऽव्यात् सितविमलतनुर्योगदो योगयुक्तः ॥

7994.

11148. *Yogasūtra,*

with Vyāsabhāṣya.

Substance, country-made paper. 12 × 5 inches. Folia, 14. Lines, 15 on a page. Character, modern Nāgara. Appearance, fresh. Extent in ślokas, 680. Incomplete.

A second copy.

Both the MSS. (Nos. 9670, 11148) seem to have been copied from the same original or the latter may be a copy of the former as both end as 'कायस्शुद्धिमपश्यन् कथं परकायै.... ' YS. II, 40 (p. 113, Jīv.).

Printed, ed. R. Bodas, BSS. 46, 1892; Jīvānanda, Calcutta, 1895; English, J. H. Woods, *The Yoga System of Patañjali*, HOS. Vol. XVII, 1914; Bengali, Pūrṇacandra Vedāntacuñcu, Calcutta, 1898.

Colophon :

Fol. 7B. इति पातञ्जले सांख्यप्रवचने योगशास्त्रे समाधिपादः प्रथमः ।

See Hall's *Index*, p. 9, No. II ; Berlin Catalogue, p. 186 ; in 639 ; and IO. Catal. No. 1826.

7995.

9798. **योगसूत्रभाष्यटीका** *Yogasūtrabhāṣyaṭīkā.*

By Vācaspati Miśra.

Substance, country-made paper. 12 × 5 inches. Folia, 5-74. Lines, 15 on a page. Extent in ślokas, 3,080. Character, Nāgara. Appearance, old. Incomplete.

The manuscript contains only Vācaspati Miśra's commentary with the first four leaves missing.

The last colophon runs thus :

इति श्रीवाचस्पतिमिश्रविरचिता पतञ्जलिभाष्यव्याख्यायाः कैवल्यपादश्चतुर्थः ।

Printed ed. Jīv., Calcutta, 1895 ; ed. and trans. J. H. Woods, 'The Yoga System of Patañjali', HOS., Vol. XVII, 1914. The work is otherwise called *Tattvavaiśāradī.*

7996.

8618. *Yogasūtrabhāṣyaṭīkā.*

Substance, country-made paper. 13 × 7 inches. Folia, 113. Lines, 9–11 on a page. Extent in ślokas, 4,500. Character, Nāgara. Appearance, Good. Complete.

A second copy.

The manuscript contains the *Sūtra* of Patañjali, *Bhāṣya* of Vyāsa and the *Bhāṣyaṭīkā, Tattvavaiśāradī* of Vācaspati Miśra (*c.* 850 A.D.).

7997.

10953. *Yogasūtrabhāṣyaṭīkā.*

Substance, country-made paper. 11 × 5 inches. Folia, 2–45 + 1–99. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

A third copy.

The manuscript contains only Vācaspati's commentary.

It ends :

चिदानेता यानामुदितमयताश्च (निदानं तापानामुदितमथ तापाश्च ?) कथिताः
सहांगैरष्टाभिर्विहितमिह योगद्वयमपि ।
इतो मुक्तेरध्वा गुणपुरुषभेदः स्फुटतरो
तिविक्तं (विविक्तं ?) कैवल्यं परिगलिततापा चितिरसौ ॥ २ ॥

Last-colophon :

इति श्रीवाचस्पतिविरचितायां पातञ्जलभाष्यव्याख्यायां कैवल्य-पादः समाप्तः ।

The first colophon :

45A. इति श्रीवाचस्पतिमिश्रविरचितायां पातञ्जलभाष्य-व्याख्यायां प्रथमः समाधिपादः ।

7998.

941. **पातञ्जलभाष्यवार्त्तिक** *Pātañjalabhāṣyavārttika.*

By Vijñānabhikṣu.

Substance, country-made paper. 11×4½ inches. Folia, 177. Lines, 9 on a page. Extent in ślokas, 6,596. Character, Nāgara. Appearance, good. Complete.

For the manuscript see L.V. 1805.

A gloss on a commentary, commonly attributed to Vyāsa on the *Yogasūtra* of Patañjali, by Vijñānabhikṣu.

Each Pāda is separately paged. The Pāda I, has 95 leaves, II, 81 ; III, 38, and IV, 57.

It contains only Vijñānabhikṣu's *Pātañjalabhāṣya-vārttika*, otherwise called *Yogavārttika*.

Printed, ed. LZ., Benares; KSS. 110, *Sāṅgayoga-darśana* ; Jīv., Calcutta.

After the last colophon :

इति श्रीविज्ञानभिक्षुविरचिते पातञ्जलभाष्यवार्त्तिके कैवल्यपाद-श्चतुर्थः । समाप्तं चेदं दर्शनं ।

पराशरीयपुराणे—

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।
अस्तोभमनवद्यञ्च सूत्रं सूत्रविदो विदुः ॥ १ ॥

सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥ २ ॥
उक्तानुक्तदुरुक्तानां चिन्ता यत्र प्रवर्त्तते ।
तं ग्रन्थं वार्त्तिकं प्राहुर्वार्त्तिकज्ञा मनीषिणः ॥ ३ ॥

7999.

8985. *Pātañjalabhāṣyavārttika.*

Substance, country-made paper. 10½ × 4 inches. Folia, 200. Lines, 12 on a page. Extent in ślokas, 5,000. Character, Nāgara. Appearance, fresh. Complete.

A second copy.
It contains the *Sūtra* and the *Yogavārttika.*
The same as L. No. 1805, p. 119.

8000.

3994. **पातञ्जलरहस्य** *Pātañjalarahasya.*

By Rāghavānanda Yati.

Substance, country-made paper. 14 × 5½ inches. Folia, 61. Lines, 9 on a page. Extent in ślokas, 1,420. Character, Nāgara. Appearance, fresh. Complete.

Beginning :

नत्वा हरेः पादरजांसि शम्भोः
सौरेर्गणेशस्य महाविभूतेः ।
पतञ्जलेर्व्यासमुनेश्च वक्ष्ये
वाचस्पतेर्न्यूनसमर्पणाय ॥
योगेनाष्टाङ्गयुक्तेन समाध्यन्तेन स्थायिना ।
आद्ये पादे महेशाय दीयते सुदृढासनम् ॥
आशीर्वादव्याजेन शास्त्रार्थं कथयति—य इति । विश्वाधारोऽनंतः पतञ्जलिमुनिरूपेण लोकानुग्रहार्थं अवतीर्णः ॥ इत्यादि—

Colophon :

इति विश्वेश्वरभगवत्पादशिष्याद्वयभगवत्पादशिष्येण श्रीराघवानन्दयति[ना] विरचिते पातञ्जलिकरहस्ये चतुस्त्रिंशत्सूत्रात्मकः कैवल्यपादः समाप्तः ।

This is a commentary on the *Vyāsabhāṣya* of the *Yogasūtra* and occasionally quotes Vācaspati's प्रतीकs. It may be taken as a commentary on *Tattvavaiśāradī*, as well.

The MS. is very corrupt, especially the end which cannot be read at all.

Printed, ed. KSS. 110, Benares, 1935, with some other works in the volume, called *Sāṅgayogadarśana*.

8001.

8617. *Pātañjalarahasya.*

Substance, country-made paper. 13 × 5 inches. Folia, 70. Lines, 10 on a page. Extent in ślokas, 2,000. Character, Nāgara. Appearance, good. Complete.

A second copy.

Complete in 70 leaves and 4 chapters.

1st colophon :

Leaf 22A. इति श्रीविश्वेश्वरभगवत्पादशिष्याद्वयभगवत्पाद-शिष्येण राघवानन्दयतिना विरचिते पातञ्जलरहस्ये एकपञ्चाशत्सूत्रा-त्मकः प्रथमः समाधिपादः समाप्तः ।

2nd colophon :

Leaf 45A. इति राघवानन्दसरस्वतीविरचिते पातञ्जलरहस्ये साधनपादत्रिपञ्चाशदात्मकः द्वितीयः पादः समाप्तः ।

Leaf 60A. इति श्रीराघवानन्दसरस्वतीविरचिते पातञ्जल-रहस्ये चतुःपञ्चाशत्सूत्रात्मकः तृतीयः पादः समाप्तः ॥

Leaf 70A. इति श्रीविश्वेश्वरभगवत्पादशिष्याद्वयभगवत्पाद-शिष्येण राघवानन्दयतिविरचिते पातञ्जलरहस्ये चतुस्त्रिंशत्सूत्रात्मकः कैवल्यपादः समाप्ता(?) । सम्पूर्णमस्तु ।

It also begins :

नत्वा हरेः पादरजांसि शम्भोः सौरेर्गणेशस्य महाविभूतेः ।
पतञ्जलेर्व्यासमुनेश्च वक्ष्ये वाचस्पतेर्न्यूनसमर्पणाय ॥
योगेनाष्टाङ्गयुक्तेन समाध्यन्तेन स्थायिना ।
आद्ये पादे महेशाय दीयते सुदृढासनम् ॥
आशीर्वादव्याजेन शास्त्रार्थं कथयति—य इति ।

It quotes प्रतीकs both of the *Bhāṣya* and Vācaspati's *commentary.*

8002.

2761. पातञ्जलवृत्ति *or* राजमार्तण्ड

Pātañjalavṛtti or *Rājamārtaṇḍa.*
By Bhojadeva.

Substance, country-made paper. 19½ × 4 inches. Folia, 45. Lines, 5–6 on a page. Character, Bengali. Date, Śaka, 1763. Appearance, oldish. Complete.

The manuscript has:

'दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः' in the beginning instead of 'दुर्बोधं यदतीव तद्धि जहति स्पष्टार्थमत्युक्तिभिः' (?), found in *Jīv.'s* printed edition.

Colophon:

इति श्रीमहाराजाधिराजश्रीभोजदेवविरचितायां राजमार्तण्डाभिधायां पातञ्जलयोगशास्त्रवृत्तौ कैवल्यपादश्चतुर्थः समाप्तः ।

Post-colophon statement:

पौषे मासे कृष्णे पक्षे एकादश्यां कुजवारे लिखितं पुस्तकं चेदं श्रीहरिश्चन्द्रशर्मणा शकाब्दाः १७६३ । समाप्तश्चायं ग्रन्थः ।

The manuscript contains the *Sūtra* and the *Vṛtti* of Bhoja, otherwise called the *Rājamārtaṇḍa.*

Printed, ed. and trans., R. L. Mitra, BI., Calcutta; Bengali, Khagendra Sastri, Calcutta.

8003.

2842. *Pātañjalavṛtti or Rājamārtaṇḍa.*

Substance, country-made yellow paper. 16 × 4½ inches. Folia, 47. Lines, 7 on a page. Extent in ślokas, 800. Character, Bengali. Appearance, fresh. Complete.

A second copy.

Colophon:

इति श्रीभोजदेवविरचितायां राजमार्तण्डाभिधायां पातञ्जलयोगशास्त्रसूत्रवृत्तौ कैवल्यपादश्चतुर्थः ।

8004.

8983A. *Rājamārtaṇḍa.*

Substance, country-made paper. 12 × 4½ inches. Folia, 101. Lines, 6 on a page. Extent in ślokas, 1,400. Character, Nāgara. Appearance, worm-eaten. Complete.

A third copy with the *Sūtra* and occasional notes.

The last colophon runs thus :

इति श्रीधारेश्वरविरचितायां राजमार्तण्डाभिधानायां पात-
[ञ्जलयोग]शास्त्रवृत्तौ कैवल्यपादश्चतुर्थः समाप्तः ।

8983B.

Substance, country-made paper. 11 × 5½ inches. Folia, 28. Lines, 11 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Incomplete.

A fourth copy, running to the sūtra 41 of the 2nd chapter.

See p. 599 of IO. Cat., and p. 299 of Oxf. Cat.

8005.

990. **योगमणिप्रभा** *Yogamaṇiprabhā.*

By Rāmānanda Sarasvatī, disciple of Paramahaṁsa Govindānanda.

Substance, country-made paper. 11½ × 4¾ inches. Folia, 2–65. Lines, 8-9 on a page. Extent in ślokas, 1,280. Character, Nāgara. Appearance, old. Complete.

The first five leaves contain the *Yogasūtras* of Patañjali. In the middle of 5B commences the *commentary* वन्दे क्लेशाद्यसंस्पृष्टं etc.

See L. 2058.

Printed, ed. KSS. 83, BenSS. 19, Benares, 1903; English, J. H. Woods.

Yogamaṇi° is an exposition, brief and clear, of the *Yogasūtras*, in the light of *Vyāsabhāṣya.*

8006.

10935. *Yogamaṇiprabhā.*

Substance, country-made paper. 12 × 5¼ inches. Folia, 32. Lines, 14 on a page. Extent in ślokas, 1,200. Character, Nāgara. Appearance, fresh. Complete. It seems to be from a MS., dated, Saṃvat 1850.

A second copy.

Last colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दानन्दभगवत्पूज्य-
पादशिष्यश्रीरामानन्दसरस्वतीकृते सांख्यप्रवचने योगमणिप्रभायां
कैवल्यपादश्चतुर्थः ।

Post-colophon statement (of the original MS., perhaps):

शुभं संवत् १८५० माघवदि त्रयोदश्यां बुधवासरे ॥

See L. 2058.

8007.

9107. *Yogamaṇiprabhā.*

Substance, country-made paper. 14½ × 6 inches. Folia, 51. Lines, 10-11 on a page. Extent in ślokas, 1,300. Character, Nāgara. Appearance, fresh. Complete.

A third copy with the *Sūtras* also.

It begins thus :

ॐ स्वस्ति श्रीगणेशाय नमः ।
वन्दे क्लेशाद्यसंस्ट[स्पृ ?]ष्टं पुराणपुरुषं हरिम् ।
प्रकृत्या सीतया जुष्टं योगेशं योगदायिनम् ॥
पतञ्जलिं सूत्रकृतं प्रणम्य व्यासं मुनिं भाष्यकृतश्च भक्त्या ।
भाष्यानुगां योगमणिप्रभाख्यां वृत्तिं विधास्यामि यथामतीशाम् ॥
इह खलु भगवान् पतञ्जलिः प्रेक्षावत्प्रवृत्त्यङ्ग[र्थं ?] शास्त्रप्रतिपाद्यं दर्शयति ।
अथ योगानुशासनम् ।

End :

यत्प्रसादलवः सूते मोक्षाद्याः सर्वसम्पदः ।
उमाधवं महेशानं तं काशीनिलयं भजे ॥
फणीन्द्रसूत्रसम्बद्धा व्यासवाङ्मणिभूषिता ।
मदाश्मौक्तिकमाला स्यात् सदा श्रीरामपादयोः ॥
क्वाहं प्रमादनिरतः क्व वात्सल्यं गुरोरिदम् ।
नूनं महात्मनां दीने स्वतश्चित्तं कृपान्वितम् ॥

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दानन्दभगवत्पूज्य-पादशिष्यश्रीरामानन्दसरस्वतीकृतौ सांख्यप्रवचने योगमणिप्रभायां कैवल्यपादश्चतुर्थः समाप्तः ।

See L. No. 2058, p. 125.

It will be seen that the present MS. is a little better than that noticed by Rājendra Lāla Mitra.

8008.

8986. *Yogamaṇiprabhā.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 45. Lines, 8 on a page. Extent in ślokas, 1,400. Character, Nāgara. Date, Saṃvat, 1877. Appearance, good. Complete.

A fourth copy with the *Sūtras* also.
See L. 2058, I.O. p. 599B/600A/No. 569d.

8009.

9114. योगमणिप्रभाटीका *Yogamaṇiprabhāṭīkā.*

Substance, country-made paper. 15 × 6 inches. Folia, 20. Lines, 11-12 on a page. Extent in ślokas, 520. Character, Nāgara. Appearance, fresh. Complete. Fol. marked 19 but 20 by counting, and fol. 11 being repeated twice.

This is a commentary on योगमणिप्रभा, a *Vṛtti comm.* on Yoga aphorisms of Patañjali by Rāmānanda Sarasvatī, himself, called *Svasaṅketa,* which is significant.

Beginning :

ॐ श्रीगणेशाय नमः। क्लेशाद्यसंस्पृष्टमित्यत्रादिपदेन कर्मादीनां ग्रहणं बोध्यं। प्रकृत्या सीतया जुष्टं प्रकृत्यभिन्नसीताकर्तृकतत्तत्सामर्थ्यवन्तं। १। भक्त्या विलक्षणप्रेमलक्षणया भाष्यानुगां भाष्यार्थाविरुद्धार्थबोधजनिकां। यथामतीति। इदं हि क्रियाविशेषणं। विधास्यामीत्यत्र धात्वर्थो हि कृतिरित्यादि।

End :

यद्वाक्प्रणवप्रतिपत्तिदक्षनः यस्य वाक् वाचकः प्रणवस्तस्योत्पत्तिरूपामिरन्तरायाटवीं विघ्नसमुदायं। अटवीशब्दो हि पटावी इति ख्यातस्य(?) तमः-पाटनं तमोनाशकं। सिद्धिभुवं सिद्ध्युत्पत्तिस्थानं। कैवल्यपदमित्यस्य स्थाने कैवल्यपदमिति पाठो बोध्यः। क्व अत्यन्तायोग्य इति यावत् क्व अत्यन्तोत्तमाधिकारिगोचरमिति यावत्॥

Colophon :

इति चतुर्थकैवल्यपादस्य स्वसङ्केतः।

8010.

8984. **पातञ्जलयोगसूत्रवृत्ति** *Pātañjalayogasūtravṛtti.*
Otherwise called, Yogacandrikā.
By Narāyaṇatīrtha.

Substance, country-made paper. 10¼ × 4½ inches. Folia, 49. In Tripāṭha form. Character, Nāgara. Date, Saṃvat, 1878. Śaka, 1743. Appearance, good. Complete.

The author has two other works on the *Yogasūtra*, called *Yogasiddhāntacandrikā* and *Sūtrārthabodhinī*, printed, ed. ChSS., No. 35, Benares, 1911, under the title *Yogadarśanam.* The MS. contains the *Sūtras*, also.

Complete in 49 leaves. Dated saṃvat 1878, and Śaka 1743.

शुक्ले पक्षे तिथि अष्टम्यां रविवारे ।

The last colophon runs thus :

इति श्रीरामगोविन्दतीर्थशिष्यनारायणतीर्थकृता योगसूत्रवृत्तिः ।
(गोविन्दगिरिलि॰) ।

Beginning :

सत्यं ज्ञानमनन्तमद्वयसुखं ब्रह्मेति वेदेषु यत्
प्रोक्तं विष्णुशिवादिभिश्च बहुभीरूपैर्मतं वादिभिः ॥
यन्मानाविषयः सदा गुरुकृपासत्प्रेमयोगेन स-
लभ्यं तं समुपास्महे हृदि सदा कृष्णं जगद्देशिकम् ॥ १ ॥
नत्वा परमात्मानमथो हिरण्यगर्भं तथा शेषमुखान् गुरूंश्च ।
सद्योगसूत्रेषु तनोति वृत्तिं नारायणस्तीर्थप[ा?]दोऽतिरम्यां ॥ २ ॥
योगार्थं हि हिरण्यगर्भादि तं शास्त्रं स्वसूत्रैः पुनः
शेषः प्राह पराशरात्मज इमान्याचष्ट तत्त्वार्थतः ।
तद्वाचस्पतिसंपुटीकृतमदः संदर्शि सद्देशिकै-
स्तेषां सत्करुणाकटाक्षबलतो वक्तुं किमप्युत्सहे ॥ ३ ॥
मोक्षोऽर्थेषु परः पुमर्थ उदितो वैराग्ययोगात्मसज्-
ज्ञान-प्राप्य इति श्रुतिस्मृतिमुखैः सांख्यो विरक्तिं जगौ ।
ज्ञानं व्यास इहात्मयोगविषयं शास्त्रं समारब्धवान्
शेषः सर्वविदांवरोऽथ मुखतः सूत्रैर्महार्थैरदः ॥ ४ ॥

तथा हि—

खं प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।

" सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥
परीक्ष्य कर्मचितांल्लोकान् ब्राह्मणो निर्वेदमायात् ।
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्ति मुक्त्यै निर्विषयं स्मृतम् ॥ ६ ॥
अतो निर्विषयं चित्तं मनः कार्यं मुमुक्षुणा ।
तावन्मनो निरोद्धव्यं हृदि यावद्गतक्षयम् ॥ ७ ॥
एतद्ज्ञानञ्च मोक्षञ्च शेषोऽन्यो ग्रन्थविस्तरः ॥ ८ ॥
आत्मा वारे द्रष्टव्यः, ब्रह्मविदाप्नोति परं इत्यादिश्रुतिभिः ।
"मुक्तिर्ज्ञानात्तथा योगः सम्यग्ज्ञानान्मश्नीयते ।
योगज्ञानाभियुक्तस्य नासाध्यं त्रिषु विद्यते ।"

8011.

8984. **पातञ्जलयोगसूत्रटीका** *Pātañjalayogasūtraṭīkā.*

By Nārāyaṇatīrtha.

स्मृतिभिश्च वैराग्योपरतिज्ञानानां त्रयाणामेव मोक्ष-साधनतया विहितत्वात् तत्र वैराग्यं सोपायं बाहुल्येन सांख्ये कपिलेन निरूपितं, ज्ञानं विस्तरेण ब्रह्ममीमांसायां भगवता व्यासेन, संक्षेपतो ज्ञानसाधन-योगोपि ज्ञानसाध्ययोगस्तेनैवोक्तः । अतोऽतिविस्तरेणोक्तयोगं प्रति-पादयिष्यन् प्रेक्षावत्प्रवृत्तये विषयप्रयोजनाधिकारिसम्बन्धान् सन्दर्शयन् शिष्यावधानाय प्रथमं शास्त्रस्यारम्भं प्रतिजानीते भगवान् पतञ्जलिः—अथेति ।

The manuscript contains the *Sūtras*, also; a second copy of the *Yogacandrikā*.

Colophon :

पातञ्जलसूत्रलघुवृत्तौ योगचन्द्रिकायां समाधिपादः ।

8012.

9123. **योगचन्द्रिका** *Yogacandrikā.*

By Ananta Śarmā.

Substance, country-made paper. 14 × 6 inches. Lines, 12–14 on a page. Folia, 14. Extent in ślokas, 500. Character, Nāgara. Appearance, fresh.

The text in the middle, the commentary above and below. It is the same as noticed by Dr. R. Mitter under No. 2127, Vol. VI, p. 194, and in IO. Vol. IV, 1834. But both the verses in the beginning and at the end are wanting. The MS. contains the *Sūtras*, also.

Post-colophon statement :

इदं पुस्तकं शिवनगर्यां लिखतं ईश्वरदासेन परोपकाराय ।

8013.

10162. **योगसूत्रविवरण** *Yogasūtravivaraṇa.*

By Gopāla Miśra.

Substance, country-made paper. 12¼×4¾ inches. Folia, 61. Lines, 11 on a page. Extent in ślokas, 2,600. Character, Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1845.

See Ulwar Extr. 163. It contains the *Sūtras*, also.

Beginning :

चण्डीश्वरं गुरुमनन्तगुणं प्रणम्य
स्मृत्वा च तातमनघं हृदि ढुंढिराजं ।
वन्द्यां प्रणम्य जननीं कमलां च पुण्यां
सूत्रं पतञ्जलिकृतं विवृणोमि युक्त्या ॥
यो योगिभिः सकलवृत्तिनिरोधपूर्व-
माहूत एव नियतं प्रणवेन नाम्ना ।
व्यक्तं प्रकाशयति योगमयोगहेतुं
श्रेयः करोतु सततं सदयं स देवः ॥

परमकारुणिकः पतञ्जलिमुनिर्योगशास्त्रमारभमाणः शिष्याणामवधानाय निरूपणीयं प्रतिजानीते—अथ योगानुशासनं ॥

End :

भाष्ये वृत्तिर्न यस्यास्ति तस्य वृत्तिरियं स्थिरा ।
सूत्रवृत्तिर्यया पश्च तया वृत्तिरुपेक्षिता ॥
सूत्रेणैव तु मालेयं कृत्वा कण्ठपदे धृता ।
तत्कुर्वन्तु स्वयं सन्तः सौमनस्येन गृह्णनम् ॥
श्रीभवानीशङ्कराभ्यां नमः ॥ गोपालाय नमः ॥

Colophon :

इति महामहोपाध्यायश्रीमन्मिश्रगोपालविरचिते पातञ्जलसूत्रविवरणे कैव[ल्य]पादः संपूर्णः ।

Post-colophon statement :

संमत (संवत् ?) १८४५ मौतौ का + + + + ।

8014.

282. पातञ्जलसूत्रवृत्तिभाष्यच्छायाव्याख्या

Pātañjalasūtravṛttibhāṣyacchāyāvyākhyā.

By Nāgeśa Bhaṭṭa, son of Śiva Bhaṭṭa and Satī.

Substance, country-made paper. 9 × 4 inches. Folia, 1–146 + 1–16 + 1–31. Lines, 9 on a page. Extent in ślokas, 4,825. Character, Nāgara. Appearance, fresh. Complete.

The manuscript contains the *Sūtra* also.

See IO. Catal. No. 1830, where the work is named पातञ्जलसूत्रवृत्तिभाष्यव्याख्या ।

The MS. has continuous pagination from 1 to 146, then again from 1 to 16, after which again 1 to 31.

Only the colophon of the second pāda is to be found in L. 114A.

इति पातञ्जलसूत्रवृत्तौ साधननिर्देशो नाम द्वितीयः पादः ।

Colophon :

पातञ्जलाब्धौ रचितः सेतुर्विज्ञानभिक्षुणा ।
मज्जापङ्कमूढतमोपेतं तं तीर्णवानहम् ॥

इति श्रीमदुपाध्यायोपनामक-शिवभट्टसुतसतीगर्भजनागोजी-भट्टकृतायां पातञ्जलसूत्रवृत्तिभाष्यच्छायाव्याख्यायां चतुर्थः पादः ।

Printed, ed. BSPS., Bombay, 1917.

Post-colophon statement :

श्रीरस्तु ।
पातञ्जलेषु सूत्रेषु वृत्तिर्या लिखिता मया ।
प्रीयन्तां[तां ?] तु तया साम्बः शिवो मे स पतञ्जलिः ॥
४८०० ।

8015.

3611. पातञ्जलटीका *Pātañjalaṭīkā.*

By Jagannātha Tarkavāgīśa.

Substance, country-made paper. $14\frac{3}{4} \times 3\frac{1}{2}$ inches. Folia, 1–15 (as marked on the right-hand side), 41–55 (as marked on the left). Lines, 6 on a page. Extent in ślokas, 300. Character, Bengali. Appearance, discoloured. Complete.

Beginning :

ॐ नमः श्रीकृष्णाय ।

प्रणम्य परमात्मानं जगदानन्दकारकम् ।

तनुते श्रीजगन्नाथः पातञ्जलमतं मुदा ॥

ग्रन्थसमाप्तिप्रतिबन्धकीभूतविघ्नविनाशाय कृतं शिष्टाचार-
परम्पराप्रपरिप्राप्तपातञ्जलशास्त्रादिकर्तृभगवत्पतञ्जलिमुनिनमस्कार-
रूपमङ्गलाचरणं शिष्यशिक्षायै ग्रन्थकृन्निबध्नाति—पतञ्जलीति ।

It ends in the same words as in the preceding, only substituting the name of Patañjali for that of Kapila.

The date of the composition of the commentary.

शाकाब्दे गजवेदभूपगणिते राशिं गते वृश्चिकं
शूरे शक्रादिदेवैः स्वमुकुटकुसुमारञ्जितं चारुनम्रैः ।
गोपीनाथाङ्घ्रियुग्मं स्वहृदयकमले सुस्थिरं सन्निवेश्य
वृत्तिः संक्षिप्तसारा सुकृतिजनमनोहारिणीयं प्रणीता ॥

Colophon :

इति श्रीजगन्नाथतर्कवागीशभट्टाचार्यविरचिता पातञ्जलटीका समाप्ता ।

On the obverse of the first leaf there are four lines which end abruptly.

The lines run thus :

यत्पादपद्मार्चनभक्तिलेशैराश्रित्य योगं तरणीं तरन्ति ।
संसारसिन्धुं मुनयो गभीरं तस्मै नमः श्रीगरुडध्वजाय ॥
ग्रन्थकर्तृप्रयुक्तेन संक्षेपेण सुबोधिनी ।
पातञ्जलस्य टीका श्रीजगन्नाथेन रच्यते ॥

सकलशास्त्राभिज्ञः श्रीमन्नन्दरामतर्कवागीशभट्टाचार्यः ।

The manuscript contains a *ṭīkā* on *Pātañjalakārikā* by Nandarāma Tarkavāgīśa Bhaṭṭācārya. It contains some other leaves of another work by Jagannātha.

8016.

8982. योगसूत्रव्याख्या *Yogasūtravyākhyā.*

Substance, country-made paper. 10 × 5 inches. Folia, 24. Lines, 10 on a page. Extent in ślokas, 480. Character, Nāgara. Date, Saṃvat, 1906. Appearance, good. Complete.

It is an anonymous commentary on the *Yogasūtra*.

The commentary begins thus:

अथशब्दोऽधिकारवाची, योगो नाम समाधानं, अनुशिष्यते व्याख्यायते येन तत् । १ । सत्त्वपरिणामरूपस्य या वृत्तयः तासां निरोधो बहिर्मुखताविच्छेदादन्तर्मुखतया स्वकारणे लयः । २ ।

It ends thus:

कैवल्यमिति । तदेवं सिद्धान्तरेभ्यो विलक्षणा सर्वसिद्धिमूलभूता समाधिसिद्धिः सैव साधनीयेति ।

The work seems to be the same as राजमार्त्तण्ड, but this work confines itself to the explanation of the words in the Sūtra and leaves out all introductory and controversial matters. Aufrecht, it seems, in Bod. Cat., p. 229, transcribes the third chapter of this work and not of the *Rajamārtaṇḍa*.

The MS. contains the *Sūtras* also.

Post-colophon statement:

शुभं भवतु । संम(व ?)त् १८०६ आश्विन वदि ११ बुधवार ।

B. INDEPENDENT TREATISES.

8017.

8981. **योगसारसंग्रह** *Yogasārasaṃgraha.*

By Vijñānabhikṣu.

Substance, country-made paper. 9¼ × 3½ inches. Folia, 54. Lines, 7–9 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance, old. Complete.

It is a succinct exposition of the Yoga system of Patañjali. Printed, ed. Vindhyeśvarī Prasāda Dvivedin and trans. G. Jhā, *Theosophical Publication Fund*, Bombay, 1923. Ed. with com., Gaurasundara Bhagavad-Darsana-tirtha, Calcutta, 1941. Bengali, Calcutta, 1941. See Oxf. p. 232.

8018.

1061. **समाधिदीपिका** *Samādhidīpikā.*

By Kṛṣṇa Brahmānanda.

Substance, country-made paper. 9¾ × 4½ inches. Folia, 27. Lines, 10–11 on a page. Extent in ślokas, 620. Character, Nāgara. Appearance, old. Complete.

A digest on meditation (*Samādhi*), based on vedantic self-realization ; text and short explanatory notes by Kṛṣṇa Brahmānanda, disciple of Parivrājaka Bāla Gopālakṛṣṇa.

The MS. quotes many an old authority and text on the subject, such as, Ānandagiri, Vidyāraṇya, Madhusūdana Sarasvatī, etc.

Beginning :

श्रीगणेशाय नमः ।

श्रीकृष्णं श्रीगुरून् नत्वा विश्वेशं तत्प्रसादतः ।
समाधिदीपिका चेयं यथामति निरूप्यते ॥ १ ॥

इह खलु सन्धिं समाधावात्मन्याचरेत् । अस्यार्थः । आत्मविषयकसमाधौ सन्धिं छिद्ररूपं ब्रह्मात्मनोर्भेदं भक्षयेत्(?) निवारयेदित्यर्थः ।

यच्छेद् वाङ्मनसी प्राज्ञस्तद् यच्छेद् ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत् तद् यच्छेत् शान्त आत्मनि ॥

End :

शब्दार्थयोः पौनरुक्तविचारो मास्तु धीमताम् ।
आन्तराणां पदार्थानां यस्मिन् ग्रन्थे निरूपणात् ॥ ४ ॥
बालगोपालकृष्णस्य पूर्णानुग्रहमन्तरा ।
कथं समाधिनिष्ठः स्यात् पुमान् कामादिपीडितः ॥
अस्मिन् ग्रन्थे समाधेस्तु स्वरूपं साधनं फलम् ।
निरूपितं प्रमाणैश्च बहुग्रन्थोऽनुमार्गतः ॥
आन्तरप्रक्रियाप्येवं यथामति निरूपिता ।
दोषोऽत्र चिन्त्यो नैव स्यात् शोधनीया विवेकिभिः ॥
विवेकिभिरिति समाधिकालं चित्तप्रचारवेदिभिः ।
समाधिदीपिकामेतां भगवत्प्रेषितां मुदा ।
स्वरूपसुखलाभाय यूयं पश्यत हे बुधाः ॥
एष ह्येव साधुकर्म कारयतीत्यादिश्रुतेर्भगवत्प्रेरितत्वं वेदितव्यम् ।
समाधिदीपिका भृङ्गी सेवाव्याजं समाश्रिता ।
प्राप्ताभूत्कृष्णपादाब्जे प्रसिद्धानन्दवाञ्छया ॥
प्रसिद्धानन्दस्तावत् श्रिया पादाब्जयोः स्थितिं प्राप्तेत्यर्थः ।

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीबालगोपालकृष्णसरस्वती-शिष्यकृष्णब्रह्मानन्दविरचिता समाधिदीपिका समाप्ता ।

Post-colophon :

इदं प्रकरणं सार्द्धपञ्चाशतीसंख्याकमिति वेदितव्यम् ।

8019.

8572. *Samādhidīpikā.*

Substance, country-made paper. 11 × 4 inches. Folia, 16. Lines, 13 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Incomplete.

A second copy, with marginal notes.

8020.

21. ब्रह्मसिद्धान्तपद्धति *Brahmasiddhāntapaddhati.*

Substance, country-made paper. 10 × 4 inches. Folia, 61. Lines, 5–7 on a page. Extent in ślokas, 500. Character, Nāgara. Date, Saṃvat 1806. Appearance, old. Complete.

The present MS. was described in L. II. 770.

Post-colophon statement :

शंवत् ॥ १८०६ ॥ समै माघकृष्ण ॥ सनीवासरे + + नी नगरीमध्ये लीषितं पुस्तकमीदं गुरुदेवप्रसादेन लालनन्दस्य[व]चने-नालिखत् । श्रीलालाप्रसिद्धरायस्य पाठार्थं शुभः ।

This is a work mainly on Yoga and not a Tantric miscellany as supposed by Dr. Rājendralāla. This appears to be one single chapter of a large work on Yoga. It deals with the attainment of Brahma by means of yoga. A number of stages are mentioned and defined which include all the various schools of religion and philosophy interpreted according to the Bhakti and Yogamārga and not according to the Jñānamārga.

Colophon :

इति योगशास्त्रब्रह्मसिद्धान्तपद्धतिः सम्पूर्णम् ।

8021.

7837. योगसिद्धान्तसंग्रह *Yogasiddhāntasaṃgraha.*

By Mālavīya Mathurānātha.

Substance, country-made yellow paper. 14¾ × 4½ inches. Folia, 13. Lines, 8 on a page. Extent in ślokas, 286. Character, Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1853.

A summary of the Yoga theories. For the works of the author, see Aufrecht, Cat. Cat. I. 422.

Beginning :

यो योगकल्पधरणीरुहणो नयस्त्र

\+ + + + +

\+ + + + +

\+ + + + + ॥

नियोगाज्ज्यायसामात्मशुभयोगानुयोजनात् ।

तनोति मथुरानाथो योगसिद्धान्तसंग्रहम् ॥ २ ॥

7A, इति वृत्तिप्रकरणं; 8B, इति निरोधोपाख्यप्रकरणं; 10B, इति वि+ति+स्तप्रकरणं; 11B, योगप्रकरणं; 12B, इति योगिप्रकरणं; 13A, इति कैवल्यप्रकरणं ।

End :

द्विरव्यष्टिमिते शाके(?) शुच्या+वमी गुरौ (?) ।

गुर्वनुक्रोशतः पूर्णो योगसिद्धांतसंग्रहः ॥

Colophon :

इति मालवीयशुक्लमथुरानाथोन्नीतो योगसिद्धांतसंग्रह[:] समाप्तः ।

Post-colophon statement :

नेत्रेषुनागेन्दुना वैक्रमाब्दे

शुचौ शुचौ मन्मथनाथतिथ्याम् ।

गुर्वाज्ञया योगन्यु[स्य ?] पुस्तमेषो-

लेखीद्द्विजो रामदयालनामा ॥

8022.

1120. अनुगमतत्त्वमाला *Anugamatattvamālā.*

By Siddheśvara Upādhyāya.

Substance, country-made paper. 6½ × 4¾ inches. Folia, 20. Lines, 16 on a page. Extent in ślokas, 320. Character, Nāgara. Appearance, fresh. Complete.

A catechism on Yoga, in 121 verses, dated Saṃvat 1859. The author was encouraged to write this by his Guru Kṛṣṇacaraṇa. He speaks highly of the Pāṭhaśālā of which he seems to have been a student and Kṛṣṇacaraṇa, a teacher.

Beginning :

श्रीगणेशाय नमः ॥

स्वानन्दैकनिकेतनाय मतिमत्कल्याणकल्पद्रवे

कारुण्यैकमहार्णवाय शरणप्राप्तैकविज्ञायिणे ।

प्रत्यूहामितकोटिपाटनपटुध्यानाय सर्वात्मने

भक्ताभ्यन्तरपद्मसद्मविलसद्रूपाय कर्त्रे नमः ॥

विद्वांसं सकलेषु शास्त्रविषयेष्वावेदयन्तं परं

सिद्धान्तं मधुराभिरुक्तिभिरलं सन्देहमुन्मर्दितुम् ।

शिष्याणां कमपि प्रमोदजनकं जिज्ञासुरुच्चैर्बुधः

कश्चित् प्रार्थयते तदङ्घ्रिकमले सन्धाय मूर्द्धाञ्जलिम् ॥

End :

इत्येतामन्तरीशप्रणयकलितया भूरिसिद्धेश्वरोऽहं

नाम्नोपाध्यायभावं रुचिरमधिगतो वंशजोपाह्वयेन ।

कृत्वा मत्यैव तस्मै समनुगममिलत्पुष्पिकां तत्त्वमालां

लीलालेशोदयश्रीविरचितजगतेऽधीश्वरायार्पयामि ॥११३॥

शुचौ कृष्णे दि[ने] सौरे शराङ्कवसुभूमिते ।

वैक्रमे वत्सरे पूर्त्तिं दशम्यां रचनाभ्यगात् ॥ ११४ ॥

बकुलसूरिगणैरधिसेविते परमबोधसुधोदयमञ्जुले ।

सवपिकाशिपुरे श्रिया विलसतीह मयेयमुदीरिता ॥ ११५ ॥

शाक्तैराश्रितसुपदा विद्याम्बुजिनी रसग्रहभ्रमरैः ।

रविणेव पाठशालासरसी प्रभुणाभिरञ्जिता जयति ॥ ११६ ॥

इह विदुषः सदयहृदः शरदर्काभस्य तर्केषु ।

श्रीकृष्णचरणनाम्नश्चरणसरोजमहिमैषः ॥ ११७ ॥

बोधसुधारसमधुरिमबन्धुरधीषणाधुरन्धरा धीराः ।
सैद्धेश्वरे प्रबन्धे विदधतु सुविधा विधोरितं शोषं ॥ (?) ११८ ॥
दुग्धं वारधिलब्धं भेका गोक्तिनिर्गतखेदः ।
इति निन्दन्ति रसज्ञा हंसास्तु प्रेमतो विविशन्ति ॥ ११९ ॥
लघुतममतिविभवोऽपि प्रभुणा समुदीरितान्तरोऽहम् ।
एतावतीमकार्षं त्वरया सज्जित्वरां कविताम् ॥ १२० ॥
यस्य प्रेरणाया लब्धसमुत्साहमहोत्सवः ।
व्यधामेतत् पुनर्लिप्से तदादेशसुमङ्गलम् ॥ १२१ ॥

Colophon :

इति श्रीसिद्धेश्वरकविविरचितानुगमतत्त्वमाला ॥ श्रीरस्तु ॥

The manuscript deals with the nature and origin of sleep, hunger, thirst and such other propensities of man and beasts, in the form of an interlocution between the teacher and the taught. It may be that the *Maṇikarṇikāpañca* (ASB. VII. 5682) was written by this author, who lived about 1839 A.D. (Saṃvat 1895), when he wrote the treatise under notice.

8023.

5023 C. **घेरण्डसंहिता** *Gheraṇḍasaṃhitā.*

Substance, palm-leaf. 16 × 1½ inches. Folia, 29. Lines, 3 per page. Character, Bengali. Date, Śaka, 1724. Appearance, fresh. Complete.

An interlocution between Gheraṇḍa and Caṇḍakapālī on the mode of performing the Yoga form of Śākta worship.

See L. 254. Often printed. See Winternitz, *Indischen Litteratur*, Vol. III, p. 462.

Last-colophon :

इति घेरण्डसंहितायां घटस्थयोगे सप्तसाधने घेरण्डचण्डसंवादे समाधियोगो नाम सप्तमोपदेशः । समाप्तोऽयं ग्रन्थः ।

Post-colophon statement :

शकनरपतेरतीताब्दाः १७२४ ।
ॐ नमोऽभीष्टदायिन्यै । श्रीगुरुः ।

The manuscript contains *Tripurāsāraṭīkā* (त्रिपुरासार-टीका), also.

V. PŪRVAMĪMĀṂSĀ.

A. SŪTRAS AND COMMENTARIES ON THEM.

8024.

10178. **मीमांसासूत्र** *Mīmāṃsāsūtra* (*with an index*).

By Jaimini.

Substance, country-made paper. 10 × 4 inches. Folia, 38. Lines, 14 on a page. Extent in ślokas, 1,300. Character, modern Nāgara. Appearance, fresh. Complete.

Beginning :

श्रीगणेशाय नमः ॥

अथातो धर्मजिज्ञासा। शास्त्रार्थप्रतिज्ञासूत्रम्।१। एकसूत्रं। चोदनालक्षणोऽर्थो धर्मः। लक्षणसूत्रं।२। एकसूत्रं। तस्य निमित्तपरीष्टिः।३। एकसूत्रं। सत्संप्रयोगे पुरुषस्येन्द्रियाणां बुद्धिजन्म तत्प्रत्यक्षमनिमित्तं विद्यमानोपलम्भ[?]त्वात्।४। एकसूत्रं। औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः तस्य ज्ञानमुपदेशो व्यतिरेकश्चार्थेऽनुपलब्धे तत्प्रमाणं बादरायणस्यानपेक्षत्वात्।५। एकसूत्रं। [अनुमानं ज्ञातसम्बन्धस्य एकदेशदर्शनात् एकदेशान्तरे असन्निकृष्टेऽर्थे बुद्धिः]।५। एकसूत्रं। कर्मैके तत्र दर्शनात्। अस्थानात् करोतिशब्दात्। सत्त्वान्तरे यौगपद्याच्च। प्रकृतिविकृत्योश्च ...... सिद्धान्तसूत्रम्।६।

It ends :

इति द्वादशाध्यायः। अस्मिन्नध्याये सूत्राणि १६८ तथाधिकरणानि ८७। द्वादशाध्यायाः सूत्राणि २६५२ तथाधिकरणानि ९१४।

Printed, ed. BI., Calcutta, 1873–1889; trans. of Adhyāyas I–III, G. Jhā, *Sacred Books of the Hindus*, Vol. X, 1910; with Śabara's *Bhāṣya*, G. Jhā, GOS., Baroda.

8025.

11020. **मीमांसासूत्रभाष्य** *Mīmāṃsāsūtrabhāṣya.*

By Śavara.

Substance, country-made paper. 12¼ × 5 inches. Character, Nāgara. Appearance, new.

Five batches of leaves.

I.

Folia, 53. Lines, 10 on a page.

It contains the 2nd adhyāya of the *Śavarabhāṣya.*

II.

Folia, 120. Lines, 10 on a page.

It contains the 3rd adhyāya of the *Śavarabhāṣya.*

III.

Folia, 78. In Tripāṭha form.

It contains the 6th adhyāya of the *Śavarabhāṣya* and *Ṭupṭīkā* by Kumārila.

IV.

Folia, 19. In Tripāṭha form.

It contains the *Śavarabhāṣya* on the first two pādas of the 8th adhyāya with Kumārila's *Ṭupṭīkā.*

V.

Folia, 121. In Tripāṭha form.

It contains the 9th adhyāya of *Śavarabhāṣya* with Kumārila's *Ṭupṭīkā.*

VI.

Folia, 21–36. In Tripāṭha form.

It contains the concluding portion of the 2nd pāda and the third and the fourth pādas of the 12th adhyāya of *Śavarabhāṣya* with Kumārila's *Ṭupṭīkā.*

Printed ed. MM. Maheśacandra Nyāyaratna, BI. 45, Calcutta, 1863–1887, trans. G. Jhā, *Indian Thought,* Vol. II, 1911 and GOS., Baroda.

8026.

8835. *Mīmāṃsāsūtrabhāṣya.*

Substance, country-made paper. 11 × 3¼ inches. Folia, 25. Lines, 11 on a page. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat, 1616. Old. Incomplete.

A second copy.

Incomplete, from leaf 39 to the end of the 11th chapter.

Colophon :

इति श्रीभट्टश्रीशबरस्वामिनः कृतौ मीमांसाभाष्ये एकादशा-
ध्यायस्य चतुर्थः पादः ।

एकादशाध्यायः समाप्तः ।

Post-colophon statement :

संवत् १६१६ वर्षे आषाढवदि ७ सोमे ।

8027.

11172. *Mīmāṃsāsūtrabhāṣya.*

Substance, country-made paper. 12½ × 5 inches. Folia, 57. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment of *Śāvarabhāṣya* (Adhy. I only).
A third copy.

Colophon :

इति श्रीआचार्यशबरस्वामिकृतौ मीमांसाभाष्ये प्रथमस्याध्यायस्य
चतुर्थः पादः ।

8028.

1090. **मीमांसाश्लोकवार्त्तिक** *Mīmāṃsāślokavārttika.*
By Kumārila Bhaṭṭa.

Substance, country-made paper. 12½ × 5 inches. Folia, 97. Lines, 8 on a page. Extent in ślokas, 3,200. Character, Nāgara. Date, Saṃvat, 1863. Appearance, tolerable. Verse. Complete.

Memorial verses on the first section of the first chapter of Mīmāṃsā Aphorisms of Jaimini (Tarkapāda). Printed in Chaukhamba Sanskrit Series, Benares.

Colophon :

इति वेदाधिकरणम् । श्रीभट्टकुमारिलविरचिते मीमांसा-
श्लोकवार्त्तिके प्रथमस्याध्यायस्य प्रथमस्तर्कपादः समाप्तः ।

Post-colophon :

संवत् १८६३ ।

Printed, ed. ChSS., 1898–99, and *The Pandit*, N.S., Vols. III and IV ; trans. G. Jhā, BI. 1900 ff.

8029.

8854. *Mīmāṃsāślokavārttika.*

Substance, country-made paper. 10½ × 4¾ inches. Folia, 79. Lines, 14 on a page. Date, Saṃvat 1641. Character, Nāgara. Appearance, old. Complete.

A second copy.

Last colophon :

इति श्रीभट्टकुमारिलकृते मीमांसाश्लोकवार्त्तिके प्रथमस्याध्यायस्य प्रथमः पादः समाप्तः । समाप्तोऽयं कारिकाचरणः ।

Printed in the Chaukhamba Sanskrit Series and translated into English in the Bibliotheca Indica Series.

Post-colophon Statement :

संवत् १६४१ समए दि० आषाढ वदि ३० शनौ लि० वसन्तगोपसुतकायस्थ ।

8030.

1140. वार्त्तिककाशिका *Vārttikakāśikā*

or

श्लोकवार्त्तिककाशिका *Ślokavārttikakāśikā.*

By Sucarita Miśra.

Substance, country-made paper. 12 × 3 inches. Folia, 73. Lines, 10 on a page. Extent in ślokas, 3,650. Character, Nāgara. Date, Saṃvat 1565, Śaka, 1430. Appearance, old. Generally correct. A fragment.

The last colophon in the manuscript runs thus :

उपाध्यायसुचरितकृतायां काशिकाटीकायां द्वितीयं सूत्रं समाप्तम् ॥

Post-colophon :

संवत् १५६५ शाके १४३० धाता नाम संवत्सरे प्रवर्त्तते भाद्रसुदि १० सोमवासरे लिं + जीत ॥ शुभमस्तु ॥ रामरामेतिरामेति ॥ शुभमस्तु ॥ श्रीराजधान्ये नगरे वनवती—[?]

For a complete manuscript of this work see L. 2301.

Printed, ed. Trivandrum Sanskrit Series. This is the oldest commentary on *Ślokavārttika.*

8031.

8858. **न्यायरत्नाकर** *Nyāyaratnākara.*

By Pārthasārathi Miśra.

Substance, country-made paper. 11 × 4 inches. Three batches of leaves, the first two of which in the Nāgara character of the 17th century. Appearance, old.

It is a commentary on *Ślokavārttika.*

I. In 77 leaves commences with the अभावपरिच्छेद and goes to the end.

It has a metrical colophon :

एष रत्नाकरो + धः श्रीमद्यज्ञात्मसूनुना ।
पार्थसारथिमिश्रेण कृतो लोकहितैषिणा ॥

Printed in the Chaukhamba Series, along with the text *Ślokavārttika.*

II. A fragment, from leaf 52 to 94. In the first line of the leaf 94 the *Śūnya-vāda* chapter comes to an end. It commences from p. 163 of the printed edition.

III. Another fragment. Leaves from 1 to 15, written in a modern hand.

The page 1 contains

निमित्तसूत्रं सम्पूर्णं ।

and the page 16 contains

कथं प्रत्यक्षपूर्विकेत्याह—अर्थापत्तिरिति ।

Printed, ed. ChSS., Benares, 1898-99.

8032.

9042. *Nyāyaratnākara.*

Substance, country-made paper. 13 × 5 inches. Folia, 58. Lines, 9 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, fresh. Incomplete.

A second copy.

Complete leaves 58. To the end of the चोदनासूत्र ।

In leaf 20B, श्रीपार्थसारथिमिश्रविरचिते न्यायरत्नाकरे प्रथमं सूत्रं ।

The colophon :

इति श्रीपार्थसारथिमिश्रविरचितायां[?] न्यायरत्नाकरे चोदनासूत्रं ।

8033.

8829. तन्त्रवार्त्तिक *Tantravārttika (with the text).*

By Kumārila Bhaṭṭa.

Substance, country-made paper. 14½ × 5½ inches. Folia, 52. Lines, 10–12, 16–18 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, fresh. Incomplete.

शबरभाष्ये प्रथमस्य द्वितीयः पादः with मीमांसावार्त्तिक (*Tantravārttika*), which begins with the 2nd pāda of the *Sūtra*.

It contains प्रथम पाद (*Ślokavārttika*), also, complete in 24 leaves. द्वितीयपाद, complete in 28 leaves.

The colophon of the text :

इति श्रीआचार्य श्रीशबरस्वामिकृतौ मीमांसाभाष्ये प्रथमस्य द्वितीयः पादः ॥

The colophon of the commentary :

इति श्रीआचार्यकुमारिलभट्टविरचिते मीमांसावार्त्तिके प्रथमस्याध्यायस्य द्वितीयः पादः ।

The commentary begins :

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्द्धधारिणे ॥
अभिवन्द्य गुरूनादौ शिष्यधीपद्मिनीरवीन् ।
तत्प्रसादात्करिष्येहं मीमांसाश्लोकवार्त्तिकम् ॥
तद्विद्वांसोऽनुगृह्णन्तु चित्तश्रोत्रैः प्रसादिभिः ।
सन्तः प्रणयिवाक्यानि गृह्णन्ति ह्यनसूयवः ॥
न चात्मातीव कर्त्तव्यं दोषदृष्टिपरं मनः ।
दोषो ह्यविद्यमानोऽपि तच्चित्तानां प्रकाशते ॥
कुतो वा गृह्यते दोषं सूरयो मद्विधोक्तिषु ।
नेष्यते यः परस्योऽपि स स्वयं गृह्यते कथम् ॥
निर्द्दोषित्वैकवाक्यत्वं क्व वा लोकस्य दृश्यते ।
सापवादा यतः केचित् मोक्षस्वर्गावपि प्रति ॥
आगमप्रवणश्चाहं नापवाद्यः स्खलन्नपि ।
न हि सद्वर्त्मना गच्छन् स्खलितेष्वप्यपोद्यते ॥

Printed, ed. BenSS. 1890, trans. G. Jhā, BI. 1903 ff.

8034.

1257. *Tantravārttika.*

A second copy.

This number consists of eight bundles.

I.

I. 2. Country-made paper. 10 × 4½ inches. Folia, 19. Lines, 17 on a page. Character, Nāgara. Appearance, old. Generally correct.

Colophon :

इति श्रीपार्थसखावतारभट्टकुमारिलस्वामिकृततगुरुवाक्यलेशसंग्रहे मीमांसातन्त्रवार्त्तिके प्रथमस्याध्यायस्य द्वितीयः पादः। पार्थसखाय नमः ॥

II.

I. 2 and 3 pādas. 10 × 4½ inches. Folia, 142. Lines, 10 on a page. Character, Nāgara. Date, Saṃvat 1649. Appearance, old, dilapidated and pasted.

Post-colophon :

१६४९ वर्षे मार्गसुदी १० दशम्यां चन्द्रदिने ।

III.

I. 2. 10 × 4½ inches. Folia, 55 of which the first two leaves are missing. Lines, 9 to 11 on a page. Character, Nāgara. Appearance, old.

In a different hand at the end :

श्रीमन्नीलकण्ठभट्टेभ्यश्चिन्तामणिज्योतिर्विद्भिर्दत्तं अर्थवादपाद-वार्त्तिकम् ।

IV.

II. 1. 10½ × 5 inches. Folia, 36. Lines, 17 on a page. Character, Nāgara. Date, Saṃvat 1663. Appearance, old. Generally correct.

Post-colophon statement :

अग्नित्रिषट्चन्द्रमिते विक्रमार्कशके गते ।
हरिभट्टेन लिखितमिदं भावार्थदीपकम् ॥
श्रीगणेशाय नमः । श्रीदुर्गायै नमः ॥
श्रीविश्वेश्वराय नमः । श्रीकालभैरवाय नमः ॥

On the reverse of the first leaf there are verses which have some historical bearing:

अज्ञातसम्भवमनाकलितान्ववायं
भिक्षुं कपालिनमवाससमद्वितीयम् ।
पूर्वं करग्रहणमङ्गलतो भवत्याः
शम्भुं क एव बुबुधे गिरिराजकन्ये ॥
येयं पावनसीमनि क्षितिरुहो दृष्टा द्विपच्छायिताः
तच्छाखामधिरुह्य किन्नरयुवा सङ्गीतमभ्यस्यति ।
ये च प्रेंखणभुग्नजानुयुगला दृष्टा भूमावात्मजा
गाहन्ते व्रतिनस्तपोवनभुवं ते सामभङ्गारिणः ॥

In Maithila character.

णेद इस गे गायणं कुव्वे इवतो सुवव इति णिज्जातो ।
वैरया सणावेटिय सायिक्षक सामिक्ष कज्जे अणिम्माए ॥ १ ॥
यत्कङ्कणक्वणनमस्कारमन्त्रभिक्षा
यत्पाणिपात्रमखिलोपनिषत्प्रसूति ।
यद्दायमङ्गमनपायमनङ्गतन्त्रं
वन्दे महः किमपि तापसभागधेयम् ॥ २ ॥

V.

II. 2. 11 × 5 inches. Folia, 47. Lines, 14 on a page. Character, Nāgara. Appearance, old.

VI.

II. 3. 10½ × 5 inches. Folia, 21. Lines, 13 on a page. Character, Nāgara. Appearance, old.

Colophon:

इति भट्टकुमारिलकृतायां तन्त्रटीकायां द्वितीयाध्यायस्य तृतीयः पादः । शुभम् । ग्रन्थसंख्या ८५० ।

VII.

III. 4. 10 × 4½ inches. Folia, 30. Lines, 18 on a page. Character, Nāgara. Appearance, old.

VIII.

Tupṭīkā. Adhyāyas IV, V, VII to XII. 1 and the first portion of the second. The 5th is not complete, but very nearly so.

11 × 4½ inches. Folia, 109. Lines, 10 on a page. Character, Nāgara. Appearance, old.

Printed in the Benares Sanskrit Series.

8035.

1255. *Tantravārttika.*

Substance, country-made paper. 11 × 5 inches. Folia, 43. Lines, 13 on a page. Character, Nāgara. Appearance, old. Generally correct.

The third pāda of the first chapter only.
A third copy.
Printed at Benares.

8036.

1256. *Tantravārttika.*

Substance, country-made paper. 12 × 5 inches. Folia, 48. Lines, 11 on a page. Character, Nāgara. Appearance, very old. Generally correct.

The first pāda of the second adhyāya.

On the reverse of the last leaf there is a tabular statement showing the astrological consequences of the eight half praharas of the day and of the eight half praharas of the night of the seven days of the week.

A fourth copy.

8037.

1215. न्यायसुधा (तन्त्रवार्त्तिकटीका)

Nyāyasudhā (Tantravārttikaṭīkā).
By Someśvara Bhaṭṭa.

Substance, country-made paper. 10½ × 4½ inches. Folia, 114. Lines, 12 on a page. Character, Nāgara. Appearance, old. Generally correct.

The first pāda of the 2nd adhyāya only. The first leaf is slightly torn.

Printed, ed. ChSS. 14, Benares.

8038.

1219. *Nyāyasudhā.*

Substance, country-made paper. 10½ × 3½ inches. Folia, 42. Lines, 8 on a page. Extent in ślokas (by a statement in the manuscript), 950. Character, Nāgara. Appearance, old. Generally correct.

The fourth pāda of the second adhyāya only.
A second copy.

8039.

1220. *Nyāyasudhā.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 85. Lines, 10, 12 on a page. Character, Nāgara. Appearance, old. Generally correct.

The third pāda of the second adhyāya.

Post-colophon :

अनेन प्रीयतां देवो भगवान् मङ्गलेश्वरः ।
लक्ष्मीन्रसिंहः पूर्वेषामस्माकं कुलदेवता ॥
श्रीरस्तु ॥ दीक्षितमुद्गलात्मजेन दीक्षितहरिदेवेन लिखापितम् ।
रविजीलिखितम् । २८०० ।

A third copy.

8040.

939. *Nyāyasudhā,*

Otherwise called राणक *Rāṇaka.*

By Someśvara Bhaṭṭa, son of Mādhava.

Substance, country-made paper. $11 \times 4\frac{1}{4}$ inches. Folia, 90. Lines, 10 on a page. Extent in ślokas, 2010. Character, Nāgara. Appearance, tolerable. Generally correct. Incomplete.

A fourth copy.

This contains the first pāda of the 3rd chapter only.

(Leaves 45 to 67), the last portion of the manuscript, is ancient; the rest is a restoration in three different paginations, 1 to 38; 1 to 18; 1 to 13. The last colophon in the manuscript :

इति श्रीमत्त्रिकाण्डमीमांसामण्डनप्रतिवसन्तसोमयाजिभट्ट-
माधवात्मजभट्टसोमेश्वरकृतौ तन्त्रवार्त्तिकटीकायां सर्वानवद्यकरण्यां
न्यायसुधाख्यायां तृतीयाध्यायस्य प्रथमस्वरणः सम्पूर्णः ॥ शुभमस्तु ।

8041.

1218. *Nyāyasudhā.*

Substance, country-made paper. 11×4 inches. Folia, 70. Lines, 9 on a page. Character, Nāgara. Appearance, old. Generally correct.

The second section of the third adhyāya only.

A fifth copy.

8042.

1217. *Nyāyasudhā.*

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 84. Lines, 9 on a page. Character, Nāgara. Appearance, old. Generally correct.

The third section of the third chapter only.

A sixth copy.

8043.

468. *Nyāyasudhā.*

For the MS. see L. 1347.

Rājendralāla saw 29 leaves, and a facsimile of the 29th leaf is to be found facing his description of *Nyāyasudhā* in p. 344, Vol. III, of the *Notices*. That leaf appears not to have been replaced in the manuscript.

Post-colophon: (From the facsimile).

संवत् १६२४ कार्त्तिककृष्णद्वितीयायां मन्दवासरे विद्वद्वर्य-
श्रीरामेश्वरभट्टस++नारायणभट्टेन समापितं पुस्तकलेखनम् ॥

These 29 leaves contain the commentary on the *Tantra-vārttika* to the extent only of the fourth pāda of the second chapter.

A seventh copy.

8044.

8843. *Nyāyasudhā.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3–43 and 71–99. Lines, 9, 12 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured.

Two batches of leaves.

An eighth copy.

II. Leaves 71 to 99.

Rāṇaka begins from p. 150 of the तन्त्रवार्त्तिक, Benares edition, from तथाश्रुत्यनुमानं हि निर्विघ्नमुपजायते to p. 187 नित्यत्वं पुनर्लब्धस्वार्थलिङ्गापेक्षितं तद्धर्मतया षष्ठ्या उपनीयते इति in the same edition.

I. Leaves from 3 to 43.

From p. 70 of the तन्त्रवार्त्तिक (B.E), नित्यस्य वचनस्य आदिमत्-स्मरणमूलप्रतिपादने व्यापार एव नास्ति to p. 135 हिरण्मयसीताकरणञ्च लोकापवादभिया त्यक्तसीतागत आन्टशंस्यभावाशङ्कानिवृत्त्यर्थं ।

There is a leaf marked 2 written in a modern hand and another marked 3 in an old hand. The former has the letters राणक, that means it is a leaf of राणक; and the latter has रा-स्मृ, which means that it belongs to the स्मृतिप्रामाण्य section of the commentary on तन्त्रवार्त्तिक, entitled सर्वानवद्यकरणी, which is another name for *Rāṇaka*.

8045.

758. टुप्टीका *Ṭupṭīkā.*

or

मीमांसावार्त्तिक *Mīmāṃsāvārttika.*

By Kumārila Bhaṭṭa.

For the manuscript see L. 1577.

7A. इत्याचार्यकुमारिलकृतौ मीमांसावार्त्तिके चतुर्थाध्यायस्य तृतीयः पादः।

11A. ०चतुर्थाध्यायस्य चतुर्थः पादः।

22B. ०इति पञ्चमस्य प्रथमः पादः।

25B. इति टुप्भाष्यां पञ्चमस्य द्वितीयः पादः।

32B. इति भट्टाचार्यविरचिते टुपटुप्यां पञ्चमाध्यायः समाप्तः।

Then begins a separate pagination from 1 to 69.

16A. इति मीमांसावार्त्तिके टुपटुप्यां षष्ठस्य प्रथमः पादः।

21B. इति मीमांसावार्त्तिके टुपटुप्यां षष्ठस्य द्वितीयः पादः।

29B. ०षष्ठस्य तृतीयः पादः।

38B. ०षष्ठस्य चतुर्थः पादः।

43B. ०षष्ठस्य पञ्चमः पादः।

45A. ०षष्ठस्य सप्तमः पादः।

46B. ०षष्ठस्य अष्टमः पादः। षष्ठाध्यायः समाप्तः।

50A. ०सप्तमस्य प्रथमः पादः।

53A. इति सप्तमस्य तृतीयः पादः।

55A. इति सप्तमोऽध्यायः।

59B. इति मीमांसावार्त्तिके अष्टमस्य प्रथमः पादः।

60A. इति मीमांसावार्त्तिके अष्टमस्य द्वितीयः पादः।

60B. ०अष्टमस्य तृतीयः पादः। इति टुपटुप्यां [?] अष्टमोऽध्यायः।

Then begins the 9th adhyāya. But in leaves following from 61 to 68 there is no colophon given. In the leaf 69 occurs the following colophon:

इति श्रीभट्टकुमारिलकृतौ टुप्‌टुष्यां मीमांसावार्त्तिके द्वादशस्या-ध्यायस्य चतुर्थः पादः, समाप्तश्चाध्यायः ।

But it *seems* "द्वादशस्याध्यायस्य" is a clerical error. It should be नवमस्याध्यायस्य.

It ends :

तस्माद् य एव बाधो वर्णितो नित्यनैमित्तिकयोः स एव । अथ यदुक्तमभ्याधानात् फलमिति अत्रोच्यते तानि द्वैधमिति अभ्याधानेन द्रव्यं चिकीर्षते दृष्ट एव संस्कारोऽग्निः तस्मान्नादृष्टार्थमिति सिद्धं ।

After the leaf 69 there begins another pagination from 1 to 12.

5A. इति मीमांसावार्त्तिके कुमारिलस्वामिकृतौ टुप्‌टुष्यां दशमस्य प्रथमः पादः ।

9B. इत्याचार्यकुमारिलकृतौ टुप्‌टुष्यां दशमस्य द्वितीयः पाद ।

Then begins the third pāda which is incomplete.

It is an incomplete copy of the last part, beginning with chap. IV, of Bhaṭṭa Kumārila Svāmin's commentary, called टुप्‌टुषी in this manuscript, on *Śavarabhāṣya.*

Printed, ed. BenSS., 1903.

8046.

11078. *Ṭupṭīkā.*

I

Substance, country-made paper. 12½ × 5 inches. Folia, 30. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

The 5th chapter only with Śabara's *Bhāṣya.*

Colophon :

Text :

इति श्रीभट्टश्रीशबरस्वामिनः कृतौ मीमांसाभाष्ये पञ्चमस्याध्यायस्य चतुर्थः पादः समाप्तः ।

Commentary :

इति श्रीआचार्यभट्टकुमारिलस्वामिविरचितायां टुप्टीकायां पञ्चमस्याध्यायस्य चतुर्थः पादः ॥ अध्यायश्च समाप्तः। समस्ताध्यायाधिकरणसंख्या ॥ १६ ॥

II

Substance, etc., the same as above. Folia, 20. Contains XII, 1 and 2.

इति श्रीआचार्यभट्टकुमारिलस्वामिविरचिते टुप्टुप्यां मीमांसावार्त्तिके द्वादशस्याध्यायस्य द्वितीयः पादः ॥ १२ ॥

A second copy.

8047.

11173. *Ṭupṭīkā.*

Substance, country-made paper. 12½ × 5 inches. Folia, 41. In Tripāṭha form. Character, modern Nāgara. Date, Saṃvat, 1849. Appearance, fresh.

A fragment of *Śavarabhāṣya* with *Ṭupṭīkā* (Adhy. VII).

40B. इति श्रीआचार्यभट्टकुमारिलस्वामिविरचिते टुप्टुप्यां मीमांसावार्त्तिके सप्तमस्याध्यायस्य चतुर्थः पादः।

41. इति श्रीश्रीशबरस्वामिकृतौ मीमांसाभाष्ये सप्तमस्याध्यायस्य चतुर्थः पादः।

Post-colophon :

संवत् १८४९। मूलग्रन्थसंख्या ९००। श्रीगणेशाय नमः॥

A third copy.

8048.

11171. *Ṭupṭīkā.*

Substance, country-made paper. 12½ × 5 inches. Folia, 33. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Date, Saṃvat, 1849.

A fragment of *Śāvarabhāṣya* with Kumārila's commentary, Chap. VIII.

27B. इति श्रीआचार्यभट्टकुमारिलस्वामिविरचिते टुप्टुप्यां मीमांसावार्त्तिके अष्टमस्याध्यायस्य तृतीयः पादः।

28A. इति श्रीशाबरभाष्ये अष्टमस्याध्यायस्य तृतीयः पादः ।

Fol. 33. इति श्रीभट्टशबरस्वामिकृते मीमांसाभाष्येऽष्टमस्याध्यायस्य चतुर्थः पादः समाप्तः । इति समाप्तोऽयमष्टमोऽध्यायः ॥

Post-colophon :

संवत् १८४८ ।

A fourth copy.

8049.

11174. *Ṭupṭīkā.*

(*With* मीमांसाभाष्य *Mīmāṁsābhāṣya* (*with the text*) *by Śavara*).

Substance, country-made paper. 12¼ × 5 inches. Folia, 4–170. In Tripāṭha from. Character, modern Nāgara. Appearance, fresh.

A fragment, beginning with X. 1. 4.

17A. इति आचार्यशबरस्वामिकृतौ मीमांसाभाष्ये दशमस्याध्यायस्य प्रथमः पादः and so on.

142B. इति दशमस्य सप्तमः पादः ।

In the 8th pāda the MS. ends abruptly.

There are also the first two leaves of the 11th Adhy. and a stray leaf.

A fifth copy.

8050.

747. तन्त्ररत्न *Tantraratna*

or

टुप्टीकाटीका *Ṭupṭīkāṭīkā.*

By Pārthasārathi Miśra.

For the manuscript see L. 1586. But for Folia, 47, read folia 43. It contains chap. IV, pada 1 only.

It is a commentary on Bhaṭṭa Kumārila's *Ṭupṭīkā* which commences, according to Someśvara, from the 5th pāda of the 3rd chapter, but according to others, from the beginning of the 4th chapter, of Śavara Svāmin's *Bhāṣya* commentary on the *Jaiminisūtras.* The present manuscript contains Pārthasārathi's commentary on the first pāda of the 4th chapter only.

Jaiminisūtras had a standard *Bhaṣya* by Śavara Svāmī. The Sūtras are divided into 12 chapters, the majority of them having 4 pādas only, but a small minority, 8 pādas.

Kumārila commented upon the whole of the *Bhaṣya*. The first pāda of the first chapter he commented in verse. Therefore, it is called *Ślokavārtika*. From the beginning of the second pāda of the 1st chapter to the end of the fourth pāda of the 3rd chapter which has 8 pādas, he commented fully in prose. This prose commentary is called *Tantravārttika*. From the beginning of the fifth pāda of the 3rd chapter to the end his commentary is brief, and this is called *Ṭupṭīkā* (*Tantraratna* according to Hall).

Pārthasārathi's commentary on *Ślokavārttika* is entitled *Nyāyaratnākara*. On the *Ṭupṭīkā* his commentary is called *Tantraratna*.

Rājendralāla's No. 2298 contains *Tantraratna* from the 4th to the 12th chapter, and his No. 719 contains from 4th to the end of the 10th chapter.

Printed, ed. G. Jhā, parts I-II, *Saraswati Bhavana Texts*, No. 31.

8051.

1236. *Tantraratna*.

Substance, country-made paper. 10 × 4½ inches. Lines, 12 on a page. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

The *Ṭupṭīkā* begins from the 4th chapter of the *Jaiminisūtra*.

The present manuscript contains the commentary on *Ṭupṭīkā* on all the chapters, from the 4th, each separately paged. The chapters seem to have been written by different hands and at different times.

Ch. IV, complete in 101 leaves, was written either by Nārāyaṇa Bhaṭṭa or by one of his brothers, as at the commencement an obeisance is made to their parents Rāmeśvara and Sītā.

श्रीभट्टरामेश्वरसीताम्बाचरणेभ्यो नमः ॥

Post-colophon :

ग्रन्थसंख्या.३००० ।

Ch. V, complete in 66 leaves in two paginations, one ending in 55 and the other in 16.

Post-colophon :

राम ॥ श्रीआदित्याय नमः ॥ राम ॥

Ch. VI, complete in 164 leaves. The last 60 leaves are in a different handwriting.

Post-colophon :

ग्रन्थसंख्या ५०६० ।

Ch. VII is complete in 47 leaves. The colophon is given at the top of the last leaf.

Chs. VII and VIII together, complete in 44 leaves.

Post-colophon :

रघुनाथाश्रमेणायं लिखतेः कर्मतामयं (?) ।
नीतः परोपकाराय नेष्यते चापरोऽप्यतः ॥

श्रीनारायणाय नमः ॥

Ch. IX, complete in 67 leaves.

Post-colophon :

दुर्मतिसंवत्सरे भाद्रे मासि कृष्णे पक्षे वाराणस्यां महादेवेनेदं लिखितम् ॥

Ch. X, complete in 111 leaves of which the first 17 leaves are missing. At the leaf 18 begins the third Sūtra of the second section.

Post-colophon :

संवत् १६५३ समये फाल्गुन शुद्धसप्तमी सोमवारे । लिखितं सेणा ब्राह्मेन (?) । अनुपादेयस्वायं गुण इति यत्रैवायं सम्भवति तत्रैव कर्म विधीयते ॥ ग्रन्थ ३५६० ।

Ch. XI. Two copies. One containing 35 leaves and the other 44.

Post-colophon of one :

लिखितं सेना पाण्डेन (?) विश्वेश्वरचरणसन्निधौ । ग्रन्थ ११७५ ।

Post-colophon of the other:

> शुभमस्तु श्रीसंवत् १९०१ वर्षे फाल्गुन वदि ४ सोमे भट्ट श्रीअनन्तस्येदं पठनार्थं लिखितमिदं ॥ श्रीः ॥ चित्पुलिनक्षेत्रा-वतंसमहेन्द्रकृतनिवासाय श्रीरामाय नमः ॥

Ch. XII, complete in 27 leaves.

Post-colophon:

> शुभमस्तु। स्वस्ति संवत् १९०१ वर्षे फाल्गुन वदि ११ सोमे लिखितमिदं। श्रीपरशुरामाय नमः॥ श्रीमहादेवभट्टो-पाध्यायात्मजानन्तभट्टस्य पुस्तकमिदं। प्रयासेन च शोधितं।
>
> रामचरणसरोजं सान्द्रनीलाम्बुजाभं
> जघननिहितपाणिं मण्डनं मण्डनानाम्।
> तरुणतुलसिमालाकन्धरं कञ्जनेत्रं
> सदयधवलहासं विट्ठलं चिन्तयामि॥

8052.

13. *Tantraratna.*

This is the same as noticed in L. 719. See in L. also 2298, CS. 3. 184 (Adhy. 1 and 7–10). It contains chaps. IV, V, VI, IX and X.

8053.

1157. *Tantraratna.*

Substance, country-made paper. 11 × 4 inches. Folia, 4th chapter, incomplete, has 90 leaves, written by a son of Rāmeśvara Bhaṭṭa and Sītā, that is, either by Bhaṭṭa Nārāyaṇa or one of his brothers; 5th chapter, complete, has 58 leaves; 6th chapter 153; 7th chapter 33; 8th chapter 16; 9th chapter 77 leaves; 10th chapter, missing; 11th chapter 32; and 12th chapter 12 leaves.

See No. 747.

8054.

1216. मिताक्षरा (तन्त्रवार्त्तिकटीका)

Mitākṣarā (Tantravārttikaṭīkā)

By Gopāla Bhaṭṭa, son of Meṅganātha Bhaṭṭa, son of Kṛṣṇa Bhaṭṭa.

Substance, country-made paper. 11 × 5 inches. Folia, 60. Lines, 15 on a page. Extent in ślokas, 2,040. Character, Nāgara. Appearance, old. Generally correct.

The fourth section (pāda) of the first chapter only.

Colophon :

इति श्रीमत्पदवाक्यप्रमाणाचक्षणभट्टात्मजमेङ्कनाथभट्टात्मजस्य गोपालस्य कृतौ वार्त्तिकटीकायां मिताक्षरायां प्रथमाध्यायस्य तुरीयस्वरणः समाप्तः ॥ श्रीनृसिंहाय नमः ॥

8055.

1221. तन्त्र[वार्त्तिक]टीकाव्याख्या (अजिता)

Tantra[vārttika]ṭīkāvyākhyā (Ajitā).
By Mahāmahopādhyāya Paritoṣa Miśra.

Substance, country-made paper. 10½ × 5 inches. Folia, 27. Lines, 11 on a page. Extent in ślokas, 750. Character, Nāgara. Appearance, old. Generally correct.

The first pāda of the third chapter only.

It begins :

द्विलक्षणाः परमिति । ननु प्रत्येकलक्षणार्थव्याख्यानप्रवृत्तस्य प्रत्येकप्रतिज्ञानमेवोचितम् । अस्ति च तत् अथातः क्रत्वर्थ-पुरुषार्थयोरित्यादि तेनानर्थकमिदं सकलप्रतिज्ञानम् ।

End :

उपांशुयाजकालस्तु पुरोडाशद्वयोपलक्षितो यः स एव एकपुरोडाशायामपि प्रत्यभिज्ञायत इति उपलक्षणाभावोऽप्युपादीयत इति वैषम्यमिति ।

Colophon :

इति महामहोपाध्याय-श्रीपरितोषमिश्रविरचितायां तन्त्र-टीकाया व्याख्यायामजितायां तृतीयस्याध्यायस्य प्रथमः पादः ।

8056.

1214. मीमांसावार्त्तिकाभरण *Mīmāṃsāvārttikābharaṇa*

or

टुप्टीकाव्याख्यान *Ṭupṭīkāvyākhyāna.*

By Venkaṭeśvara Dīkṣita, son of Govinda Dīkṣita and brother of Yajñanārāyaṇa.

Substance, country-made paper. 12 × 5 inches. Folia, 181. Lines, 12 on a page. Extent in ślokas, 5,410. Character, Nāgara. Appearance, old. Generally correct. The 9th chapter only with four sections.

The last colophon runs thus :

इति श्रीमदद्वैतविद्याचार्यसार्वभौमचित्यसर्वतोमुखातिराचसार्वभौमचित्याप्तवाजपेययाजिगोविन्ददीक्षितवरनन्दनस्य सार्वभौमचित्यसर्वपृष्ठाप्तोर्यामयाजिश्रीयज्ञनारायणदीक्षितानुजस्य तच्छिष्यतालब्धसमस्तविद्यावैशद्यस्य सार्वभौमचित्याप्तवाजपेययाजिश्रीवेङ्कटेश्वरदीक्षितस्य कृतिषु टुप्टीकाव्याख्याने वार्त्तिकाभरणे नवमाध्यायस्य चतुर्थः पादः ॥

8057.

4302. वार्त्तिकयोजना *Vārttikayojanā.*

By Āpodeva.

Substance, country-made paper. 10 × 4¾ inches. Folia, 105 + 53 + 63 in three batches of leaves. Lines, 12, 13 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

This MS. might have been copied by a Brāhmaṇa from Kumaon. It contains four batches of leaves.

II in 63 leaves, marked from 1 to 63.

Begins :

श्रीगोविन्दाय नमः । श्रीगणेशाय नमः ।

अर्थाभिधानसंयोगात् इदानीमिति श्रुतिविनियोगनिरूपणानन्तरं । श्रुतिसापेक्षत्वादस्य । लिङ्गप्रमाणक इत्यर्थः । लिङ्गं कस्मिन्नर्थे विनियोजकमिति चिन्तयितुं मन्त्रविनियोजकलिङ्गस्य लक्षणमाह । मन्त्राणां लिङ्गानामेत्यन्वयः ।

I. Leaves marked from 1 to 107 of which the 13th and 103rd are missing.

Beginning :

पूर्वोत्तरनिरूपणयोः सङ्गतिमाह—

सिद्धप्रमाणभावस्य धर्मे वेदस्य सर्वशः ।

विध्यर्थवादमन्त्राणामुपयोगोऽधुनोच्यते ॥

अत्र वेदस्येत्यनेन वृत्तनिर्देशः । वेदो धर्मे प्रमाणमिति पूर्वं सिद्धमिति यावत् । अथातो धर्मजिज्ञासेति सूत्रेण धर्मज्ञानाय विचारं प्रतिजानता शास्त्रं धर्मे प्रमाणमिति सूचितम् । प्रमाणानु-

ग्राहकत्वादिचारस्य। तत्र च वेदाख्येके + निकर्षमिति वेदापौरु-षेयत्वोक्तिर्वेदः प्रमाणत्वेन सूचित इति विज्ञायते। बौद्धवाक्यस्य दृढकर्तृस्मरणेन भ्रान्त्यादिमूलसम्भावनया प्रामाण्याध्यवसायायोगात्, न च सर्वज्ञप्रणीतत्वात् प्रामाण्यं, सर्वज्ञत्वे प्रमाणाभावात्। तद्वाक्या-देव तत्सिद्धौ अन्योन्याश्रयात्। सिद्धे वाक्यप्रामाण्ये सर्वज्ञत्वसिद्धिः तत्सिद्धौ वा तत्प्रामाण्यमिति। एतेन सर्वज्ञेश्वरप्रणीतत्वेन वेद-प्रामाण्यं ये वदन्ति ते निरस्ताः। न चानुमानात् तत्सिद्धिः।

14A. तदिदं मीमांसान्यायप्रकाशे निरूपितमस्माभिरित्यास्तां तावत्।

So the author turns out to be Āpodeva. Āpodeva's commentary on *Tantravārttika* is unknown to Aufrecht.

III. Leaves marked from 25 to 82 of which 39 to 44, 62, 63, 78 and 79 are missing and the leaves 71 to 76 are without leaf marks. But they are probably rightly placed.

This portion ends :

क्वाहं मन्दमतिः क्वेयं +गपाद+ +जना।
तस्मात् शक्तेर्विलासोऽयं गोविन्दगुरुपादयोः॥
इति वार्त्तिकयोजनायां तृतीयस्य द्वि+ + +

Here, again, the mention of Govinda as the author's Guru, confirms the authorship of Āpodeva. See Aufrecht under the name of Āpodeva.

So this is a commentary on *Tantravārttika*, entitled *Vārttikayojanā*, by Āpodeva, although Aufrecht identifies *Vārttikayojanā* with *Rāṇaka*.

IV. There are two stray leaves, marked 85 and 86.

8058.

8839. वार्त्तिकटीका *Vārttikaṭīkā.*

A commentary on Mīmāṁsāvārttika of Bhaṭṭa Kumārila Svāmī.

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. A fragment with leaves marked 1–5, 8–10, 13–18, 20, 33–37. Lines, 10 on a page, Character, Nāgara of the 18th century. Appearance, discoloured.

There is no clue to the identity of this MS. But it appears to be a commentary on मीमांसावार्त्तिक of Bhaṭṭa Kumārila Svāmī, IO. pp. 684–685, which begins thus:

धर्मस्य शब्दमूलत्वात् अशब्दमनपेक्ष्यं स्यात् । एवं तावद्विध्यर्थ-
वादमन्त्रात्मकस्य वेदस्य धर्मं प्रत्युपयोगः साधितः ।

And the present MS. begins:

धर्मस्य शब्दमूलत्वादशब्दमनपेक्ष्यं स्यात् । अत्र भाष्यकारेण सङ्गतिप्रदर्शनार्थं एवं तावदितिवृत्तमनुकीर्त्तितं तन्नामधेय + + + मानस्यानुक्तत्वात् अयुक्तमाशङ्क्य व्याचष्टे-एवं तावदिति । अयमाशयः etc.

8059.

1115. शबरभाष्यपदयोजना *Śavarabhāṣyapadayojanā.*

By Narasiṁhayojvan Annadātā.

Substance, contry-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 116. Lines, 14 on a page. ' Extent in ślokas, 2,500. Character, Nāgara. Appearance, old. Incorrect. Incomplete at the end.

The author seems to have flourished a generation before Mādhavācārya.

Beginning:

श्रीकैवल्येन्द्रज्ञानेन्द्रसर[?]स्वत्यभि[ध?]-
दक्षिणामूर्त्तिगुरुचरणाभ्यां नमः ॥
श्रीमत्ताण्डवमातनोतु सततं सर्वे + + संपदः
झंकारैरवधूतवाद्यविषयः प्रागल्भ्यगौर्माधवम् ।
भ्राम्यत्तुङ्गघटाभिताडनमिदं ब्रह्माण्डसम्प्रावृतिः
सर्वीभूतपराभिघातप्रक्षीणाकूर्माशयं ॥
श्रीसदाचा[रा?]य नमः ॥
गोविन्दार्यतनूजेन विशालाक्षीतनूभुवा ।
रामनाथार्यशिष्येण नरसिंहेन यज्वना ॥
अन्नदात्रभिधानेन भट्टाचार्यानुवर्त्तिना ।
क्रियते शाबरे भाष्ये विशदा पदयोजना ॥
हरिहरनरपाले शासति क्षौणीमस्य
प्रदीप्तयशसि सूनौ बुक्कणे राजराजे ।

भुवनरपति-भावं भावयन्नन्नदाता
रचयति सुजनानामिष्टमेतन्निबन्धम् ॥
अथातो धर्मजिज्ञासा ॥ इत्यादि ॥

111A. इति श्रीमत्पौराणिकोत्तमरामनाथभट्टोपाध्यायशिष्येण गोविन्दसूरिसूनुना सोमयाजिना अन्नदाद्भट्टोपाध्यायेन विरचितायां भट्टाचार्यमतानुवर्त्तिन्यां शाबरभाष्यपदयोजनायां द्वितीयस्याध्यायस्य द्वितीयः पादः ॥

It contains the two more Sūtras of the third pāda.

8060.

265. **श्लोकवार्त्तिकटीकाप्रकाश** *Ślokavārttikaṭīkāprakāśa.*

(लोके व्यवायेति श्लोकटीकाप्रकाश)

By Kāśīnāthopādhyāya, son of Anantopādhyāya.

Substance, country-made paper. 10½ × 4 inches. Folia, 6. Lines, 14 on a page. Extent in ślokas, 200. Character, Nagara. Appearance, old. Generally correct. Incomplete.

It is the commentary on a commentary on the śloka which begins with the words लोक इत्यादिभाष्यस्य, etc.

Beginning :

श्रीशं वन्दे ।

वन्दे श्रीमदनन्ताभिधगुरुचरणौ सतां मताचरणौ ।
जननीमथान्नपूर्णां सम्पूर्णां सद्गुणैर्वर्यां ॥

लोके व्यवायेति । ननु व्यवायादीनामिति । ज्योतिष्टोमादौ पश्वङ्गानां होमे कृतशेषं मांसं सौत्रामण्यां सुराग्रहैः पश्वहोमे कृतशेषमयं इष्टिषु चरुपुरोडाशश्च भक्षयेत् । विवाहविधिपरिगृहीतां पत्नीं षोडशादिनेष्वनिषिद्धदिने गच्छेदित्यादिविधिप्राप्ताः स्त्रीसंगादयो विरागिणोऽप्यवश्यानुष्ठेयत्वान्निन्दाहीना इत्यर्थः ॥

It ends :

तर्हि ऋतौ भार्यामुपेयादित्यादेः कोऽर्थः तत्राह—व्यवस्थितिरिति । अव्यवस्थया सर्वत्र रागतः प्राप्तं व्यवायादिकं तस्य विवाहयज्ञसुराग्रहे व्यवस्था क्रियते, उपसंहारापरनामा संकोचः क्रियते इत्यर्थः । तस्माद् विध्यभावात् मूलभूतप्रापकरागस्य दुर्बलत्वात् विचारेणापलोमत्वाच्च । विरागिणां निवृत्तिरेवेष्टा न प्रवृत्तिरिति ।

Colophon :

इति श्रीमदनन्तोपाध्यायसूनुकाशीनाथोपाध्यायविरचितो लोके व्यवायेतिश्लोकटीकाप्रकाशः समाप्तः ॥

Post-colophon Statement :

आत्मख्यातिरसत्ख्यातिरख्यातिरन्यथा तथा ।
[तथा]निर्वचनख्यातिरित्येतत् ख्यातिपञ्चकम् ॥
विज्ञानशून्यमीमांसातर्काद्वैतविदां मतम् ।

अस्यार्थः । These five *Khyātis* are then explained in prose

8061.

1146. सङ्कर्षणमीमांसा (भाट्टदीपिका)

Saṅkarṣaṇamīmāṁsā (Bhāṭṭadīpikā).
By Bhāskara.

Substance, country-made paper. 13½ × 7 inches. Folia, 51. Lines, 15 on a page. Extent in ślokas, 2,600. Character, Nāgara. Appearance, new. Generally correct. Complete.

The *Saṅkarṣaṇamīmāṁsā* contains four supplementary chapters on *Jaiminīya Mīmāṁsā.* Jaimini treats of Karmakāṇḍa, while Upāsanākāṇḍa is treated in this MS. It is also attributed to Jaimini. Khaṇḍadeva explained the Pūrvamīmāṁsā in his *Bhāṭṭadīpikā.* Bhāskara, son of Gambhīra, supplements Khaṇḍadeva's commentary by adding a commentary on *Saṁkarṣaṇamīmāṁsā* also under the title of *Bhāṭṭadīpikā.*

The manuscript ends :

तदेवं षोडशभिरध्यायैः षट्सप्तत्या पादैः भगवता जैमिनिना निरूपितौ धर्मौ । तदुक्तयैव दिशा विविच्य गुरुकुलादवगत्य ज्ञात्वा यथाश्रमं यथाशास्त्रं धर्माननुष्ठाय भगवत्यर्पितवतां क्रमेण चित्तशुद्धिविविदिषात्मज्ञानोदयैः नित्यसुखाभिव्यक्तिरूपो मोक्षः फलति । एतदुत्तरापि व्यासप्रणीता चतुर्लक्षणी शारीरकमीमांसा आत्मज्ञप्ती उपयोगिनी अपि अनुबन्धभेदादिभिर्भिन्नमेव शास्त्रमिति (दर्गेतनाय?) वेदनाय + + + + + + + + + याज्यादिपदे च मङ्गलध्वनितं । इति सर्वं शिवं ।

जैमिनेर्विमलसूक्तितटिन्यां
मग्नमाप शुचितां मम चेतः ।
तेन खेलतु पिनाकिपदाब्जे
येन जन्मनिबन्धो न पुनः स्यात् ॥
खण्डदेवकृता भाट्टदीपिका
लक्षणैः कतिपयैरसंभृता ।
इत्यदीक्ष्य बुधभास्कराग्निचित्
भारतीं वरिभरांबभूव ताम् ॥
आसीत् षोडशलक्षणी श्रुतिपदा या धर्ममीमांसिका
सङ्कर्षाख्यचतुर्थभावविधुरा कालेन साजायत ।
गायत्री त्रिपदात्मिकेव विविधैरद्यापि या पद्यते
तां पूर्णामतनोत् श्रमेण महता गम्भीरजो भास्करः ॥

Printed in the *Pandita*, Benares.

This should rather be called *Bhāṭṭacandrikā*. See *Preface* to the Benares edition.

8062.

683. **मीमांसाशास्त्रसर्वस्व** *Mīmāṁsāśāstrasarvasva.*

For the manuscript see L. 1507.

It is a commentary on the *Jaiminisūtras*, coming to the 4th pāda of the 3rd adhyāya.

The 1st adhyāya runs through 24 leaves, but it does not come to an end. It comes to the 17th Sūtra of the 4th pāda of the 1st adhyāya, then breaks off abruptly.

The second commences abruptly with a separate pagination, runs through 29 leaves to Sūtra II. 4. 5.

The third begins at the beginning, runs through 29 leaves, and explains the first four pādas of the 3rd chapter.

Halāyudha, the Bengali author of *Brāhmaṇasarvasva*, has a work of this name. But in the present manuscript there is no mention of authorship.

8063.

8834. *Mīmāṁsāśāstrasarvasva.*

I

Substance, country-made paper. 9×4 inches. Folia, 63. Lines, 15 on a page. Extent in ślokas, 3,500. Character, Nāgara. Appearance, old. Complete.

Chapter I, incomplete with leaves 1–16; II incomplete with 2–26; III incomplete with 1–22.

The colophon of chapter III in leaf 17:

इति मीमांसाशास्त्रसर्वस्वे तृतीयाध्यायस्य तृतीयः पादः ।

See L., p. 102, No. 1507.

II

Substance, country-made paper. 10¼ × 4¼ inches. Folia, 53. Lines, 12 on a page. Extent in ślokas, 1,900. Character, Nāgara. Appearance, old. Incomplete.

Another complete copy of the 1st and 2nd chapters with a portion of the 3rd in 53 leaves.

A second copy.

8064.

5600. **शास्त्रदीपिका (पूर्वमीमांसाधिकरणव्याख्या)**

Śāstradīpikā (Pūrvamīmāṃsādhikaraṇavyākhyā).
By Pārthasārathi Miśra.

Substance, palm leaf. 19 × 1½ inches. Folia, 231. Lines, 7, 8 on a page. Character, Uḍiyā, about 300 years old. Appearance, old. Complete.

Published in Benares, 1891 (Tarkapāda only); Nirṇayasāgara Press, Bombay (complete). English trans. (Tarkapāda), D. Veṅkaṭarāmayyā, GOS., Baroda, 1940.

Last Colophon:

इति श्रीपार्थसारथिमिश्रकृतौ शास्त्रदीपिकायां द्वादशोऽध्यायः समाप्तः ।

श्रीकृष्णः शरणम् । समाप्तोऽयं ग्रन्थः ।

Pārthasārathi Miśra is earlier than Mādhavācārya.

8065.

10941. *Śāstradīpikā.*

Substance, country-made paper. 12 × 5 inches. Character, modern Nāgara. Appearance, fresh.

There are 10 batches of leaves:

(1) 1–83, containing the 1st pāda of the 1st adhyāya; (2) 1–39, containing I. 2–4; (3) 1–40, containing the 2nd

adhyāya ; (4) 1–76, containing the 3rd adhyāya ; (5) 1–22, containing the 4th adhyāya ; (6) 3–17, containing the 5th adhyāya, defective in the beginning ; (7) 1–35, containing the 6th adhyāya ; (8) 1–11, containing the 7th adhyāya ; (9) 1–8, containing the 8th adhyāya ; (10) 1–34, containing the 9th adhyāya.

A second copy.

8066.

1390. *Śāstradīpikā.*

Substance, country-made paper. 11 × 4 inches. Folia, 203. Lines, 10 on a page. Character, Nāgara. Appearance, old. Generally correct. The 2nd adhyāya, complete.

Printed in Benares.

A third copy.

8067.

1285. *Śāstradīpikā.*

Substance, country-made paper. 11½ × 4 inches. Lines, 9 on a page.

It is an old manuscript, commencing from the 3rd adhyāya in leaf marked 85. The last leaf containing the last colophon, namely that of the 4th section of the 12th adhyāya, is marked 345. Leaves marked 95 to 103, 116, 117, 157, 192, 193, 198, 211 to 213, 233, 247, 248, 258, 260 and 317 to 330 are restored. The restored leaves are in the same hand and of an old appearance.

A fourth copy.

8068.

958. *Śāstradīpikā.*

The manuscript is corrupt and defective. It contains a portion of the 1st pāda of the 1st adhyāya, adhyāyas II to VIII, and adhyāya X.

A fifth copy.

8069.

5623. *Śāstradīpikā.*

Substance, palm leaf. 16½ × 1½ inches. Folia, 133. Lines, 5, 6 on a page. Character, Uḍiyā of the early 18th century. Appearance, soiled.

Numbered up to the 117th leaf. The rest is a restoration and is without leaf marks.

The manuscript is very defective. After the 1st pāda of the 1st chapter, the 6th chapter begins, although the pagination is continuous. Then it goes to a portion of the 10th chapter; X. 1 is complete, breaking off at X. 2.

A sixth copy.

8070.

8840. *Śāstradīpikā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 29, of which the 28th is missing. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured.

A fragment containing the 2nd pāda of the 2nd adhayāya and that incomplete.

There is in the present MS. nothing besides the letters शा. दी on the margin of every leaf, to indicate what it is about.

It begins :

शब्दान्तरे कर्मभेदः। अनन्तरवृत्तानुषङ्गविचारेण सङ्गति-
माशङ्क्योपोद्घातेन सङ्गतिं दर्शयितुमाह—गतमिति। उपोद्घातो
भावार्थाधिकरणं तत्र कर्मभिदा etc.

A seventh copy.

8071.

10886 A. *Śāstradīpikā.*

Substance, country-made paper. 12½ × 5 inches. Folia, 66+18. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh.

It contains adhyāyas X (complete in 66 leaves) and XII (complete in 18 leaves).

An eighth copy.

8072.

10956. *Śāstradīpikā.*

[*With Somanātha's commentary, entitled*

मयूखमालिका *Mayūkhamālikā.*]

Substance, country-made paper. 11 × 5 inches. Folia, 25, of which the 2nd, 3rd, 6th and 9th are missing. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, fresh.

It contains the 2nd pāda of the 1st adhyāya only.

Colophon :

इति श्रीनिट्टिलकुलतिलकसूरिभट्टमहोपाध्यायतनूभवस्य वेङ्कटाद्रियज्वगुरुचरणानुजस्य सोमनाथसर्वतोमुखयाजिनः कृतौ शास्त्रदीपिकाव्याख्यायां मयूखमालिकाख्यायां प्रथमस्याध्यायस्य द्वितीयः पादः ।

A ninth copy.

The commentary *Mayūkhamālikā*, ed. Nirṇayasāgara Press, Bombay.

8073.

1188 D. मयूखमालिका (शास्त्रदीपिकाटीका)

Mayūkhamālikā (Śāstradīpikāṭīkā).

By Somanātha, son of Sūra Bhaṭṭa and younger brother of Veṅkaṭādriyajvan who was also his teacher.

Substance, country-made paper. 10¾ × 5 inches. Folia, 78. Lines, 16 on a page. Extent in ślokas, 3,800. Character, Nāgara. Date, Saṃvat 1743. Appearance, old. Generally correct.

It begins with the 2nd pāda of the 1st adhyāya and goes to the end of the adhyāya. For this portion of the commentary, see IO. Catal. 696B.

The Post-colophon Statement :

समाप्तश्चाध्यायः । श्रीरस्तु ॥

लिखितं + + + + मजपानी द्वितीयाध्यायी शेषसदाशिवानीसुत शास्त्रदीपिकेकी टीका सोमनाथी सम्पूर्णा । ७८ तथा तृतीयाध्यायी साचरणपर्यन्त पत्र १६१ आहे संवत् १७४३ कार्त्तिकशुद्ध १२ काव्यप्रदीपहेतु नयेतली ।

A second copy.

Printed, ed. Nirṇayasāgara Press, Bombay.

8074.

291. *Mayūkhamālikā.*

Substance, country-made paper. 13 × 9 inches. Folia, 362. Lines, 16 on a page. Extent in ślokas, 23,168. Character, Nāgara. Appearance, tolerable. Generally correct.

A third copy.

Śāstradīpikā is the well-known commentary on the Mīmāṃsādhikaraṇas by Pārthasārathi Miśra, printed at the Benares Medical Hall Press.

The commentary on this, entitled *Mayūkhamālikā*, is by Somanātha, son of Sūra Bhaṭṭa, and younger brother of Veṅkaṭādriyajvan who was also his teacher.

The MS. is imperfect, beginning with the 2nd pāda of the 1st adhyāya and ending in the 4th pāda of the 9th chapter.

The last colophon runs :

इति श्रीविट्ठलकुलतिलकसूरभट्टमहोपाध्यायतनूभवस्य वेङ्कटाद्रियज्वगुरुचरणानुजस्य सोमनाथसर्वतोमुखयाजिनः कृतौ शास्त्रदीपिकाव्याख्यायां मयूखमालिकाख्यायां नवमस्याध्यायस्य चतुर्थः पादः ।

See IO. Catal., pp. 696B—698.

8075.

8830. *Mayūkhamālikā.*

Substance, country-made paper. 14 × 5 inches. Folia, 335. Lines, 12 on a page. Extent in ślokas, 16,000. Character, Nāgara. Appearance, worm-eaten. Incomplete.

A fourth copy.

Chapter I complete in 82 leaves; II has two different paginations: the pagination from the leaf 1 breaks off at leaf 63, which has also 58 for its page-mark, and the pagination from 58 continues to the end in leaf 73; III complete in 122 leaves; IV complete in 53 leaves.

The colophon of the 2nd chapter :

इति श्रीविट्ठलकुलतिलकसूरभट्टमहोपाध्यायतनूभवस्य वेङ्कटाद्रियज्वगुरुचरणानुजस्य सोमनाथसर्वतोमुखयाजिनः कृतौ शास्त्रदीपिकाव्याख्यायां मयूखमालिकाख्यायां द्वितीयाध्यायस्य चतुर्थः पादः ।

It begins :

आविष्करोतु विबुधैरभिवन्दनीयां
वाचं स कोऽपि मम वल्लभसार्वभौमः ।
वंशोऽपि यत्परिगृहीततया बिभर्ति
वाचालतां त्रिभुवनैकविमोहयित्रीम् ॥

अधिगत्य कलामखिलामग्रभवादेङ्कटाद्रियज्वगुरोः
वचनैरनतिप्रचुरैर्व्याकुर्वे शास्त्रदीपिकां विशदम् ।
विबुधाः प्रणम्य मूर्ध्ना बहुधा वः प्रार्थये कृतावस्यां
अर्पयत दृष्टिं सूक्ष्मां निन्दत चापरतोऽभिनन्दत वा ॥

8076.

1188B. **शास्त्रदीपिकाटीका** *Śāstradīpikāṭīkā.*

By Nārāyaṇa Bhaṭṭa, son of Rāmeśvara Bhaṭṭa.

Substance, country-made paper. $10\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 25. Lines, 12 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Generally correct. The Arthavāda section only.

Beginning :

श्रीगणेशगुरुभ्यां नमः ॥
विद्याब्धिसेतुकर्त्तारं हन्तारं भ्रान्तिरक्षसाम् ।
भर्त्तावत् सर्वधर्माणां रामेश्वरमुपास्महे ॥
इत ऊर्द्ध्वमाशास्त्रान्तादधिकरणविभागः स्फुटः ॥

Colophon :

इति श्रीमद्विद्वन्मुकुटमणिश्रीमद्रामेश्वरभट्टसूरिसूनुनारायण-
भट्टविरचितायां शास्त्रदीपिकाटीकायामर्थवादचरणः समाप्तः ।
शुभमस्तु ॥ राम । राम ॥

8077.

8856. **शास्त्रदीपिकाप्रकाश** *Śāstradīpikāprakāśa.*

By Bhaṭṭa Śaṅkara, son of Bhaṭṭa Nārāyaṇa.

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 81, of which foll. 59 and 60 are missing. Lines, 10 on a page. Character, Nāgara of the 17th century. Appearance, old and discoloured.

It begins thus :

श्रीः ॥ मोक्ष्यति मुक्तिं ददातीति मुकुन्दः पृषोदरादित्वात् साधुत्वं
धर्मान्तरसाम्याभिव्यक्तिवचनान्तैरुक्तानां मुकुन्द इति निरुक्तिरिति
श्रीशङ्कराचार्याः । तमीश्वरं मुदा वन्दे । वदि अभिवादनस्तुत्यो-
रिति ।

The last colophon runs thus :

इति श्रीमत्पदवाक्यप्रमाणपारीणमीमांसाद्वैतसाम्राज्यधुरन्धर-श्रीभट्टनारायणात्मजभट्टशंकरप्रणीते शास्त्रदीपिकाप्रकाशे प्रथमं सूत्रं समाप्तं ॥ शुभमस्तु ।

ग्रन्थ० २००० ।

8078.

1188 A. **सिद्धान्तचन्द्रिका (शास्त्रदीपिकाटीका)**

[*Siddhāntacandrikā* (*Śāstradīpikāṭīkā*). *otherwise called*

युक्तिस्नेहप्रपूरणी *Yuktisnehaprapūraṇī.*]

By Rāmakṛṣṇa Bhaṭṭa, son of Mādhava.

Substance, country-made paper. 11¼ × 5 inches. Folia, continuous pagination, covering 157 leaves, contains III. 1, 2 and 3. The 3rd is incomplete at the end. III. 4 to 7 complete in 100 leaves, and a portion of III. 8 in 100A to 113.

Colophon in leaf 100*A of the 2nd pagination :*

इति श्रीमत्पराशरसगोत्रसकलशास्त्रविशारदश्रीमाधवात्मज-रामकृष्णभट्टविरचितायां युक्तिस्नेहप्रपूरण्यां सिद्धान्तचन्द्रिका-व्याख्यायां तृतीयस्य अध्यायस्य सप्तमः पादः ।

Colophon in leaf 82A of the 2nd pagination :

इति श्रीमत्पराशरसगोत्रसकलशास्त्रविशारदश्रीमाधवात्मज-रामकृष्णभट्टविरचितायां शास्त्रदीपिकाटीकायां युक्तिस्नेहप्रपूरण्यां सिद्धान्तचन्द्रिकाख्यायां तृतीयाध्यायस्य षष्ठः पादः ।

For the beginning see Ulwar, Extr. 112 and IO. Catal. No. 2173.

Printed, ed. MM. Anantakṛṣṇa Śāstrī, Nirṇayasāgara Press, Bombay.

The author wrote his commentary in 1543 A.D. (A. B. Keith, *The Karmamīmāṃsā*, p. 12).

8079.

8833. *Siddhāntacandrikā.*

Substance, country-made paper. 14½ × 5½ inches. Folia, 100. Lines, 15 on a page. Extent in ślokas, 4,500. Character, Nāgara. Appearance, new but worm-eaten. Incomplete.

A second copy.

Two different paginations, one from leaf 1 to 56 and the other from 1–44.

The MS. contains only the 1st pāda of the 1st adhyāya.

The same as IO., pp. 695, 696.

The colophon runs thus :

इति श्रीमत्पराशरगोत्रसकलशास्त्रविशारदश्रीमाधवात्मज-रामकृष्णभट्टविरचितायां शास्त्रदीपिकाटीकायां युक्तिस्नेहप्रपूरण्यां सिद्धान्तचन्द्रिकाख्यायां प्रथमस्याध्यायस्य प्रथमः पादः। समाप्तश्चायं तर्कचरणः।

8080.

8836. तन्त्रसार *Tantrasāra.*

By Bhaṭṭa Someśvara.

Substance, country-made paper. 8½ × 3½ inches. Folia, 54. Lines, 13 on a page. Extent in ślokas, 1,700. Character, Nāgara. Date, Saṃvat 1619. Appearance, old. Complete.

A commentary on the *Śāstradīpikā.*

The 4th chapter only. Complete in 51 leaves.

The colophon of the 1st pāda :

इति श्रीभट्टसोमेश्वरोन्नीते तन्त्रसारे चतुर्थस्याध्यायस्य प्रथमः पादः।

The colophon of the 2nd pāda :

०द्वितीयः पादः।

The colophon of the 3rd pāda :

०तृतीयः पादः।

The last colophon :

०चतुर्थः पादः, अध्यायश्च समाप्तः।

सम्वत् १६१९ फाल्गुन कृष्णप्रतिपदि नारायणभट्टेनेदं लिखितं पुस्तकं परोपकाराय। शुभमस्तु।

It begins :

अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा

तृतीये वर्णितोऽङ्गानां श्रुतिलिङ्गादिमानकः।

विनियोगोऽधुना तेषां प्रयुक्तिरिह वर्ण्यते।

तत्रेदं लक्षणारम्भमुपपादयितुं कृतम्। etc.

8081.

1188 C. **शास्त्रदीपिकाटिप्पणी** *Śāstradīpikāṭippaṇi.*

By Raghunātha Samrāṭsthapati, son of Mādhava.

Substance, country-made paper. 11¼ × 5 inches. Folia, 96. Lines, 8 on a page. Extent in ślokas, 2,700. Character, Nāgara. Date, Saṃvat 1748. Appearance, tolerable. Generally correct.

A commentary on padas II to IV of the first Adhyāya only.

Beginning :

श्रीगणेशाय नमः ॥
प्रणम्य लम्बोदरमादरेण रामं सरामं पितरौ गुरूंश्च ।
गुरुप्रसादैकबलो विधत्ते निबन्धमेतं रघुनाथशर्मा ॥
ॐ ॥ आम्नायस्य इत्यादि ।

Colophon :

पदवाक्यप्रमाणज्ञभट्टमाधवसूनुना ।
रघुनाथेन विदुषा सम्राट्स्थपतिना कृते ॥
गम्भीरेऽविस्तरे शास्त्रदीपिकाटिप्पने गतः ।
चतुर्थः प्रथमेऽध्याये पादोऽध्यायस्तथादिमः ॥

Post-colophon :

संवत् १७४८ ॥

8082.

8861. **शास्त्रदीपिकाटीका** *Śāstradīpikāṭīkā.*

A commentary on Śāstradīpikā.

By a disciple of Śrīkṛṣṇa Vāsudevendra.

Substance, country-made paper. 12½ × 5 inches. Folia, 29–90, of which leaf 58 is missing. Lines, 11–16 on a page. Character, Nāgara of the 19th century. Appearance, fresh. A fragment containing Tarkapāda only.

Leaves 29 to 90. Leaf 58 is missing.

Leaf 33B.

चोदनासूत्रतत्त्वार्थदीपिनी शास्त्रदीपिका ।
श्रीकृष्णवासुदेवेन्द्रशिष्येण व्याकृता स्फुटम् ॥

8083.

9124. शास्त्रदीपिकाटीका *Śāstradīpikāṭīkā.*

Substance, country-made paper. $14\frac{1}{2} \times 6$ inches. Folia, 8. Lines, 14 on a page. Extent in ślokas, 580. Character, Nāgara. Appearance, fresh. Generally correct.

A commentary of Pārthasārathi Miśra on *Jaiminisūtra*, No. 3.3.14. or according to the commentator's calculation, 3.3.70, accompanied with a commentary.

See commentaries on Pārthasārathi Miśra's *Śāstradīpikā.*

8084.

1416. *A collection of commentaries of different chapters of Śāstradīpikā by different authors.*

I.

11×4 inches. Folia, 22. Lines, 11 on a page. Character, Nāgara. Appearance, old. Generally correct.

By Nārāyaṇa Bhaṭṭa, son of Rāmeśvara. The *arthavādapāda* or the 2nd pāda of the 1st chapter.

II.

10×4 inches. Folia, 31. Lines, 10 on a page. Character, Nāgara. Appearance, old. Generally correct.

By Dinakara Bhaṭṭa, grandson of Nārāyaṇa Bhaṭṭa. The 4th chapter only.

It commences :

उन्मूलयन् विघ्नदयन् साधयन् वा विधान्तरैः ।
कश्चिदर्थं दिनकरस्तुर्थे वक्ति साम्मतम् ॥

On the obverse of the 1st leaf there is a short work entitled *Vasantapūjāvidhi.*

III.

$11 \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 12 to 16 on a page. Character, Nāgara. Appearance, old.

By Dinakara Bhaṭṭa, the grandson of Nārāyaṇa Bhaṭṭa, son of Rāmakṛṣṇa and Umā. It is perhaps the author's rough copy, full of corrections, emandations and improvements. One mistake has not yet been corrected. In the colophon the author writes एकादशाध्यायस्य चतुर्थः पादः, which should be द्वादशाध्यायस्य. The pratikas, however, are all from

the 12th chapter; for instance, the first two pratīkas quoted are तन्त्रसमवाये and तदर्थेनेति. The first is the *pratīka*, of the 1st sūtra of the 12th chapter, the second is a pratīka of the third sentence of Pārthasārathi, which occurs in the first page of Pārthasārathi Miśra's commentary on the same chapter.

IV.

The same measure, etc., etc. Folia, 8 to 22.

By the same; contains a commentary on only the 10th chapter of *Śāstradīpikā*; seven pādas complete, but the 8th incomplete at the end.

V.

Measure, etc., etc., the same. Folia, 9 to 20.

It contains a commentary of the same commentator on the 6th chapter of *Śāstradīpikā*, defective at the beginning.

V.

11 × 5 inches. Folia, 80 to 185. Character, Nāgara. Date, Saṃvat 1744. Appearance, old.

It contains a commentary, defective in the beginning, on the second chapter, and on the whole of the 3rd of *Śāstradīpikā* by Campakanātha.

Colophon:

इति श्रीचम्पकनाथकृतौ शास्त्रदीपिकाव्याख्याने प्रकाशाख्याने
तृतीयाध्यायस्य अष्टमः पादः, समाप्तश्चाध्यायः ।

Post-colophon:

शुभमस्तु संवत् १७४४ समय सावन् वदी दुइजि २ ।

VI.

$10\frac{1}{2} \times 4\frac{1}{2}$ inches. Leaves 6, 9 to 16 and 18 to 34. Character, Nāgara. Appearance, old. Generally correct.

It contains Campakanātha's commentary on *Śāstradīpikā* on the first two quarters of the 2nd adhyāya; the first is incomplete in the beginning.

VII.

$10\frac{1}{2} \times 4\frac{1}{2}$ inches. Leaves 1 to 15. Character, Nāgara. Appearance, old. Generally correct.

It contains commentary by Campakanātha on the 4th chapter of *Śāstradīpikā*, defective at the end of the 4th quarter.

VIII.

10¼ × 4¾ inches. Leaves 88 to 180, of which 105, 164 and 167 are missing. Lines, 14 on a page. Character, Nāgara. Appearance, old. Generally correct.

It contains the last leaf of the commentary by Campakanātha on the 1st chapter and on the 2nd and 3rd chapters of *Śāstradīpikā*.

IX.

10¼ × 4¾ inches. Leaves 95, of which 3, 38, 39, 51 to 60, and 88 are missing. There are two leaves marked 89. Character, Nāgara. Appearance, old. Generally correct.

It contains the commentary by Campakanātha on chapters VII to XII of *Śāstradīpikā*.

There are stray leaves put at the end of the manuscript, two of which, namely, those marked 76 and 77, have not the characteristic शा० दी० प्र० at the left-hand upper corner, but those marked 74, 80 to 82, and 84 to 87 have that characteristic.

8085.

752 भाट्टदीपिका *Bhāṭṭadīpikā.*

For the MS. see L. 1583.

A commentary on the *Mīmāṃsāsūtra* by Khaṇḍadeva.

Printed ed. BI. 143, Calcutta, 1889–1912; Bombay.

For a description of the MS. see L. 1583, and for that of the work, IO. Catal. Nos. 2188, 2189.

A fragment containing the 4th adhyāya complete in four pādas, the last portion of the 3rd pāda of the 9th chapter, and the 4th pāda of the same chapter, complete.

The 4th adhyāya has 47 leaves.

The last colophon :

इति श्रीखण्डदेवविरचितायां भाट्टदीपिकायां चतुर्थस्याध्यायस्य चतुर्थः पादः। समाप्तश्चाध्यायः।

Post-colophon :

श्रीकृष्णाय नमः etc.

The other part has 27 leaves in a different hand and is a very defective fragment containing two colophons :

(I) इति श्रीखण्डदेवविरचितायां भाट्टदीपिकायां नवमस्य तृतीयः।

(II) इति श्रीखण्डदेवकृतौ भाट्टदीपिकायां नवमस्य चतुर्थः ।

The 4th pāda appears to be complete.

8086.

8855. *Bhāṭṭadīpikā.*

Substance, country-made paper. 11 × 4 inches. Folia, 68. Lines 9 on a page. Character, Nāgara. Appearance, old and discoloured. Incomplete.

The present MS. contains only chapter IX.
A second copy.

The last colophon runs thus :

इति श्रीखण्डदेवकृतौ भाट्टदीपिकायां नवमस्य चतुर्थः ॥

It begins :

यज्ञकर्म । तदेवं सिद्धेतिदेशे तत्राप्रितपदार्थविषय + रुक्विन्त्यते
त्रिविधश्चोहो निरूप्यते मन्त्रोहः सामोहः संस्कारोहश्च ।

8087.

1292. *Bhāṭṭadīpikā.*

Substance, country-made paper. 11 × 5 inches. Folia, 60. Lines, 10 on a page. Character, Nāgara. Date, Saṃvat 1755. Appearance, tolerable. Incomplete.

A third copy.
The present MS. contains only chapter VI of the work.
For description see L. 1583, 2521, Hall, p. 179, Burnell, 83B.
A brief commentary on *Jaiminisūtra* by Khaṇḍadeva. The MS. contains 1–8 sections of the 6th adhyāya.

Post-colophon Statement :

लिखितं दुर्गादासकायस्थेन श्रीवास्तव्य संवत् १७५५ ।

8088.

336. **मीमांसाकौस्तुभ** *Mīmāṃsākaustubha.*

By Khaṇḍadeva son of Rudradeva.

Substance, country-made paper. 12 × 4½ inches. Folia, 29. Lines, 12 on a page. Extent in ślokas, 1,290. Character, Nāgara. Appearance, old. Generally correct.

A fragment containing the commentary on the 2nd pāda of the 3rd chapter of the *Mīmāṃsāsūtra.*

Printed ed. Conjeeveram, 1902 (1, 2 only), ChSS. 58, Benares.

8089.

1291. *Mīmāṃsākaustubha.*

Substance, country-made paper. 10½ × 5, 11 × 4¾ inches. Folia, 220 in all; the MS. contains four parts, each separately paged and in two different hands at different times. 1st part contains 74, 2nd 62, 3rd 54, of which leaves 33–37 are wanting, and 4th 23. Lines, 10–12 on a page. Character, Nāgara. Generally correct. A fragment containing two copies of the 1st section of the 2nd adhyāya, one copy of the 3rd section and 4th section of the 2nd adhyāya. Appearance, tolerable.

A second copy.

For description see L. 2300, Hall, p. 180, Burnell (Tanjore) 83B.

A commentary on Jaimini's *Mīmāṃsāsūtra* by Khaṇḍadeva, son of Rudradeva.

8090.

568. तत्त्वकमलाकर *Tattvakamalākara.*

A commentary on the Mīmāṃsāsūtra,
by Kamalākara Bhaṭṭa, son of Rāmakṛṣṇa Bhaṭṭa.

For the MS. see L. 1331.

It contains the 1st pāda only.

The last leaf is missing, facsimile of which is to be found facing the *notice* in L, and which seems not to have been replaced after taking the facsimile.

The commentary is called *Śāstramālā* by Aufrecht.

8091.

961. मीमांसाकुसुमाञ्जलि *Mīmāṃsākusumāñjali*

or

शिवार्कोदय *Śivārkodaya.*

By Gāgā Bhaṭṭa (alias *Viśveśvara Bhaṭṭa*).

Substance, country-made paper. 15 × 4½ inches. Folia, 132. Lines, 8 on a page. Character, Nāgara. Appearance, old. Generally correct.

A commentary on the *Mīmāṃsāsūtra.*

Different paginations. The first 24 leaves contain the commentary on the 2nd pāda of the 1st adhyāya. Then 53 leaves contain the commentary on all the pādas of the 4th adhyāya. Then 32 leaves contain the commentary on the 5th adhyāya. Then 23 leaves contain the commentary on the 7th adhyāya.

Each adhyāya has its own *maṅgalācaraṇa.*

The *maṅgalācaraṇa* verse of the 4th adhyāya.

तातसञ्ज्ञातवागब्धिप्लवनेन गिरो मम ।
पवित्रिताः सतां सन्तु सततं सुखहेतवः ॥ १ ॥

The *maṅgalācaraṇa* verse of the 5th adhyāya runs thus:

विश्वेश्वरापराख्यस्य गागाभट्टमनीषिणः ।
निर्मितः श्रमं निर्मातुर्निर्मत्सरहृदः सताम् ॥

The *maṅgalācaraṇa* verse of the 7th adhyāya is as follows:

स्फुरदधरकपोलायांगयामन्दहासं (?)
मसृणचरणपातं भीतया सीतयास्तु ।
सुरकृतजयशब्दं धार्यमाणः सलीलं
परिणयनशरीमो [?] भावनागोचरोऽस्तु ॥

8092.

963. *Mīmāṃsākusumāñjali.*

A second copy.

For the manuscript see L. 2048.

Each adhyāya has its separate pagination. 23 leaves contain the commentary on the 2nd pāda of the 1st adhyāya; 12 leaves contain the 3rd pāda of the 1st adhyāya; 20 leaves contain a portion of the commentary on the 1st pāda from the beginning of the 3rd adhyāya; 51 leaves contain the commentary on the 4th adhyāya; 31 leaves contain the commentary on the 5th adhyāya; then 13 leaves again give a portion of the commentary on the 5th adhyāya from the beginning; 101 leaves give the commentary on the 10th adhyāya.

The *maṅgalācaraṇa* of the 10th adhyāya runs thus:

अनभिज्ञे खलु याच्ञा साफल्यमेति नाभिज्ञे ।
सर्वान्तरात्मरूपे भवति तु राजन् विडम्बनैवैषा विधेः ॥

The 10th adhyāya ends thus:

निशानाथचूडाविभूषणस्य पुर्यां न देहावसानेऽस्ति पुत्रेण कार्यम्।
अयं ग्रन्थराजस्त्वतुर्दिक्षु विख्यातपुत्रस्य मे पुत्रकार्यं करोतु॥

It has also a portion of the 1st pāda of the 2nd adhyāya in leaves 13 to 28, six leaves belonging to the 3rd pāda, then 22 leaves which cannot be specified.

8093.

8094. *Mīmāṃsākusumāñjali.*

Substance, country-made paper. 11 × 4½ inches. Character, Nāgara of the early 19th century.

A third copy.

There are 11 batches of leaves, each separately paged.

I. 47 leaves containing adhyāya II, complete.
II. 92 leaves containing adhyāya III, complete.
III. 15 leaves containing adhyāya IV, complete.
IV. 15 leaves containing adhyāya V, complete.
V. 18 leaves containing adhyāya VI, complete.
VI. 13 leaves containing adhyāya VII, complete.
VII. 9 leaves containing adhyāya VIII, complete.
VIII. 35 leaves containing adhyāya IX, complete.
IX. 17 leaves containing adhyāya XI, complete.
X. 19 leaves containing adhyāya XII, complete.

The concluding verses:

श्रीभट्टनारायणवंशजम्बूद्वीपोथगागाभिधभट्टमेरोः।
स्फुटे शिवार्कोदयनामभाज्यभूद्द्वादशाध्यायचतुर्थपादः॥
आरंभि यत्न इ + हयन् वल्गुकारिकाभि- (?)
रङ्गापथप्रतिभट्टप्रविदूषणाया। (?)
यत्तर्कपादे बहुना ग्रहेण श्लोकैः कृतं वार्त्तिकमार्यवर्यैः।
गागाभिधेनायमपूरि शेषः तस्याज्ञया छत्रपतेः शिवस्य॥
छंदोनुरोधादिह वादिवर्णाधिक्यं
वृत्तादुष्टोदि पुण्योज्झिगत + + + (?) (?)
इति . श्रीमन्नारायणभट्टसूरिसूनुश्रीमद्रामकृष्णात्मजभट्टदिनकर-
सुतगागाभट्टकृतः शिवार्कोदयः समाप्तः।

XI. 12 leaves containing *Kālavidhāna* and dealing with auspicious and inauspicious times, being included in *Śivārkodaya*.

Beginning :

श्रीगणेशाय नमः ॥
गणपतिमभिनम्य साङ्गमेवं दशरथतनयस्य च पादपद्मम् ।
दिनकरचरणौ प्रणम्य मूर्द्ध्ना + + लयं तनुते तदात्मजोऽथ ॥ १ ॥
संक्षेपतः कालविधानमेतत् समस्तपृथ्वीतलपालकस्य ।
सिंहासनच्छत्रपतेः शिवस्य कीर्त्तिं प्रसादं च सदा तनोतु ॥
अखण्डकालः सकलः प्रसिद्धः स चेश्वरात्मा स सदैव चिन्त्यः ।
तस्यैव खण्डान् प्रवदन्ति चाब्दायनर्त्तुमासांश्च दिनानि चाद्याः ॥

It ends :

वारेषु सोमः शनिरत्र वर्ज्यस्तान्येव भान्यम्बरधारणे यत् ॥
ब्रह्माण्डमध्यस्थसमस्तवस्तुसुखावबोधोद्भवनैकहेतुः ।
उपासनेन श्रियमाशु दद्यात् सुखः शिवार्कोदय एष भूयः ॥

Colophon :

इति श्रीगागाभट्टकृतः शिवार्कोदयः प्रतिष्ठितः ॥

Printed, *the Pandit*, Benares and ChSS. 6, under the title *Bhāṭṭacintāmaṇi* by which it is otherwise called.

8094.

1289. *Mīmāṃsākusumāñjali,*

(otherwise called **भाट्टचिन्तामणि** *Bhāṭṭacintāmaṇi,*

or

शिवार्कोदय *Śivārkodaya*).

By Gāgā Bhaṭṭa (Viśveśvara Bhaṭṭa)
son of Dinakara Bhaṭṭa.

Substance, country-made paper. $11\frac{1}{4} \times 5$ inches. In three parts, each separately paged and written in different hands. Folia, 109 in all: 1st 70, 2nd 8, 3rd 31. Lines, 11–14 on a page. Character, Nāgara. Generally correct. Incomplete and fragmentary. Appearance, tolerable.

For description see Hall, p. 181 and IO. Catal., p. 83B.

A fourth copy.

A commentary on *Mīmāṃsāsūtra* ascribed to Jaimini by Viśveśvara Bhaṭṭa, known as Gāgā Bhaṭṭa, son of Dinakara Bhaṭṭa of the well-known Bhaṭṭa family of

Govinda Bhaṭṭa. The MS. contains the 3rd adhyāya complete, 7th adhyāya complete, 9th and 10th adhyāyas fragmentary.

8095.

955. *Mīmāṃsākusumāñjali,*

(शिवार्कोदय *Śivārkodaya,*

or

भाट्टचिन्तामणि *Bhāṭṭacintāmaṇi*).

By Gāgā Bhaṭṭa (alias *Viśveśvara Bhaṭṭa*), *son of Dinakara, son of Rāmakṛṣṇa, son of Nārāyaṇa Bhaṭṭa.*

This does not comment on I. 1 as Kumārila's *Ślokavārtika* which commented on the 1st pāda of the 1st chapter only of Jaimini's *Mīmāṃsāsūtra.*

For the manuscript see L. 2047.

It is a defective manuscript. The 2nd adhyāya is wanting and the 6th adhyāya incomplete.

A fifth copy.

8096.

961. *Mīmāṃsākusumāñjali or Śivārkodaya.*

Substance, country-made paper. 11 × 4¾ inches. Lines, 12 on a page. Character, Nāgara. Appearance, old and repaired. Generally correct.

A sixth copy.

The manuscript contains chapters V with four sections in 14 leaves, VII with the 4th section only in 6 leaves, IX with four sections in 18 leaves, X with eight sections, complete in 25 leaves, XI with four sections, complete in 10 leaves, and XII with four sections, complete in 9 leaves. Each chapter is separately paged.

8097.

1290. मयूखमालिका (भाट्टचिन्तामणिव्याख्या)

Mayūkhamālikā (*Bhāṭṭacintāmaṇivyākhyā*).

By Gaṅgādhara.

Substance, country-made paper. 12¼ × 5¾ inches. Folia, 47. Lines, 10 on a page. Character, Nāgara. Generally correct. A fragment containing the 1st section of the 4th adhyāya only. Appearance, tolerable.

A commentary on *Bhāṭṭacintāmaṇi* (a commentary on *Jaiminisūtra* by Gāgā Bhaṭṭa) by Gaṅgādhara. The commentary is entitled *Mayūkhamālikā*.

It begins :

श्रीगणेशाय नमः ।

न्यग्रोधद्रुममूलवासरसिकं दाक्षिण्ययुग्विग्रहं
नत्वा श्रीगुरुरूपमस्य कृपया शास्त्रार्थनिष्णातधीः ।
गागाभट्टसुधीमहेन्द्ररचितश्रीभाट्टचिन्तामणेः
व्याख्यामातनुते प्रयुक्तिविषयाध्यायस्य गङ्गाधरः ॥ १ ॥

अथातः क्रत्वर्थपुरुषार्थयोर्जिज्ञासा । ननु तर्हि यस्यैव क्रत्वर्थपुरुषार्थत्वविचारस्येह प्रतिज्ञानेन पौनरुक्त्यादनुपपन्नमेतत् सूत्रम् । न च तृतीयाविचारितपदार्थेषु क्रत्वर्थत्वादिविविचाययिषुः सूत्रकारस्तद्विचारं प्रतिजज्ञे इति वाच्यम् ॥

It ends :

समानयने समानवाक्ये श्रवणाच्च प्रयाजार्थाज्यस्यैवेत्यर्थः । अष्टपदस्येति । अस्मिंश्च पक्षे सूत्रं प्रागेव व्याख्यातम् ॥

Colophon :

इति श्रीमत्मीमांसकमूर्द्धन्यगागाभट्टविरचितभाट्टचिन्तामणिव्याख्यायां गङ्गाधरविरचितायां मयूखमालिकायां चतुर्थाध्यायस्य प्रथमः पादः ।

8098.

319. न्यायबिन्दु (मीमांसासूत्रटीका)

Nyāyabindu (Mīmāṃsāsūtraṭīkā).

By Vaidyanātha. (1710 A.D., Keith, *KM.*, p. 124).

Substance, country-made paper. 12 × 4 inches. Lines, 10 on a page. Character, Nāgara. Date, Saṃvat 1771. Appearance, fresh. Generally correct. Complete.

For an incomplete MS. coming up to the end of the 6th chapter, see Calcutta Sanskrit College Catalogue, Vol. 3, No. 189.

Only the principal sūtras are commented upon in this. Chapter I, 8 leaves; Chapter II, 9 leaves; Chapter III, 14 leaves; Chapter IV, 8 leaves; Chapter V, 8 leaves;

Chapter VI, 14 leaves; Chapter VII, 4 leaves; Chapter VIII, 4 leaves; Chapter IX, 13 leaves; Chapter X, 25 leaves; Chapter XI, 11 leaves; Chapter XII, 10 leaves.

It has altogether 128 leaves and extends over 3,456 ślokas.

Printed, ed. Guj., Bombay.

8099.

6036. *Nyāyabindu.*

Substance, country-made paper. 13 × 4¼ inches. Folia, 25. Lines, 10 on a page. Character, Nāgara of the 19th century. Appearance, fresh. A mere fragment.

2B, इति न्यायबिन्दौ दशमस्य प्रथमः पादः; 6A, ०दशमस्य द्वितीयः पादः; 8A, ०दशमस्य तृतीयः पादः; 11B, ०दशमस्य चतुर्थः पादः ।

See our MS. No. 319.

A second copy.

8100.

960. मीमांसासूत्रदीधिति *Mīmāṃsāsūtradīdhiti.*
By Rāghavānanda Sarasvatī.

Substance, country-made paper. 10½ × 4¾ inches. Lines, 11 on a page. Character, Nāgara. Appearance, old and repaired. Generally correct.

It has neither the beginning nor the end. It commences from the 5th adhyāya and comes very nearly to the end of the 9th chapter.

The last colophon found in the manuscript:

इति मीमांसासूत्रदीधितौ नवमाध्यायस्य तृतीयः पादः ।

See L. 1991 and IO. Catal. Nos. 2186, 2187.

8101.

9036. *Mīmāṃsāsūtradīdhiti.*

Substance, country-made paper. 9 × 4 inches. Folia, 207. Lines, 9 on a page. Extent in ślokas, 3,700. Character, Nāgara. Appearance, new. Incomplete.

See L. 1991.

The 3rd adhyāya, incomplete, 35 leaves only. Adhyāya IV, incomplete, 99 leaves. Adhyāya V, incomplete, 73 leaves.

A second copy.

8102.

9045. *Mīmāṃsāsūtradīdhiti.*

Substance, country-made paper. 9½ × 4¼ inches. Folia, 32. Lines, 11 on a page. Extent in ślokas, 3,700. Character, Nāgara. Appearance, old. Complete.

The 1st chapter only in 32 leaves.

A third copy.

8103.

9044A. *Mīmāṃsāsūtradīdhiti.*

Substance, country-made paper. 4 × 10 inches. Folia, 33. Lines, 11 on a page. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Complete up to the 1st Adhikaraṇa of the 1st chapter. Then the 3rd chapter begins.

Colophon :

33A, इति श्रीराघवानन्दविरचिते [?] मीमांसासूत्रदीधितौ द्वितीयोऽध्यायः समाप्तः ।

A fourth copy.

8104.

2865. जैमिनीयसूत्रवृत्ति *Jaiminīyasūtravṛtti.*

By Bālakṛṣṇānanda Sarasvatī.

Substance, country-made paper. 9½ × 4¼ inches. Folia, 16. Lines, 10 on a page. Extent in ślokas, 400. Character, Nāgara of the early 19th century. Appearance, fresh.

A fragment containing the commentary on the 1st section of the 1st chapter of the *Jaiminisūtra*, with a few lines of the 2nd section.

For the MS. and the work see L. 4087.

8105.

8558. जैमिनिसूत्रवृत्ति *Jaiminisūtravṛtti.*

By Rāmeśvara.

Substance, country-made paper. 14 × 7 inches. Folia, 173. Lines, 17–18 on a page. Extent in ślokas, 12,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Generally correct.

There are 12 adhyāyas.

Continuous pagination runs up to the 5th which ends in p. 62. The 6th, 7th, 8th, 9th and 10th adhyāyas have separate paginations, the 11th and 12th have the same pagination. Adhyāyas 3, 6 and 10 have eight pādas each and the rest four only.

The work seems to be composed at Benares in Śaka 1761. The MS. contains the *Sūtras*, also.

It ends :

खर्त्तवह्निक्ष्मामिते शालिवाहनाब्देऽविमुक्तके ।
सहस्यासितपक्षेथ द्वितीयायां रवौ निशि ॥
रामेश्वरः सूत्रं निर्मिमाय यथामति ।
अन्नपूर्णाविश्वभर्तृचरणेऽर्पितवान् मुदे ।
गुरुत्वञ्च पितृत्वञ्च यत्रैकत्र स्थितं मम ।
वन्दे तच्चरणाम्भोजे ते एकशरणं मम ॥

Printed, ed. Sandal, Benares.

8106.

5593A. मीमांसासूत्रटीका *Mīmāṃsāsūtraṭīkā.*

(Or Dharmamīmāṃsāvṛtti.)

Substance, palm leaf. 17¼ × 1½ inches. Folia, 79. Lines, 5, 6 on a page. Character, Uḍiyā of about 200 years old. Appearance, old. Incomplete at the end.

The MS. being incomplete at the end, the name of the commentator does not appear. The MS. contains the *Sūtras*, also.

It begins thus :

श्रीगौरीशाभ्यां नमः ।
स्वर्गापवर्गदातारं रक्ताम्भोरुहभास्करम् ।
अमराध्यितैरुपासीनं तं यज्ञपुरुषं नुमः ॥
अथातो धर्मजिज्ञासा etc., etc.

The last colophon in the incomplete manuscript in 79A :

इति श्रीधर्ममीमांसावृत्तौ तृतीयस्य पञ्चमः पादः ।

8107.

8845.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{4}$ inches. Folia, 1–30. Lines, 9, 10 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured.

A fragment of a commentary on the *Mīmāṃsāsūtra.*

It begins thus :

चोदनालक्षणो धर्मः
+ + + सूत्रेणोपोद्घातः पुरोदितः ।
धर्मनिर्णयकामस्तच्छास्त्रमारभ्यतेऽधुना ॥

नन चोदनासूत्रेण शास्त्रारम्भे जिज्ञासासूत्रस्य शास्त्रबहिर्भावः स्यात् इत्याशङ्कामपास्य सूत्रतात्पर्यं तावदाह—प्रथमं तावदिति । को धर्मः कथं वा + ण इत्याद्यसूत्रोपक्षिप्तजिज्ञासा, etc. ....ननु कथमेकस्यैव सूत्रस्यार्थद्वयमुच्यते तत्राह—श्रुत्यर्थाभ्यामिति ।

It quotes in leaf 2A from *Nyāyaratnākara,* in leaf 3A from बृहट्टीका, in leaf 3B from भट्टमिश्र-गुरु.

B. INDEPENDENT TREATISES.

8108.

595. प्रकरणपञ्चिका *Prakaraṇapañcikā.*

By Śālikanātha, the pupil of Prabhākara Guru.

The MS. is noticed in L. under the name of *Pramāṇa-pārāyaṇa,* a section of the work.

It contains, however, all the 5 sections. I. Śāstra-mukhaprakaraṇa comes to an end in 6A; II. Nītipatha in 7B; III. Jātinirṇaya in 14A; IV. Nayavīthī in 16A; and V. Pramāṇapārāyaṇa in 6 chapters ends in 54A.

Printed in the Chaukhamba Sanskrit Series, No. 17, Benares, 1903-4. The printed text is defective and the Prameyapārāyaṇa is wanting. He uses Uddyotakara (e.g. p. 40) and Dharmakīrtti, and therefore is not before 650–700 A.D., but is probably before Kumārila. Prabhākara thus dates about 600–650 A.D. (Keith, *KM.*, p. 9, F.N. 2).

8109.

5575. विधिविवेक *Vidhiviveka.*

By Maṇḍana Miśra.

Substance, country-made paper. $11\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 46. Lines, 9 on a page. Extent in ślokas, 1,200. Character, Nāgara. Written in a very modern hand. Appearance, fresh. Complete.

A Mīmāṃsā tract, which is wrongly identified by Aufrecht in his C.C., Vol. III, with *Bhāvanāviveka*, described in IO. Catal. No. 2215. But the beginning of the work, quoted there by Eggeling differs from that of *Vidhiviveka*, as contained in the present manuscript.

Beginning :

श्रीगणेशाय नमः ।

रूपसम्बन्धसंविद एव प्रवर्त्तन्ते नेतरे ।

न च शंखे शब्दः प्रवृत्तेरभिधायकोऽन्यस्य वा कस्यचित्प्रवृत्तिहेतोर्येन ज्ञापकः स्यात् ।

End :

तस्मान्न साधने धात्वर्थाधिकारासिद्धिः । साधनत्वं चास्य विधिरित्युक्तम् ।

Colophon :

इति श्रीमहामहोपाध्यायमण्डनमिश्रविरचितो विधिविवेकः समाप्तः ।

Nyāyakaṇikā by Vācaspati Miśra, described in L. 2853, is evidently a commentary on this *Vidhiviveka.*

Printed, ed. *The Pandit,* XXV–XVIII, 1903–6.

8110.

4202. *Vidhiviveka.*

Substance, foolscap paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 79. Lines, 5, 7 on a page. Extent in ślokas, 1,200. Character, Bengali. Date, B.S. 1303. Appearance, fresh. Complete.

Post-colophon Statement :

भट्टपल्लीवास्तव्येन वाशिष्ठश्रीकमलकृष्णदेवशर्मणा लिखितेयं पुस्तिका । वङ्गाब्द १३०३ भाद्रस्यैकविंशतिदिवसीया । लेखके नास्ति दूषणं, यथा दृष्टं तथा लिखितम् ॥

For the beginning of the work, see L. 2853.

A second copy.

8111.

4200. न्यायकणिका (विधिविवेकटीका)

Nyāyakaṇikā (Vidhivivekaṭīkā).
By Vācaspati Miśra.

Substance, country-made paper, white and yellow. 11 × 5 inches. Folia, 2 to 344. Lines, 7 on a page. Character, Devanāgara of the end of the 19th century. Copied from a manuscript of the Benares Sanskrit College Library. Appearance, fresh. Incomplete, both ends, the first leaf and the last few leaves, missing.

The text is by Maṇḍana Miśra, written before his conversion to the Advaita faith by Śaṅkarācārya. After his conversion he became Sureśvarācārya. Both the text and the commentary have been printed, ed. LZ., Benares.

See L. VIII, 2853 which gives the beginning of the text and the end of the commentary, and calls the whole, the *commentary.*

8112.

8838. न्यायरत्नमाला *Nyāyaratnamālā.*

By Pārthasārathi Miśra.

Substance, country-made paper. 10½ × 4 inches. Two batches of leaves—I. 7–56 and II. 52–70, two completing the chapter on Aṅganirṇaya. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. A fragment.

The colophon in leaf 9B runs thus :

इति न्यायरत्नमाला[या]मङ्गनिर्णये प्रथमः परिच्छेदः ।

The last colophon in leaf 70 :

इति श्रीमद्‌यज्ञात्माचार्यसूनोः पार्थसारथिमिश्रस्य कृतौ न्याय-
रत्नमालायामङ्गनिर्णयः समाप्तः ।

Printed, ed. ChSS. 7, Benares, 1900.

8113.

735. *Nyāyaratnamālā.*

For the manuscript see L. 1557. The description there given is incorrect. He notices another MS. under the name *Nyāyaratnamālā* in No. 1887, where he says: "A corrupt

codex of this work has been noticed under No. 1557 ". But, as a matter of fact, the two form the two different portions of the same work, No. 1887 being the first portion and 1557 the last.

9A. इति न्यायरत्नमालायामङ्गनिर्णये प्रथमः परिच्छेदः ।

18B. इति ०अङ्गनिर्णये द्वितीयः परिच्छेदः ।

37A. इति न्यायरत्नमालायां तृतीयः परिच्छेदः ।

54B. इति न्यायरत्नमालायामङ्गनिर्णये चतुर्थः परिच्छेदः ।

The object of the work :

यदङ्गस्वरूपं यथाविधं यच्च तस्य प्रधानेन सम्बन्धो यथा च यच्च तत्र प्रमाणं यथा च तत् प्रमाणं भवति तत् सर्वं यथावार्त्तिकमनुसन्धास्यामः । तत्र—

दृष्टादृष्टोभयार्थत्वात् त्रेधाङ्गानि प्रचक्षते ।
दृष्टार्थानि चतुर्द्धा स्युः जातिद्रव्यगुणक्रियाः ॥

The second chapter begins :

सर्वभावगता शक्तिर्लिङ्गमित्यभिधीयते ।
वाक्यं तु पदसङ्घात-मात्रमित्युदितं पुरा ॥

The third chapter begins :

एवं श्रुत्यादिभिरुपनीतेऽङ्गत्रये अनुष्ठानयोग्या भावना सञ्जाता विधीयते अनुष्ठानत इत्यर्थः ।

The beginning of the fourth chapter :

एवं तावदौपदेशिकाङ्गसम्बन्धप्रकारः सप्रमाणकः पूर्वाध्यायषट्कगोचरः प्रदर्शितः । इदानीमातिदेशिकाङ्गसम्बन्धविधा सप्रमाणान्तरषट्कप्रतिपाद्याभिधीयते । इत्यादि ।—

The beginning of the fifth chapter :

एकादशे तु प्रयोगपरिमाणं तन्त्रावापद्वारेण चिन्त्यते । तन्त्रं नाम साधारणमङ्गाद्यनुष्ठानं यथाग्नेयादिषु प्रयाजादीनां । तत्र प्रथमं तावदाग्नेयादीनां फलतन्त्रत्वं प्रतिपाद्यते ।

A second copy.

8114.

8860. *Nyāyaratnamālā.*

(तर्कपाद *Tarkapāda only.*) ·

Substance, country-made paper. 11 × 4½ inches. Folia 30. Lines, 12 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Left incomplete.

A third copy.

It begins thus :

श्रीगणेशाय नमः। श्रीनृसिंहो जयति। श्रीअनन्तदेवगुरुचरणेभ्यो नमः। अर्थादीतरपुमर्थावच्छिन्नहेतुत्वाज्जैमिनिना धर्मो द्वादशलक्षण्या निरूपितः। न च धर्मवदधर्मोऽपि तस्या विषयः। स्वतः पुमर्थत्वेनाप्रापकस्य शास्त्रीयविषयताया अनर्हत्वात्॥ पुमर्थहेत्वभावप्रतियोगित्वाभावात् पुमर्थहेतुत्वस्यैव विषयतानियामकत्वौचित्यात्॥ अर्थादीतरपुमर्थानामधर्माणाञ्च प्रतिपादकेऽपि याज्ञवल्क्यादिधर्मशास्त्रे उक्तहेतुनैव विज्ञानेश्वरादिभिर्धर्ममात्रविषयत्वकथनाच्च॥

It often quotes from *Bhaṭṭa* and *Miśra.* On the blank page of the first leaf is written "रत्नमालातर्कचरणाः" and in every leaf र. प्र.

8115.

1766. *Nyāyaratnamālā.*

(वादावली *Vādāvalī.*)

Substance, country-made paper. 10 × 4½ inches. Folia, 37 by counting. The leafmarks are mostly corroded. Lines, 16 on a page. Character, Nāgara of the 15th century. Appearance, old.

For the work see L. 1887 and IO. Catal. No. 2182, p. 699b.

The present manuscript contains only the first half of the work.

A fourth copy.

8116.

8832. नायकरत्न *Nāyakaratna.*

A commentary on Nyāyaratnamālā, by Rāmānuja.

Substance, country-made paper. 10 × 3 inches. Folia, 126. Lines, 8, 11 on a page. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Incomplete.

Leaves from 1–89, and 89–125.

In leaf 95B. इति श्रीमद्रामानुजाचार्यविरचिते न्यायरत्नमालाव्याख्याने नायकरत्नेऽङ्गनिर्णये चतुर्थः परिच्छेदः ।

See L. 2835, IO. No. 195, p. 701, Vol. IV.

Leaf 18A. इति न्यायरत्नमालाव्याख्याने नायकरत्ने प्रथमः परिच्छेदः ।

Leaf 41B. ०द्वितीयः परिच्छेदः ।

Leaf 76B. ०अङ्गनिर्णये तृतीयः परिच्छेदः ।

It begins :

The first leaf which is written on both sides begins thus (perhaps after the omission of the Maṅgalācaraṇa and the introduction) :

अथेदानीं द्वादशलक्षण्यां नियतक्रमायां मीमांसायां प्रथमाध्यायप्रतिपाद्यां प्रामाण्यचिन्तां प्रायशो वहिरङ्गयुक्तिमूलतया उपेक्ष्य द्वितीयाध्यायगोचरां कर्मभेदचिन्तामथेतिविप्रतिपत्त्यभावात् समादृत्य अवशिष्टाध्यायदशमप्रतिपाद्यतत्त्वसंग्राहकमङ्गनिर्णयाख्यं प्रकरणं प्रारभमाणस्तत्प्रतिपाद्यं सामान्यतः प्रतिजानीते—अङ्गस्वरूपेति ।

The first 88 leaves are written in bold and beautiful Devanāgara, 8 lines to a page. The 89th leaf has only 6 lines, then from the second 89th leaf the handwriting changes into beautiful, small writing, 11 lines to a page.

Printed, ed. GOS., Baroda.

8117.

8931. जैमिनीयन्यायमालाविस्तर

Jaiminīyanyāyamālāvistara.
By Mādhavācārya.

Substance, country-made paper. 13 × 5 inches. For folia, see below. Lines, 11–13 on a page. Character, modern Nāgara. Appearance, fresh.

Incomplete, to the middle of the tenth adhyāya.

The first adhyāya ends in leaf 28A, and the second adhyāya begins from the same leaf with a separate pagination and ends in leaf 22. The third adhyāya completes in 50 leaves, IV in 18A. V in 16A. VI in 21, VII in 6 leaves, and the same pagination is continued. VIII ends in leaf 12. IX with a separate pagination and in leaf 22. X, incomplete, breaks off at leaf 26.

(B) Second copy.

Twenty-six leaves only.

Printed, ed. Th. Goldstücker, and E. B. Cowell, London, 1878, AnSS. No. 24, Poona, Jīv., Calcutta.

8118.

9037. *Jaiminīyanyāyamālāvistara.*

Substance, country-made paper. 13 × 4¾, 14 × 5 inches. Folia, 227. Character, Nāgara. Dated, Samvat 1849, 1901. Incomplete.

The second chapter incomplete, (1–50) leaves. III in 50, dated Saṃ. 1849. IV in 15. V in 14. VI incomplete (20 leaves). VII missing. VIII in 15. IX in 27. X in 15. Dated Saṃ. 1901.

A third copy.

8119

9041. *Jaiminīyanyāyamālāvistara.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 24. Lines, 13 on a page. Extent in ślokas 1,200. Character, Nāgara. Appearance, old. Incomplete.

A fragment. Leaves 70–93.

A fourth copy.

8120.

9732. *Jaiminīyanyāyamālāvistara.*

Substance, country-made paper. 13½ × 6 inches. Folia, 29. Lines, 18 on a page. Extent in ślokas, 1,228. Character, Nāgara. Appearance, old. Generally correct. Incomplete.

Several times published. This codex contains the first two chapters of Mādhavācārya's well-known *Nyāyamālāvistara*, in two separate paginations; the first in 16 leaves and the second in 13.

A fifth copy.

8121.

1241. **मीमांसानयविवेकदीपिका**

Mīmāṃsānayavivekadīpikā.

By Varadarāja, son of Raṅganātha and pupil of Sudarśanācārya.

Substance, country-made paper. 10 × 3¾ inches. Folia, 76. Lines, 13 on a page. Extent in ślokas, 1,900. Character, Nāgara. Appearance, tolerable. Generally correct. Fourth adhyāya only.

A commentary on *Mīmāṃsānayaviveka*, by Bhavanātha Miśra, which is a criticism of Bhaṭṭakumārila, as appears from the post-colophon statement of the learned scribe.

The manuscript belonged to the distinguished family of Bhaṭṭas of Benares. It was transcribed by Mādhava, the younger brother of Nārayaṇa Bhaṭṭa, in Saṃvat 1619=1563.

Colophon :

इत्यात्रेयसुदर्शनाचार्यशिष्यस्य श्रीरङ्गनाथसूनोर्वरदराजस्य कृतौ मीमांसानयविवेकदीपिकायां चतुर्थस्याध्यायस्य चतुर्थः पादः। अध्यायश्च समाप्तः॥

Post-colophon statement :

श्रीभट्टपादनयतत्त्वविचारणाया-
मेणाङ्कदीधितिसमेधितशुद्धबुद्धिः।
श्रीमाधवो वरदराजकृतौ तुरीयं
आलोकनाय गुरुनीतिविदामलेखीति॥ श्री॥ ओम्।

श्रीभट्टरामेश्वरचरणाभ्याम्॥

भट्टोन्नीतनयाध्वनि ध्रुवमयं धीमाननूरूर्जनः
तेनानेककथं कथंकथमपि प्राप्येत भूमिः परा।
तन्नानाविधबुद्धिकौश[ल ?]भृतः स्थेमानमासेदुषः
शिष्यानेव महारथानतनुत श्रीभट्टरामेश्वरः॥

अङ्कामृतांशुरसशीतमरीचिवर्षे
पूर्त्तिं गते तुहिनधामनि कृत्तिकासु।
ऊर्जे कवौ त्रिचतुरासु घटीषु नक्तं
वाराणसीपुरि समापितवांस्तुरीयम्॥

श्रीरामचन्द्राय नमः। शुभमस्तु। मङ्गलं। ग्रन्थ ३७५० श्रीः॥

Mīmāṃsānayaviveka of Bhavanātha Miśra, father of Śaṅkara Miśra, the famous author of the *Upaskāra* on Kaṇāda's *Vaiśeṣikasūtra*, has been partly printed, ed. Madras University Sanskrit Series.

8122.

594. **मीमांसार्थसंग्रह** *Mīmāṃsārthasaṃgraha.*

By Laugākṣi Bhāskara.

For the manuscript see L. 1498.
The work has been several times printed.

Post-colophon statement :

संवत् १८६३ शकाब्दाः १७२८ फाल्गुनशुक्लदशम्यां लिखितं शुभमस्तु ।

Printed, ed. and trans. Thibaut, BenSS., No. 4, Benares, 1882; D. V. Gokhale, POS. No. 18, Poona, 1932.
The work is generally known as *Arthasaṃgraha.* It has several commentaries of which that by Paṇḍita Kṛṣṇanātha Nyāyapañcānana is most popular, nowadays.

8123.

8932. *Mīmāṃsārthasaṃgraha.*

Substance, country-made paper. 13 × 5 inches. Folia, 14. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

Incomplete. With valuable marginal notes.
A second copy.

8124.

9043. *Mīmāṃsārthasaṃgraha.*

Substance, country-made paper. 10 × 4½ inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 430. Character, Nāgara. Appearance, fresh. Complete.

Complete in 18 leaves.

The colophon :

इति श्रीमद्रामक्ष्णोपाध्यायलौगाक्षिभास्करविरचितं पूर्वमीमांसार्थसंग्रहनामकं प्रकरणमगाचरमवर्ग + सम् ॥ शुभमस्तु ग्रन्थसंख्या ४३० ।

लिखितं मानदाससाधुना इदं पुस्तकं मुक्तिक्षेत्रमध्ये ।

A third copy.

8125.

9468. *Mīmāṃsārthasaṃgraha.*

Substance, country-made paper. 10 × 4 inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 430. Character, Nāgara. Appearance, fresh. Generally correct. Complete.

A fourth copy.

8126.

9686. *Mīmāṃsārthasaṃgraha.*

Substance, country-made paper. 14 × 5½ inches. Folia, 11. Lines, 13 on a page. Extent in ślokas, 430. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

Full of marginal notes. Often noticed and printed.

The last colophon runs thus :

इति श्रीमहोपाध्यायलौगाक्षिभास्करविरचितं पूर्वमीमांसार्थ-
संग्रहनामकं प्रकरणमगात् चरमवर्णध्वंसम् ।

A fifth copy.

8127.

869. **मीमांसार्थसंग्रहकौमुदी**

Mīmāṃsārthasaṃgrahakaumudī.

For the manuscript see L. 1786. It has 28 leaves and 24 as Rājendralāla says.

It is a commentary on Laugākṣi's *Arthasaṃgraha* by Rāmeśvara.

Printed, ed. POS., No. 18, Poona, 1932.

8128.

5486. **मीमांसाबालप्रकाश** *Mīmāṃsābālaprakāśa.*

By Śaṅkara Bhaṭṭa, son of Nārāyaṇa Bhaṭṭa.

Substance, country-made paper. 12 × 4½ inches. Folia, 130. Lines, 9 on a page. Extent in ślokas, 4,700. Character, Nāgara of the 18th century. Appearance, old and discoloured. Complete.

The first 3 leaves of the manuscript were lost, their contents have been restored in 3 leaves and a half.

A very useful abstract of the subjects treated of in the *Mīmāṁsāsūtra* with its twelve chapters.

It begins thus :

श्रीगणेशाय नमः ।

अथ द्वादशलक्षण्यां संक्षिपत्यत्र शङ्करः ।
जिज्ञासुभ्योऽतिबालेभ्योऽतिस्फुटं गहनं ततः ॥

लक्षणशब्दो मीमांसाशास्त्रे प्रमाणाध्याययोर्दृष्टः। चोदना-लक्षणोऽर्थो धर्मः। अथातः शेषलक्षणमिति॥ तेन द्वादश-लक्षणी द्वादशाध्यायी तस्या धर्मोऽर्थो विषयः। तदुक्तम्—

अथातो धर्मजिज्ञासा सूत्रमाद्यमिदं कृतम्।
धर्माख्यं विषयं वक्तुं मीमांसायाः प्रयोजनमिति ॥

धर्मशब्देन च गौतमीयादिवत् नापूर्वमुच्यते। किन्तु तत्साधनं यागाद्येव। तदुक्तं श्रेयस्करभाष्ये—

धर्मस्य फलसम्बद्धं कर्म यागादि वर्ण्यते। इति।

Last colophon :

इति श्रीमत्पदवाक्यप्रमाणपारावा[रपा]रीणधुरीणमीमांसाद्वैत-साम्राज्यधुरन्धरना[रा]यणात्मजभट्टशङ्करकृते मीमांसाबालप्रकाशे द्वादशाध्यायसंग्रहः। शुभमस्तु।

Printed, ed. Benares, 1902.

8129.

8846. मीमांसाबालप्रकाश(काशिका)टीका

Mīmāṃsābālaprakāśa(kāśikā)ṭīkā.
A commentary on Bhaṭṭa Śaṅkara's Kārikā by Keśava.

Substance, country-made paper. 11 × 4½ inches. Folia, the first two leaves only. Character, Nāgara of the 18th century. Appearance, old and discoloured.

It begins :

विरिञ्चाद्या विश्वदेवा मनुप्रभृतिमानवाः ।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम् ॥
प्रणम्य परमात्मानं सूर्यं केशवरूपिणम् ।
सोमं विश्वेश्वरं गङ्गाविश्वनाथौ जनिप्रदौ ॥
भट्टपादानुसारेण बालधीवृद्धिसिद्धये ।
विविच्यते केशवेन भट्टशङ्करकारिकाः ॥

अथ खलु भगवान् परमकारुणिको जगदुद्दिधीर्षुर्जैमिनिमहा-
मुनिः मनसा प्रारब्धाया मीमांसायाः श्रोतृप्रवृत्तिसिद्धये विषयाद्यनु-
बन्धचतुष्टयं वक्तुं प्रथमं सूत्रं चकार—अथातो धर्मजिज्ञासेति ।

In these two leaves are given a complete index of the adhyāyas and pādas of the मीमांसासूत्रs.

8130.

1789. विधिरसायन *Vidhirasāyana.*

By Appaya Dīkṣita with the author's own commentary entitled **विधिरसायनसुखोपजीविनी** *Vidhirasāyanasukhopajīvinī.*

Substance, country-made paper. 11½ × 4 inches. Folia, 83. Lines, 9 on a page. Extent in ślokas, 1,650. Character, Nāgara. Date, Saṃvat 1732. Appearance, old. Incomplete.

Printed, ed. Benares, 1901.

This contains both the text and the commentary. But in describing it the previous cataloguists failed to point out the text.

The text begins :

Leaf 1. विख्याता मुनिवर्यसूक्तिषु विधाक्तिस्रो विधिस्रोतसा-
माचार्यैर्विशदं विविक्तविषयास्तास्च व्यवस्थापिताः ।
किं तत्रास्ति विचार्यमार्यकथिते मार्गे निसर्गोज्ज्वले
नानोदाहरणैस्तु ताः प्रविशदीकर्त्तुं प्रवर्त्तामहे ॥

4A. अत्यन्ताप्राप्तियुक्ते विधिरिति विषये सप्तमी वर्ण्यते चेत्
अव्याप्तिः प्राप्तियुक्तं विषयमुपगतेष्वग्निविध्यादिषु स्यात् ।
अग्रे दृष्टे च सप्तम्यविषमगतये योज्यते चेत्तदानीका
भाजोरग्रत्वविध्योः प्रथमपदजुषोः स्यात्तदाव्याप्तिदोषः ॥

11B. अप्राप्तिप्राप्तिभाजामपि यदि परमावान्तरापूर्वकृत्य-
व्यावृत्तो देशधर्मैः सृजसि विघटयंस्तेनमव्याप्तिदोषम् ।
तस्मादादाय लब्धं त्वयकृतिनिश्चितं स्यादतिव्याप्तिवत्रै
व्रीह्युद्देशेऽपि हेतौ नियमविधिपदे खल्वपूर्वावलीढः ॥

13A. यूपः सर्वोऽप्यपूर्वः स्वयमपि विविधादृष्टसंस्कारयोगा-
त्तस्मिन् दैत्तेऽपि दृष्टं खदिरनियमनं तत्र का प्राप्तिवार्त्ता ।
तस्मात्तत्तत्स्वरूपे परमनवगतं रूपभेदं विहाय
प्राप्त्यप्राप्ती विचार्ये कथमपि तदिहाव्याप्तिदोषान्न मुक्तिः ॥

For the commentary see Burnell 86B, Cs. III. 269 and IO. Catal. 2210.

Both the text and the commentary have been printed in the Chaukhamba Series. The present manuscript goes down to p. 212 of the printed edition.

8131.

1275. विधिरसायनसुखोपजीविनी

Vidhirasāyanasukhopajīvinī.

By Appayyadīkṣita, son of Raṅgarājādhvarīndra.

Substance, country-made paper. 9½ × 4½ inches. Folia, 253, 1–94 in white paper, 8–165 in brownish paper. Appearance, old. Generally correct. Incomplete at the end.

For beginning see Burnell 86A.

This is the commentary on *Vidhirasāyana* by the author himself.

8132.

959. मीमांसान्यायप्रकाश *Mīmāṃsānyāyaprakāśa.*

By Āpodeva.

Substance, country-made paper. 12¾ × 4¾ inches. Folia, 43. Lines. 10 on a page. Character, Nāgara. Date, Saṃvat 1833. Appearance, old, Generally correct.

It is called also *Āpodevi* from the author's name. The manuscript has the first four leaves missing.

The work serves for a good introduction to the Mīmāṁsā.

Post-colophon :

संवत् १८३३ मीति वैषाख सुदी १४ वारवीहद कैके पोथी
समापति भैल । सुभमस्तु ।

Printed, ed. Calcutta, 1901 ; Benares, 1905.

8133.

1086. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 9½ × 4½ inches. Folia, 49. Lines, 12 on a page. Extent in ślokas 1,470. Character, Nāgara. Appearance, tolerable. Generally correct. Complete (first four leaves missing).

For a description of the work, see L. 299. Often printed.

A second copy.

8134.

1326. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 10½ × 5 inches. Folia, 35. Lines, 14. 16 on a page. Character, Nāgara. Appearance, very old. Generally correct. Complete.

A third copy.

8135.

1759. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 12½ × 4½ inches. Folia, 58. Lines, 8 on a page. Character, Nāgara of the 19th century. Appearance, old looking. Complete.

A fourth copy.

8136.

2922. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 13 × 3½ inches. Folia, 62. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

A fifth copy.

8137.

9040. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 11½ × 6 inches. Folia, 18. Lines, 17 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance, fresh. Complete.

Complete in 18 leaves. See L. 299.

A sixth copy.

8138.

9571. *Mīmāṃsānyāyaprakāśa.*

Substance, country-made paper. 13 × 5 inches. Folia, 46. Lines, 13 on a page. Extent in ślokas, 2,904. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

It is usually called आपोदेवी, *Āpodevī* from the name of the author Āpodeva.

A seventh copy.

8139.

8831. **मीमांसापरिभाषा** *Mīmāṃsāparibhāṣā.*

By Kṛṣṇa Yajvan.

Substance, country-made paper. 10½ × 5½ inches. Folia, 26. Lines, 10 on a page. Extent in ślokas, 625. Character, Nāgara. Appearance, Worm-eaten. Complete.

Printed ed. Benares, 1904.

Complete in 26 leaves.

The last colophon runs thus :

इति श्रीकृष्णयज्वकृता मीमांसापरिभाषा सम्पूर्णा । शुभमस्तु ॥

It begins :

सूर्यनारायणं वन्दे देवीं त्रिपुरसुन्दरीम् ।
गुरूनधिगतार्थांश्च निरन्तरमहं भजे ॥
बालानां शास्त्रसिद्धार्थलेशबोधाय धीमता ।
मीमांसापरिभाषेयं क्रियते कृष्णयज्वना ॥
इह खलु महर्षिणा जैमिनिना द्वादशलक्षण्यां पूर्वमीमांसायां धर्माधर्मावेव अनुष्ठानोपयोगितया विचारितौ etc.

8140.

9442. *Mīmāṃsāparibhāṣā.*

Substance, country-made paper. 10 × 4 inches. Folia, 19. Lines, 11 on a page. Extent in ślokas, 625. Character, Nāgara. Date, Saṃvat 1918. Appearance, tolerable. Generally correct. Complete.

A treatise on the technicalities or *paribhāṣā* of Mīmāṁsā.

Colophon :

इति श्रीकृष्णयज्वकृता मीमांसापरिभाषा सम्पूर्णा ।

A second copy.

It begins thus :

मीमांसापरिभाषा ।
सूर्यनारायणं वन्दे देवीं त्रिपुरसुन्दरीम् ।
गुरूनधिगतार्थांश्च निरन्तरमहं भजे ॥ १ ॥

बालानां शास्त्रसिद्धार्थलेशबोधाय धीमताम् ।
मीमांसापरिभाषेयं क्रियते कृष्णयज्वना ॥

इत्यादि ।

End :

यागस्य पूर्वमनुष्ठानान्मुख्ययागक्रमेण + वाग्नेयपुरोडाशस्य प्रयाज-शेषाभिघारस्य शेषस्य ततः पयसोऽभिघारणं इति मुख्ययाग-क्रमात् अभिघारणक्रमः इत्येवं अत्यर्थपाठस्थानमुख्यप्रवृत्तिक्रमैरेव कर्मानुष्ठानमन्यथानुष्ठाने वैगुण्यमित्यलम् ।

8141.

9552. *Mīmāṃsāparibhāṣā.*

Substance, country-made paper. 13 × 5 inches. Folia, 21. Lines, 9 on a page. Extent in ślokas, 625. Character, Nāgara. Appearance, fresh. Generally correct. Complete.

Colophon :

इति श्रीकृष्णयज्वकृता मीमांसापरिभाषा सम्पूर्णा ।

A third copy.

8142.

9127. **मीमांसापरिभाषाटीका** *Mīmāṃsāparibhāṣāṭīkā.*

Substance, country-made paper. Folia, 7. Lines, 12 on a page. Extent in ślokas, 260. Character, Nāgara. Appearance, fresh. Generally correct.

This is a comm. on Kṛṣṇayajvā's *Mīmāṃsāparibhāṣā.* Fragmentary.

It begins :

ॐ श्रीगुरुचरणकमलेभ्यः नमः । सूर्यनारायणं आदित्यरूपं नारायणं त्रिपुरसुन्दरीं त्रयः पुरा लोका विद्य[न्ते]ऽस्यामिति त्रिपुरा लोकत्रयाधिष्ठात्री त्रिपुरा चासौ सुन्दरी लोकमनोहरणशीला त्रिपुरसुन्दरी ताम् । यद्वा त्रिपुरेषु त्रिलोकेषु सुन्दरी त्रिपुरसुन्दरी तां । यद्वा देव्या नानाविधानि नामानि सन्ति किन्नामिका देवी त्वया वन्द्येति आकाङ्क्षा जायते । तन्निवृत्त्यर्थं त्रिपुरसुन्दरीत्युक्तं । त्रिपुरसुन्दरीनामिकामिति तदर्थः । १ । शास्त्रे इति मीमांसा-शास्त्रे इत्यर्थः । धीमतां मीमांसाशास्त्रातिरिक्तशास्त्रार्थज्ञानवताम् ।

अनेन स्वतन्त्रयव्यावृत्तिः कृता। मीमांसापरिभाषातात्पर्यविषयी-भूतार्थकथनं। कृष्णयज्वना कृष्णसंज्ञकेन यागकर्त्रा। २। पूर्व-मीमांसायां पूर्वकाण्डवाक्यार्थनिर्णायकशब्दसमुदायरूपायां। अनु-ष्ठानोपयोगितया अनुष्ठानानुष्ठानोपयोगितया। धर्माधर्म-विचारस्येति शेषः। विचारो हि प्रमाणफलनिश्चयहेतुस्तर्कः। अनु-ष्ठानं कृतिर्व्यापारो वा। वेद इति आचारात् स्मृतिः कल्प्या स्मृतेः श्रुतिः कल्प्या इत्यभिप्रेत्य वेद इत्यादिक्रमः उक्तः। तत्र त्रिषु मध्ये। स्वतन्त्रेति। अन्यमूलनिरपेक्षेत्यर्थः। तत्र वेद इति, इत्यादि।

8143.

8857. मीमांसास्तवक *Mīmāṃsāstavaka.*

By Rāghavānanda, the disciple of Śrīpāda.

Substance, country-made paper. 9¼ × 3⅝ inches. Folia, 135 of which those marked 88–93, 131, 132 and 134 are missing. Lines, 10 on a page. Character, Nāgara of the 17th century. Appearance, discoloured. Incomplete at the end.

It begins thus:

नमस्कृत्य गुरून् देवान् विदुषः शास्त्रकारिणः।
विनौमि स्तवकं पूर्व-मीमांसासुरभूरुहाम्॥
श्रीमच्छ्रीपादशिष्यश्रीराघवानन्दधीमतः।
मीमांसास्तवकं कर्णे कुर्वन्तु सुधियो मुदा॥
विद्यते भावनाकार्यमत्राध्ययनधर्मको।
चोदनाविधयो वेदमानत्वं वेदसंगतिः॥
अध्यायानां द्वादशानां मेयभेदप्रभेदनम्।
अग्निहोत्रं कौंडपायिफलं कर्त्तरि कर्मणः॥
वचनादन्यगं क्वापि अजहल्लक्षणापि तु।
सक्तुहोमः खलेवाली आमिक्षावाजिनावपि॥

8144.

434. विहारवापी *Vihāravāpī.*

By Rāmeśvara, son of Subrahmaṇya and Guruvammā.

For the manuscript, see L. 1381.

The object of the book is given in the following words :

इह खलु भगवान् जैमिनिः सर्वज्ञः स्वतन्त्रप्रमाणवेदतत्त्वार्थवित् किञ्चिदज्ञानां वेदार्थे विवदमानानां केनापि प्रमाणेनाविज्ञातार्थ-बोधकवेदार्थमनुसन्धाय कर्म चिकीर्षूणां तत्त्वनिर्णयाय सहस्रन्यायान् रचयामास । तस्यैव नामान्तरमधिकरणमिति । तस्य स्वरूप-मुक्तं—

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।
सङ्गतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं मतम् ॥ इति ।

एवं पञ्चाङ्गस्याधिकरणरूपत्वेऽपि संशयस्य नानाकोटिविषयक-ज्ञानरूपत्वेन पूर्वपक्षकोटितद्विरुद्धोत्तरपक्षकोट्योः संशयविषय-रूपयोः स्वयं ज्ञातुं शक्यत्वेनाध्यायादीनां सङ्गतिप्रदर्शने ग्रन्थविस्तर-भयात् बालानां तज्ज्ञानस्य अनतिफलत्वाच्च द्वयं त्यक्त्वा पूर्वोत्तर-पक्षयोर्युक्तिज्ञानार्थं लक्ष्यज्ञानार्थं च विषयपूर्वोत्तरपक्षानेव सयुक्तिकान् दर्शयन् अत्र पूर्वपक्षयुक्तिं प्रबला न तत्र केवलोत्तरपक्षदर्शनाय स्वरूपं दर्शयति । तत्रादौ सर्वेषामपि प्रमाणाधीनत्वेन सर्वस्यापि तथात्वात्तद्विषये प्रमाणस्य प्रथमं वक्तव्यत्वात् प्रथमं प्रमाणाध्यायमेव आरब्धवान् । तत्र गुरुमतरीत्यापि पूर्वोत्तरपक्षलेखने ग्रन्थो महान् भवति इत्यनुष्ठापकभट्टमतानुसारिन्याया एव उदाह्रियन्ते । प्रथमा-ध्यायस्य प्रथमाधिकरणस्य द्वादशाध्यायीरूपनिखिलशास्त्रं विषयः ।

This fragment has the commentary on the first two chapters of the *Mīmaṁsāsūtra* and a small portion of the third.

8145.

2840.

Substance, country-made paper. 16 × 4½ inches. Folia, 25 by counting. Lines, 9 on a page. Extent in ślokas, 800. Character, Bengali of the 19th century. Appearance, discoloured. Incomplete.

An anonymous Mīmāṃsā work.

Beginning :

प्रथमस्य प्रथमो यथा अग्नीषोमीयपशौ श्रूयते तिष्ठन्तं पशुं प्रयन्तीति । अत्र प्रकृतौ पशुमारणानन्तरं हविष्यासादिते पश्चात् प्रयाजादयः इज्यन्ते इति विकृताविहापि पशुमारणानन्तरं हविष्या-

सादिते प्रयाजाः प्राप्ताः । ते च तिष्ठन्तमिति वचनात् औवत्येव पशौ अपकृष्यन्ते । तथा सवनीयपशौ अनुयाजानामुत्कर्षः श्रूयते ॥

Colophon :

(1) प्रयाजाधिकरणम् (?), (2) तिर्यगधिकरणम्, (3) त्यधिकरणम्, (4) शूद्राधिकरणम्, (5) रथकाराधिकरणम्, (6) निषादस्थपत्यधिकरणम्, (7) प्रतिनिध्यधिकरणम्, (8) गुर्वनुगमाचाराधिकरणम्, (9) सर्वशक्त्यधिकरणम्, (10) कलञ्जाधिकरणम्, (11) काम्याधिकरणम्, (12) परिषदधिकरणम् (एतदेव सत्राधिकरणम्), (13) तदादितदन्तन्यायः, (14) प्रक्रमाधिकरणम्, (15) योगसिद्ध्यधिकरणम्, (16) शौर्यचरुन्यायः, (17) रात्रिसत्रन्यायः, (18) विश्वजिन्न्यायः, (19) संयोगपृथक्त्वन्यायः, (20) अहीनन्यायः, (21) कुशाधिकरणम्, (22) संव्यधिकरणम्, (22) हिरण्याधिकरणम्, (23) सवर्णस्पृष्टाधिकरणम्, (24) फलचमसन्यायः, (25) अपप्रणयनाधिकरणम्, (26) पश्वेकत्वन्यायः, (27) आमिक्षाधिकरणम्, (28) पदिन्यायः, (29) प्रतिपत्त्यधिकरणम्, (30) पर्णमयीन्यायः, (31) अपां प्रणयनन्यायान्तरम् ।

8146.

1359. अध्ययनविधिचर्याव्याख्या

Adhyayanavidhicaryāvyākhyā.
By Rāmakṛṣṇa Bhaṭṭa.

Substance, country-made paper. 11 × 3½ inches. Folia, 29. Lines, 8 on a page. Extent in ślokas, 700. Character, Nāgara. Date, Saṃvat 1587. Appearance, old. Generally correct. Complete.

Adhyayanavidhicaryā by Lakṣmīdharārka Bhaṭṭa is described in IO. Catal. No. 2214. The manuscript under notice contains a commentary on it by Rāmakṛṣṇa Bhaṭṭa, son of Viṣṇu Bhaṭṭa.

Beginning :

ननु सत्सु चिरन्तननिबन्धनेषु किमनेनापूर्वनिबन्धनक्लेशेनेत्यत आह—भवदेवादय इति । ननु जैमिनिर्नित्यनैमित्तिकानुष्ठानं संकोच्य किमर्थमतिगम्भीरं मीमांसाशास्त्रं प्रणीतवान् तेन च शास्त्रेण किं फलं साध्यं यच्छास्त्रान्तरैरसाध्यमिति समाकुलितामन्तेवासिनः प्रति

व्याख्याताचार्य आह—अथेति ॥ अथशब्दः शिष्यशङ्कानन्तर्यार्थः ।
इह संसारचक्रे चतुर्णां पुरुषार्थानां मध्ये धर्मः कस्मात्प्रधानमित्यत
आह—यस्मादिति ।

It ends thus :

स्वाध्यायाध्ययनविधेस्वर्यया निर्मिता मिता ।
लक्ष्मीधरार्कभट्टाख्यैर्नाम्नाख्यार्थसंयुता ॥
तद्व्याख्या रामकृष्णेन रचिता विष्णुसूनुना ।
तया सम्प्रीयतां लक्ष्मीन्द्रसिंहो धाटकारणम् ॥

Colophon :

इति श्रीरामकृष्णभट्टविरचिता अध्ययनविधिचर्याव्याख्या
समाप्ता ।

Post-colophon :

संवत् १५८७ समये चैत्रवदि द्वादशी ॥ कालिन्दो लेखि ॥

8147.

803. **अधिकरणकौमुदी** *Adhikaraṇakaumudī.*

By Mahāmahopādhyāya Rāmakṛṣṇa Bhaṭṭācārya.

Substance, country-made yellow paper. $12\frac{1}{2} \times 3$ inches. Folia, 62. Lines, 5–7 on a page. Extent in ślokas, 1,000. Character, Bengali. Appearance, fresh. Generally correct. Complete.

A treatise on Mīmāṁsā. For the beginning, see L. 634.

It ends thus :

तथाच पवित्रे कुरुते इत्यनेन दशद्वयविषयकृतिर्विहिता तत्र किं
क्रियानुकूला कृतिरित्यत्र आह—छिनत्तीति । इति सर्वमनवद्यं ।
६४ ।

Colophon :

इति श्रीमहामहोपाध्यायश्रीरामकृष्णभट्टाचार्यविरचिता अधि-
करणकौमुदी समाप्ता ।

Printed, ed., Calcutta, 1885.

8148.

3997. *Adhikaraṇakaumudī.*

Substance, country-made paper. 18 × 3½ inches. Folia, 165 to 193 of which 190, 191, 192 are missing. The leaves are also marked from 1 on the left-hand side which is more or less damaged and some of the leaves have lost by corrosion their marks on that side. Lines, 8 on a page. Extent in ślokas, 1,350. Character, Bengali. Date, Śaka 1689. Appearance, decaying especially the last 3 leaves which have lost their left-hand sides.

Evidently the MS. contained, along with *Adhikaraṇa-kaumudī,* many other works.

Colophon :

+ + + + + + + विरचिता अधिकरणकौमुदी समाप्ता।

Post-colophon :

श्रीकृष्णपादपद्मेषु प्रयत्नोऽयं समर्पितः ।
तदीयदासदासेन श्रीरामचरिशर्म्मणा ॥
+ + + + + शकनरपतेरतीताब्दादि १६८९।११।१० ।
श्रीकृष्णकृष्ण यदुनन्दन कृष्ण ।
गोपीपते मुररिपो वसुदेवसूनो ॥
ॐ नमः गुरुचरणेभ्यः ।

See IO. Catal. No. 1322 and our No. 803.
A second copy.

8149.

3430. उदीच्याधिकरण *Udīcyādhikaraṇa.*

By Rāmakṛṣṇa or Udīcya Bhaṭṭācārya.

Substance, country-made paper. 16¼ × 3 inches. Folia 48. On the left-hand side the leaves are also numbered from 72 to 119. Lines, 5, 6 on a page. Extent in ślokas, 1,440. Character, Bengali of the later 17th century. Appearance, discoloured, mouse-eaten, worn off at the edges. Complete.

A third copy of the previous ones under another title.

Colophon :

इत्युदीच्यभट्टाचार्यविरचितमधिकरणं समाप्तम् ।

Post-colophon :

श्रीरामदाससिद्धान्तवागीशस्य स्वाक्षरमिदं पुस्तकम् । स्वकीय-
पाठार्थं लिखितम् ।

Beginning :

ॐ नमो गणेशाय ।

नन्दसूनुं नमस्कृत्य सर्वलोकेश्वरेश्वरम् ।

निरूप्यतेऽधिकरणं रामकृष्णेन विश्रुतम् ॥ १ ॥

(So it seems that Rāmakṛṣṇa was named Udīcya Bhaṭṭācārya).

अधि अधिकृत्य क्रियते अर्थात् विचारो यस्मै तदधिकरणम् मीमांसासिद्धान्तः । तस्याङ्गानि पञ्च । यथाह भट्टः—विषयो विषयश्चैव etc.

The author Rāmakṛṣṇa, or Udīcya Bhaṭṭācārya, a Bārendra Brahmin, hails from Rangpur, North Bengal, and his descendants, Late MM. Yādaveśvara Tarkaratna, Pandit Śrīśvara Vidyāratna and Prof. Kokileśvara Śāstrī, M.A., had been renowned Sanskrit scholars down to the present day.

Works on Mīmāṁsā are very few in Bengal. So this MS. is very valuable for the Paṇḍitas of Bengal. The number of adhikaraṇas in Mādhavācārya's *Jaiminīya-nyāyamālāvistara* is 963. Of these, those current in Bengal only have been collected in this work.

The adhikaraṇas are :

1B, परिषदधिकरणम् ; 2A, रात्रिसत्राधिकरणम् ; 3A, विश्वजिदधिकरणम् ; 3B, सर्वस्वदक्षिणाधिकरणम् ; 3B, होलाकाधिकरणम् ; 4A, फलचमसाधिकरणम् ; 4A, सर्वपिष्टाधिकरणम् ; 4B, हविरुभयत्वाधिकरणम् ; 4B, ग्रहैकत्वाधिकरणम् ; 5A, तदर्थशास्त्राधिकरणम् ; 5B, निषादस्थपत्यधिकरणम् ; 5B, रथकाराधिकरणम् ; 6A, तन्त्रन्यायाधिकरणम् ; 6B, प्रसङ्गन्यायः ; 7A, अङ्गास्यप्रधानावृत्तप्रयोजकत्वन्यायः ; 7B, योगसिद्ध्यधिकरणम् ; 8A, कर्मण्याधिकरणम् ; 8B, प्रांश्वधिकरणम् ; 9B, देवताधिकरणम् ; परिषदधिकरणान्तरम् ; कौण्डपायिनामयनाधिकरणम् ; 10A, यागदानहोमाधिकरणम् ; 11A, पदाहवनीयन्यायः ; पदिन्यायः ; 11B, स्फ्याग्निष्टेह्याधिकरणम् ; 12A, कृष्णलन्यायः ; 12B, कपालाधिकरणम् ; 13A,

अर्थवादाधिकरणम्; 13B, विरोधाधिकरणम्; प्रतिनिध्यधिकरणम्; 14B, भालाभूमा(धिकरणम्); 15B, अन्यथानुसंज्ञाधिकरणम्; देवतासाहित्यम्; 16B, विकल्पः; 18A, यावज्जीवाधिकरणम्; 18B, जातेष्ट्यधिकरणम्; काम्यस्य नित्यापेक्षया विलम्बिताधिकारः; 19B, तदन्तापकर्षन्यायः; 20A, संयोगपृथक्त्वन्यायः; 21A, व्यक्तिवचनन्याय; 21B, पर्णापूरणन्यायः; दशापूपन्यायः; 22A, कपिञ्जलाधिकरणम्; 22B, तच्चसूत्राधिकरणम्; 22B, समं स्यादश्रुतत्वादितिन्यायः; अनेकार्थत्वकल्पना; 23A, प्रक्रमाधिकरणम्; आरम्भणीयान्यायः; 23B, अङ्गस्य प्रधानकालान्वयानन्वयौ; 23B, पृथग्विधगुणविधानासम्भवः; 24B, तिर्यगधिकरणम्; 25A, पश्वधिकरणम्; 25B, सहसाहित्यविवेकः; 26A, खलेवालीन्यायः; 26A, प्रतिपद्यधिकरणम्; 26A, अष्टमीकविकृत्याधिकरणम्; 26B, धान्यमस्यधिकरणम्; 27A, ऊहाधिकरणम्; 27B, पाण्याधिकरणम्; 28A, हेतुमन्निगदाधिकरणम्; कालगौणाधिकरणम्; 28B, अरुणान्यायः; सोमयाजिन्यायः; 29A, अक्ताधिकरणम्; 29B, आमिक्षाधिकरणम्; 29B, अभ्युदिष्टिन्यायः; 30A, हविरुपलक्षणाधिकरणम्; 30B, प्राणाधिकरणम्; 31A, विविदिषदधिकरणम्; 31A, स्तुत्यधिकरणम्; 31B, ज्योतिरधिकरणम्; 32A, वैश्वानराधिकरणम्; 32B, गुणविकृत्यधिकरणम्; 33B, श्रुतिलिङ्गादिन्यायः; 37A, विधिनियमादिः; 39A, विध्यनुवादवैषम्यम्; नित्यानित्यवैषम्यम्; 39B, सापेक्षत्वनिरपेक्षत्ववैषम्यम्; 41B, परिभाषाधिकरणम्; 42A, सर्वनामाधिकरणम्; 42B, निषेधपर्युदासौ; 45B, यदभक्तन्यायः; 46A, अनुयाजाधिकरणम्; 47B, गिरागिराधिकरणम्; 48A, कलञ्जाधिकरणम्; 48B, लिङ्गसमवायन्यायः।

It ends :

इति बहुवचनस्योपपत्तेरुत्तरश्रुतेर्लक्षणयैवोपपत्तौ पूर्वश्रुतिबाधस्य न्याय्यत्वात् तस्य निरपेक्षत्वेन बलवत्त्वात्। न चैकाष्टकासंस्कारेणाध्यवसायः स्यात् पुरोडाशकपालवदुपपत्तेरिति।

8150.

II.

6591. **अधिकरणकौमुदी** *Adhikaraṇakaumudī.*

By Devanātha, pupil of Soma Bhaṭṭa.

Substance, country-made paper. Folia 40, marked on the right-hand 1–40 and on the left-hand 75–114. Lines, 6 on a page. Extent in ślokas, 1,200. Character, Bengali. Date, Śaka 1640. Appearance, fresh. Complete.

Colophon :

इति श्रीमद्दामभट्टोपाध्यायतर्कपञ्चाननकृताधिकरणकौमुदी समाप्ता ।

Post-colophon :

शकाब्दाः १६४० । गोविन्ददेवनं ॥ श्रीरामः शरणं ॥

For a description of the work, see L. No. 1883. We have, in the colophon of the present manuscript, simply *Tarkapañcānana* as the author's name; but in the colophon of the MS. described by Rājendralāla, the author's name is Devanātha Ṭhakkura. The title *Ṭhakkura* shows that he came from Mithilā.

As stated at the concluding śloka of the work, the author wrote this for the interpretation of the works of Vācaspati, Śrīdatta and Harinātha, all apparently Maithila authors of Mīmāṁsā and Smṛti. Vācaspati is well known. Aufrecht, in his Cat. Cat. Vol. I, registers many works of Smṛti under the names of Śrīdatta Maithila and Harinātha Upādhyāya, though not the particular works, mentioned here, namely, *Ratnākara* and *Kalpataru.*

8151.

6591. *Adhikaraṇakaumudī.*

This number contains two works (1) विद्याप्रीति and (2) अधिकरणकौमुदी (By Devanātha Ṭhakkura) which formed part of a collection, of which the leaves of all the different works were apparently marked consecutively. Thus the first work, complete in two leaves, is marked on the left-hand margin, 43, 44, and on the right-hand 1, 2; the second work is marked on the left-hand margin from 75 to 114 and on the right-hand 1 to 40.

Printed, KSS. 50, Benares.

8152.

1758. भाट्टरहस्य *Bhāṭṭarahasya.*

By Khaṇḍadeva.

Substance, country-made paper. 13¾ × 5 inches. Folia, 57. Lines, 12 on a page. Extent in ślokas 2,400. Character, Nāgara of the 18th century. Incomplete.

Printed, ed. Conjeeveram, 1900.

It begins :

स्मृत्वा स्मृत्वा पुरारातिं तत्प्रसादावलम्बनात् ।
रहस्यं भाट्टतन्त्रस्य विशदीकर्तुमीमहे ॥
यद्ज्ञानान्नयसाहस्री स्फुटीभवति तत्त्वतः ।
तद्रहस्यं खण्डदेवः प्रकाशयितुमुद्यतः ॥

तत्र द्वादशलक्षण्यां धर्माधर्माविव जैमिनिना अनुष्ठानोपयोगितया विचारितौ । अतएव यद्यपि धर्मः क्षरति कीर्त्तनादित्यादौ वैशेषिकतन्त्रे च क्रियाजन्यादृष्टे धर्मशब्दप्रयोगस्तथापि धर्मः स्वनुष्ठितः पुंसामित्यादौ तज्जनकविहितनिषिद्धक्रियादावपि तच्छब्दप्रयोगात् ताविह विचार्येते ।

16A, इति भाट्टरहस्ये पूर्वार्द्धे विधिवादः ।

20B, इति भाट्टरहस्ये पूर्वार्द्धे निषेधवादः ।

26B, इति श्रीखण्डदेवकृते भाट्टरहस्ये प्रामाण्याप्रामाण्यवादः ।

There are 7 more leaves marked from 29 to 35.

8153.

8828. *Bhāṭṭarahasya.*

Substance, country-made paper. 13½ × 5 inches. Folia, 44. Lines, 11 on a page. Extent in ślokas, 1,750. Character, Nāgara. Appearance, worm-eaten. Incomplete.

Leaves from 42 to the end of the first chapter in leaf 86.

The colophon of the 1st chapter :

इति श्रीखण्डदेवविरचिते भाट्टरहस्ये प्रथमः परिच्छेदः । शुभं भवतु ॥ श्रीरामः ॥

यादृशो पुस्तकं दृष्ट्वा तादृशीं लिखितं मया ।
इति शुद्धमशुद्धं वा मम दोषो न विद्यते ॥ १ ॥
श्रीगुरवे नमः ।

A second copy.

8154.

4299. भाट्टार्क *Bhāṭṭārka.*

By Nīlakaṇṭha, son of Śaṅkara Bhaṭṭa and brother of Dāmodara and Raṅganātha.

Substance, country-made paper. 11 × 5¼ inches. Folia, 52. Lines, 9 on a page. Character, Nāgara in a modern hand. Appearance, fresh. Defective. It leaves lacunae in many places and is incomplete at the end.

Beginning :

सुपर्वपर्वताखर्वगर्वनिर्वापणोद्धुरा ।
मच्छ्राम यतो लभ्यं तद्धाम समुपाश्रये ॥ १ ॥
भ्राम्यच्चण्डजटाविह्वलरगलद्गङ्गाजलप्लाविते
रङ्गे भालगचन्द्रकोटिविलसद्वह्निप्रदीपोच्चये ।
काले सान्ध्यकरानुरञ्जितककुप्प्रान्तस्थधाराधरे
भूयाद्भूरिविभूतिदस्तमखमस्मदीपतेस्ताण्डवम् ॥

... ...
... ...

विरोधिमार्गद्वयदर्शनार्थं द्वेधा बभूवात्र परः पुमान् यः ।
श्रीशङ्करो भट्ट इत्येकरूपो मीमांसकाद्वैतमुरीचकार ॥
द्विजराजैकमूर्द्धन्यं वृषाध्यक्षं शिवान्वितम् ।
काश्यां सर्वोपदेष्टारं भावये शङ्करं गुरुम् ॥

The object of the work and the author and his brothers :

मच्छ्राम हृदि ध्यात्वा स्मृत्वा गुरुकृपावचः ।
श्रीशङ्करसुतो रङ्गनाथदामोदरानुजः ॥
श्रीन्दसिंहस्य च तथा नीलकण्ठो यथामति ।
भाट्टे पदार्थान् संशोध्य ब्रूतेऽधिकरणान्यथ ॥

Colophons :

24B, इति श्रीमीमांसकशङ्करभट्टसूनोर्भट्टनीलकण्ठस्य कृतौ भाट्टार्के द्रव्यनिरूपणम् ; 45A, इति श्रीभाट्टशङ्करात्मजनीलकण्ठ-कृतौ भाट्टार्के कर्मनिरूपणम् ।

8155.

3882. धर्मदीपिका *Dharmadīpikā.*

By Candraśekhara Vācaspati.

Substance, country-made yellow paper. 14×4 inches. Folia, 40. Lines, 8 on a page. Extent in ślokas, 1,280. Character, Bengali of the 19th century. Appearance, fresh. Incomplete at the end.

For the beginning of the work, see L. 650 and H. P. R. I. 192.

A work on Mīmāṁsā, treating of the following *Adhikaraṇas* or *Nyāyas :*

10B, अतिलिङ्गादिनिरूपणम् ; 13A, गृह्याधिकरणम् ; 14A, खादिरयूपन्याय ; 14B, दर्वीहोमाधिकरणम् ; विकल्पः ; 15B, कपालाधिकरणम् ; वेदो वेतिन्यायः ; पाशाधिकरणम् ; 16A, आश्रयिन्यायः ; सर्वदृष्टाधिकरणम् ; 17B, फलचमसन्यायः ; आरुणिन्यायः ; प्राजापत्यव्रतन्यायः ; 18A, तदादितदन्तन्यायः ; 18B, तदन्तापकर्षन्यायः ; मुख्यार्थन्यायः ; सन्निपातन्यायः ; 19A, सर्वशक्त्यधिकरणम् ; 20B, योगसिद्ध्यधिकरणम् ; 22A, तन्त्रप्रसङ्गन्यायौ ; 25B, कौण्डपायिनामयनन्यायः ; 27A, वक्ताधिकरणम् ; 28A, मन्त्राधिकरणम् ; 28B, शौर्यचरुन्यायः ; निषदाधिकरणम् ; 29B, अर्थवादाधिकरणम् ; 30A, पर्णमयीन्यायः ; 30B, हिरण्याधिकरणम् ; रोदनादिनार्थवादन्यायः ; पूषाधिकरणन्यायः ; यूपाहवनीयन्यायः ; 31A, खलेवालीन्यायः ; पादपांसुन्यायः ; पदाहवनीयन्यायः ; 31B, सामान्यविशेषन्यायः ; 32A, उपांशुयागन्यायः ; विश्वजिन्न्यायः ; तिर्यगधिकरणम् ; 34A, अपशूद्राधिकरणम् ; 34B, आर्षेयाधिकरणम् ; 35A, सूक्तवाक्यन्यायः ; कपिञ्जलाधिकरणम् ; 35B, कर्मण्यारम्भन्यायः ; 36A, काम्याधिकरणम् ; आश्विनग्रहाधिकरणम् ; 36B, परिषदधिकरणम् ; 37B, स्थालीपुलाकन्यायः ; 37B, प्रसह्यपर्युदासयोर्निरूपणम् ; 40B, व्यक्तिवचनन्यायः ।

8156.

5147. अधिकरणनिरूपण *Adhikaraṇanirūpaṇa.*

Substance, country-made paper. 16½×3 inches. Folia, 23. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, old and worn out. Incomplete at the end.

Beginning :

ॐ नमो दुर्गायै ।

अथाधिकरणं निरूप्यते ।

अधि अधिकृत्य क्रियते विचारो यस्मै तदधिकरणम् मीमांसा-सिद्धान्तो ह्यस्याङ्गानि पञ्च । यथा भट्टः—

विषयो विषयश्चैव पूर्वपक्षस्तथोत्तरम् ।
निर्णयश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं स्मृतम् ॥

विषयो यमधिकृत्य विचारः, विशयः विप्रतिपत्त्या संशयः etc., etc.

The names of the *Adhikaraṇas :*

2A, विश्वजिदधिकरणम्; 2B, स्थोलाकाधिकरणम्; 2B, फलचमसाधिकरणम्; सर्वपिष्टाधिकरणम्; 3A, विरुद्धोभयत्वाधिकरणम्; 3B, तदर्थशास्त्राधिकरणम्; 4A, तन्त्रन्यायः; 5A, योगसिद्ध्यधिकरणम्; 5B, कर्मण्यारम्भाधिकरणम्; 5B, संयवाधिकरणम्; 6A, देवताधिकरणम्; 6A, कौण्डपायिनामयनाधिकरणम्; 6B, यागदानहोमाधिकरणम्; 10A, अनुषङ्गाधिकरणम्; 10B, विकल्पः; 11B, जातेष्ट्यधिकरणम्; यावज्जीवाधिकरणम्; 12B, तदन्तापकर्षन्यायः; तदादुत्कर्षन्यायः; 13A, संयोग-पृथक्त्वन्यायः; 14B, आरम्भणीयन्यायः; 15B, सर्वशक्त्यधिकरणम्; 16A, पश्वधिकरणम्; 16B, प्रतिपत्त्यधिकरणम्; 17A, धान्यमस्यधिकरणम्; 17A, ऊह्याधिकरणम्; 18A, कालशौचाधिकरणम्; 18A, आरणान्यायः; 18B, अक्ताधिकरणम्; 19A, आमिक्षाधिकरणम्; 19B, विविदिषाधिकरणम्; 20A, ज्योतिरधिकरणम्; स्मृत्यधिकरणम्; 20B, गुणनिकृत्यधिकरणम्; 21B, श्रुतिलिङ्गादिन्यायः ।

8157.

825.

Substance, country-made paper. 16×4 inches. Folia, 32. Leaves 2 to 5 missing. Lines, 10 on a page. Extent in ślokas, 560. Character, Bengali. Appearance, tolerable. Generally correct. Incomplete, both ends.

It is not entered in Cat. Cat. for want of name.

Leaf marked 1 has आकाङ्क्षामिश्रमा. That means, if it means anything, Mathurānātha's commentary on Pakṣadhara Miśra's commentary on the *Ākāṅkṣa* section of the 4th part of *Tattvacintāmaṇi*. But the rest of the MS. from leaf 6 to 32, appears to be a work on Mīmāṁsā, without any name given in those leaves.

Leaf 9A, अथ स्मृत्यधिकरणम्; 11A, अथ विरोधाधिकरणम्; 13A, अथ होलाकाधिकरणम्; 14A, अथ व्याकरणाधिकरणम्; 16A, अथ हेतुवदधिकरणम्; 16B, अनुषङ्गाधिकरणम्; 17A, अथ जातेष्टिन्यायः; 18A, अथ लिङ्गसमवायिन्यायः; 19B, अथाक्ताधिकरणम्; 20A, अथ स्तुतशास्त्राधिकरणम्; 20B, अथ मन्त्राधिकरणम्; 21A, अथ एकवाक्याधिकरणम्; 21B, अथ यागदानहोमाधिकरणम्; 22A, अथोपांशुयागन्यायः; 22B, अथ ज्योतिरधिकरणम्; 23A, कौण्डपायिनामयनन्यायः; 24A, अथ यावज्जीवाधिकरणम्; 24B, अथाशेषशेषिभावाधिकरणम्; 26A, अथारुणान्यायः; 27A, अथ ग्रहाधिकरणम्; 28A, अथ चमसाद्यधिकरणम् and अथ गौणमुख्यन्यायः; 28B, अथ व्यक्तिवचनन्यायः; 29A, अथ वेदो वेतिन्यायः; 30A, अथ श्रुतिलिङ्गाधिकरणम्।

8158.

3688.

Substance, country-made paper. 14 × 3½ inches. Folia, 2 to 48. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete, both ends.

A Mīmaṃsā work.

The leaves 45 to 48 are on foolscap paper and a restoration.

2A, उत्तरमीमांसेत्युच्यते। इत्थञ्च मीमांसापदमपि करणाधिकरणव्युत्पत्त्या ग्रन्थपरं ज्ञेयम्। भावव्युत्पत्त्या तु विचारपूर्वकनिर्णयपरमिति। .... विशेषेण सिनोतीति विषयोऽथ नियामकः। नियामकस्य कोटिनिश्चायकतया विशेषदर्शात्मकव्याप्यत्वादिनिश्चय एव। एवमेव न्यायगुरु-न्यायवागीशभट्टाचार्यचरणाः। .... निर्णयः सिद्धान्तसिद्धविचार्यवाक्यतात्पर्यावधारणमेतानि च तत्तदवसरे वक्ष्यन्ते। अत्र सांसारिकाणां रुच्यानि कर्ममीमांसाधिकरणानि प्रदर्श्यानि। तानि च यद्यपि सहस्रसङ्ख्यकानि जैमिनिप्रणीतानि शास्त्रदीपिकादौ पार्थसारथिमिश्रादिभिर्बहुधा

विवृतानि तथापि वेदतन्मीमांसाशास्त्राध्ययनालसानां गौडानामुपकाराय स्मृत्युपयोगीनि कतिपयानि तानि संक्षेपतो विव्रियन्ते। यतोऽधिकरणज्ञानात् धर्मशास्त्रार्थनिश्चयेन धर्मकर्मानुष्ठानादैहिकामुष्मिकाभीष्टसिद्धिरधर्माननुष्ठानाच्चानर्थनिवृत्तिरिति। अतएव अथातो धर्मजिज्ञासेति जैमिनेरुपक्रमसूत्रम्।

7B, अथार्थवादाधिकरणम्; 13A, अथ स्मृत्यधिकरणम्; 19B, अथ होलाकाधिकरणम्; 21A, अथ व्याकरणाधिकरणम्; 24A, अथ हेतुवदधिकरणम्; 24B, अथानुषङ्गाधिकरणम्; 26A, अथ लिङ्गसमवायिन्यायः; 28B, अथ स्तुतशस्त्राधिकरणम्; 30A, अथैकवाक्यताधिकरणम्; 33A, अथ कौण्डपायिनामयनन्यायः; 35A, अथ यावज्जीवाधिकरणम्; 35B, अथ शेषशेषिभावाधिकरणम्; 37B, अथारुणान्यायः; 39B, अथ चमसाधिकरणम्; 41A, अथ व्यक्तिवचनन्यायः; 41B, अथ श्रुतिलिङ्गाधिकरणम्।

8159.

5133.

Substance, country-made yellow paper. 18½ × 3½ inches. Folia, 24. Lines, 9 per page. Character, Bengali of the 19th century. Appearance, fresh. Incomplete at the end.

Another Mīmāṃsā work.

A treatise on Mīmāṁsā, giving a number of adhikaraṇas, used in modern Smṛti. The name of the book and that of the author cannot be given, the MS. being incomplete at the end. It seems to follow the order of the *Pūrvamīmāṁsāsūtra*.

अथ क्रमप्रमाणबलाबलसूत्रम्।

यथा। श्रुत्यर्थपाठनस्थानमुख्यप्रावर्त्तिकाः क्रमाः। तत्र आनन्तर्याभिधायकमथादिपदं श्रुतिः। यथा हृदयस्य अग्रेऽवद्यति अथ जिह्वा वा अथ वक्षस इत्यत्राथशब्दाभ्यामेवानन्तर्यावगमात् शाब्द एव क्रमः। अयमन्यस्माद्बलवान् शक्तितः शीघ्रोपस्थितेः। अन्येषां कल्प्यत्वेन विलम्बोपस्थितेः। अतएव सिद्धान्तसूत्रम् श्रुतिलक्षणामानपूर्वमिति।

1B, अथाधिकरणनिरुक्तिः; 2A, अथ श्रुतिलिङ्गादिनिरूपणम्; 4A, अथ ग्रहाधिकरणम्; 5B, अथ खादिरादिन्यायः; दर्वीहोमाधिकरणम्; 6A, अथ विकल्पः; 6B, अथ कपालाधिकरणम्; अथ वेदो वेतिन्यायः; अथ पाशाधि-

करणम्; 7A, अथाश्रयिन्यायः; अथ सर्वदृष्टाधिकरणम्; 7B, अथ हविरभयत्वाधिकरणम्; अथ प्रतिनिध्यधिकरणम्; 8A, फलचमसन्यायः; 8B, अथारण्यन्यायः; अथ प्राजापत्यन्यायः; 9A, अथ तदादितदन्तन्यायः; मुख्यार्थन्यायः; 9B, अथ सन्निपातन्यायः; सर्वशक्त्यधिकरणम्; 11A, अथ योगसिद्ध्यधिकरणम्; 12B, अथ तन्त्रप्रसङ्गन्यायौ; 14B, अथ प्रसङ्गन्यायः; 15A, कर्मण्यारम्भन्यायः; 15B, कौण्डपायिनामयनन्यायः; 16B, अथ द्वितीयाध्यायस्ततः शास्त्राधिकरणम्; 17A, अथात्माधिकरणम्; 17B, अथ मन्त्राधिकरणम्; 18B, अथ हिरण्याधिकरणम्; अथ रोदनार्थवादन्यायः; 19A, खले वालीन्यायः; अथ पदपांसुन्यायः; 19B, अथ पदाहवनीयन्यायः; 20A, अथ उपांशुयागन्यायः; अथ विश्वजिन्न्यायः; 20B, अथ तिर्यगधिकरणम्; 21B, अथ व्यक्तिविचारः; गुर्वनुसमाचरणन्यायः; 22A, अथ संयोगपृथक्त्वन्यायः; अथारम्भणीयेष्टिन्यायः; 22B, अथ रात्रिसत्रन्यायः; अथ नालौकिकं लौकिकेऽङ्गमिति तत्त्वसूत्रन्यायः; अथ विरोधाधिकरणम्; 23A, अथ आचारप्रसङ्गः; 24A, अथ विध्यनुवादः; 24B, अथ वैकृतविशेषोपदेशः।

8160.

3705.

Substance, country-made paper. $15 \times 3\frac{1}{2}$ inches. Folia, 12. Lines, 8 on a page. Extent in ślokas, 400. Character, Bengali. Appearance, fresh. Date, B.S. 1280.

A Mīmāṃsā work. (कलञ्जाधिकरणन्यायादिः Kalañjādhikaraṇanyāya, etc.).

Beginning:

निराहारपदस्य उपवासपरत्वादिति। तथाच भावरूपतया निषेधस्य निवृत्यार्थो(?) कालमात्रमपेक्षत इति वचनविषयत्वात् न कलञ्जाधिकरणन्यायात् यावत्कालभावित्वम्।

There are two adhikaraṇas in this, one Kalañjādhikaraṇa ending in 6A, and the other Viśvajit Nyāyaṭīkā ending in 12B.

इति विश्वजिन्न्यायटीका सम्पूर्णा।

Post-colophon:

ॐ राम। श्रीराखालदासदेवशर्मणः स्वाक्षरमिदं। श्रीरस्तु मयि लेखके। ॐ तत्सत् सन १२८० साल २३ वैशाख गुरुवार।

8161.

8844.

Substance, country-made paper. 11½ × 5 inches. Folia, 1 to 11 and one without a leaf-mark. Character, Nāgara of the 18th century. Appearance, old and discoloured.

A fragment of a Mīmāṃsā work. Badly injured.

It begins :

श्रीगणाधिपतये नमः। श्रीगुरुभ्यो नमः। आम्नायस्य। इत ऊर्द्धमाम्नायान्तादधिकरणविभागः स्फुटः। अधिकरणं च विषयाद्यवयवपञ्चकोपेतो विचारः। तदुक्तं—

विषयो विषयश्चैव पूर्वपक्षस्तथोत्तरः।

प्रयोजनं च वक्तव्यं पूर्वसिद्धान्तपक्षयोरिति।

विषयः सन्देहः। केचित्तु प्रयोजनमधिकरणफलत्वादु + त्वा संशयबीजेन सरूपं चावयवानाङ्गः। अन्येतु सङ्गसंमत्या तानाङ्गः। विषयादिचतुष्टयेन विवादः अतएव भाष्ये प्रत्यधिकरणं तत्प्रदर्शनं संशयबीजप्रयोजनस्तु क्वचित् क्वचिदिति ....

................................ननु लाघवात् विधिकल्पनयावधारणं भविष्यत्यत आह। तथेति। इष्टेति ..
..........वक्ष्यमाणस्य विरोधस्यापत्तेः। न च कश्चिदिति
..............द्वितीयविचारपूर्वकमुपसंहरति—अत इति।

8162.

9581.

Substance, country-made paper. 14 × 5 inches. Folia, 15. Lines, 12 on a page. Extent in ślokas, 530. Character, Nāgara. Appearance, fresh. Correct and complete.

A Mīmāṃsā work. (श्रुतिलिङ्गादिषट्प्रमाणानां विचारः Disquisitions on six pramāṇas, Śruti, liṅga, etc.).

It begins thus :

श्रीरामाय नमः।

यया देव्या विरहितः शिवोऽपि निरर्थकः।

नमः त्रिपुरसुन्दर्यै देव्यै मङ्गलमूर्त्तये॥

श्रुतिलिङ्गादिषट्प्रमाणानि विविच्यन्ते। तत्र षट्प्रमाणैः ज्ञेयं ++त्वं तच्च स्वभिन्नोद्देश्यकच्छतिकारकत्वेन विधितात्पर्यविषयत्वं स्वर्गकामो यजेत इत्यत्र विधिनिष्ठशब्दभावनाभाव्यायां आख्यात-वाच्यायां अर्थभावनायां प्रथमभाव्याकाङ्क्षायां न यागोऽन्वेतुं योग्यः, तस्य स्वतोऽपुरुषार्थत्वात्।

It ends:

यत्तु कौस्तुभे चमसेनापः प्रणयेद्गोदोहनेन पशु + कामः प्रणये-दित्यत्र पशुकामसाध्यप्रणयनप्रयोगे सन्निधानाच्चमसस्य प्राप्तौ श्रौतेन गोदोहनेन सन्निहितचमस-बाध इति क्रमश्रुत्योर्विरोधोदाहरणं तत् सन्दर्भविरुद्धं चमसस्य क्रतूपकारकपशुफलवत्त्वेनाफलत्वघटित-सन्निधिलक्षणाभावात् इति कृतं पल्लवितेन।

8163.

6600.

Substance, country-made paper. 16 × 2½ inches. Folium, 1. Lines, 14 altogether. Character, Bengali of the 18th century. Appearance, fresh.

A Mīmāṃsā work. (हेतुमन्निगदव्याख्या) An exposition of Hetumannigadādhikaraṇa.

It begins:

अथ हेतुमन्निगदव्याख्या। प्रमाणलक्षणे मीमांसाया इत्यर्थः। हेतुश्च(?) हेतुरिव निगद्यते न तु हेतुत्वेन हेतुमत्त्वेन वा इति। इत्यस्य हेतुवन्निगद इति सिद्धं इत्यर्थः। स एव कुत इत्यत आह— शूर्पेण जुहोति तेन ह्यन्नं क्रियते इति श्रूयते इत्यनेन वेदवाक्य-मित्याक्षिप्तं तच्च विचारार्हं तद्वाक्यप्रयोग एवास्य विषयः।

8164.

9044. **न्यायतत्त्वविवेचन** *Nyāyatattvavivecana.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 86. Lines, 12–14 on a page. Extent in ślokas, 3,200. Character, Nāgara. Appearance, old. Incomplete.

8165.

9044 B. **धर्ममीमांसा** *Dharmamīmāṃsā.*

By Tryambaka of Pratiṣṭhāna, grandson of Gaṅgādhara.

Substance, country-made paper. 10 × 4 inches. Lines, 13, 14 on each page. Character, Nāgara. Appearance, old and discoloured.

Different series of page-marks for different chapters: 1st chapter wanting; 2nd, folia 9, 10, incomplete; 3rd, folia 2, complete; 4th, folia 10, complete; 5th, folia 8, complete; and 6th, folia 12, complete.

Last Colophon of the 2nd chapter:

इति धर्ममीमांसायां त्र्यम्बकविरचिते न्यायतत्त्वविवेचने द्वितीयो-
ऽध्यायस्य चतुर्थः पादः । समाप्तोऽध्यायः ।

The author gives his whereabouts:

गङ्गाधर-प्रपौत्रेण प्रतिष्ठान-निवासिना ।
कान्तेन त्र्यम्बकेनायं भेदाध्यायो निरूपितः ॥

8166.

957.

For the manuscript see L., VI, 2045.

Not entered in Cat. Cat.

A Mīmāṃsā work. Called by Rājendralāla वैदिकलिङ्गार्थ-विवेचनम् ।

8167.

3424. **विधिविचार** *Vidhivicāra.*

Substance, country-made paper. 17 x 4 inches. Folia, 11. Lines, 8 on a page. Extent in ślokas, 528. Character, Bengali of the early 19th century. Appearance, discoloured. Complete.

A note-book of a Mīmāṃsaka or a Naiyāyika on *Vidhi.*

It begins:

ॐ नमो गङ्गायै ॥

विधिनिषेधार्थवादभेदेन वाक्यं त्रिविधम् । तत्र प्रवर्त्तकं वाक्यं विधिः । ओदनकामः पचेत स्वर्गकामो यजेतेत्यादिलौकिका-लौकिकवाक्यानां प्रवर्त्तककर्त्तव्यताज्ञानजननेन प्रवर्त्तकत्वाद्विधित्वं । अथ तरति मृत्युं इत्याद्यर्थवादानामपि फलसाधनताबोधद्वारा प्रवर्त्तकतया तत्रातिप्रसङ्गः । इत्यादि—

Colophon:

इति विधिविचारः सम्पूर्णः ।

Four lines more, which is the beginning of a separate treatise on विधि "नियमपरि[संख्या ?]विचारः".

It might go with Nyāya, as well.

C. Miscellaneous.

8168.

1779. जैमिनिसूत्रव्याख्या (सुबोधिनी)

Jaiminisūtravyākhyā (Subodhinī).
By Nīlakaṇṭha, the son of Jayaśarmā.

Substance, country-made paper. 9½ × 4 inches. Folia, 24. Lines, 15 to 18 on a page. Extent in ślokas, 1,350. Character, Nāgara. Appearance, fresh. To the end of the 2nd chapter.

A work on Astronomy, misplaced.

Colophon :

इति नीलकण्ठज्योतिर्विद्विरचितायां जैमिनिसूत्रव्याख्यायां सुबोधिन्यां द्वितीयाध्यायस्य चतुर्थः पादः पूर्त्तिमगात् ।
श्रीशाके रससप्तभूपतिमिते (१६७६) नेपालखण्डे वरे
श्रीश्रीमद्रणजिन्नृपालकवरे राज्यं प्रकुर्वत्यसौ ।
रेम्मौ श्रीजयशर्मसूरितनुजः श्रीनीलकण्ठो द्विजः
शास्त्रे जैमिनिना कृते सुविवृतिं भूपाज्ञया व्याकरोत् ॥

The work was composed in Śaka 1676 (1754 A.D.), that is, 14 years before the conquest of Nepāla by the Gurkhās. The author's patron Raṇajit was the last king of Bhatgāon who was deposed and sent to Benares.

This is a commentary on what Burnel calls a "modern, pedantic compilation in sūtras" on horoscopy.

See my Nepal Catalogue, Vol. I, Pref. xxvii and p. 179 and Cs. 3, 181.

Printed, ed. Vy., Bombay. It should have been noticed under Astronomy (ज्योतिष).

8169.

5555. जैमिनिसूत्रटीका *Jaiminisūtraṭīkā.*

(Called Subodhinī.)
By Nīlakaṇṭha.

Substance, country-made paper. 10⅝ × 4½ inches. Folia, 33. Lines, 10 on a page. Extent in ślokas, 650. Character, Nāgara of the 19th century. Appearance, fresh.

A second copy.

Sūtras relating to horoscopy, misplaced.

Beginning :

१। उपदेशं व्याख्यास्यामः। २। दृष्टादृष्टभावे खेटेष्वति-
दिशति।

End :

48, शुवर्गेऽपवादमात्रं। 49, दिग्गहे कुलमुख्यः।

Colophon :

13B, इति श्रीनीलकण्ठज्योतिर्विरचितायां जैमिनिसूत्रव्याख्यायां सुबोधिन्यां प्रथमाध्यायस्य प्रथमः पादः। (The number of sūtras, 35.)

23B, ०प्रथमाध्यायस्य द्वितीयः पादः। (The number of sūtras, 120.)

29B, ०तृतीयः पादः। (The number of sūtras, 45.)

33B, ०चतुर्थः पादः। (The number of sūtras, 49.)

See our number 1779.

8170.

8300. **सौगतसूत्रव्याख्यानकारिका** *or* **कुमारिलकारिका**

Saugatasūtravyākhyānakārikā or *Kumārilakārikā.*
By Kumārila Svāmin.

Substance, country-made paper. 10 × 6¼ inches. Folia, 5 (by counting). Lines, 18 on a page. Character, modern Nāgara. Appearance, fresh. A fragment.

An exposition in kārikā form of a sūtra which is attributed to God Śiva himself. It is called *Saugatasūtra* as it constitutes a reply to the enquiries by one Sugata into the nature and attributes of God Śiva. The conclusion arrived at here is *Advaita.*

Beginning :

केशाङ्कुरस्फुटव्यक्तोदारस्तस्याऽऽजीवक। (?)
नरामलालयामूका गोपालमिव ते स्तुतौ ॥ १ ॥ (?)

अवाङ्मनसगम्यस्य गुणातीतस्य वर्णनम् ।
गुणाध्यक्षतया यस्य सोनु[ग्र]ह्णातु नः शिवः ॥ २ ॥
शिवार्थं सुगतप्रश्नं शिवो व्याकृत यं स्वयं ।
शिव(वः) प्रश्नः स तत्सूत्रसारव्याख्यानमारभे ॥
दुःखाभावसुखावसुखाव + प्तौ (सुखप्राप्तौ) (?)
सर्वो वाञ्छति चेतनः ।
नैकान्त्यां तत + + लोकवेदक्रियाश्रयात् ॥ ४ ॥
ब्रह्मवित् परमेतीति ब्रह्मवेदनतः श्रुता ।
आत्यन्तिकपुमर्थाप्तिस्तेनेष्टं तस्य साधनम् ॥ ५ ॥
श्रोत्रियब्रह्मनिष्ठस्य श्रवणं सेवया गुरोः ।
ईशप्रीत्यर्थकर्मादिजिज्ञासादार्ढ्यसिद्धये ॥ ६ ॥
ज्ञातः सुतस्तेनैषो हिरिनि (?) वाग्बोधमात्रतः ।
हर्षभयेच्छणाब्रह्मबोधमात्रं पुमर्थकृत् ॥ ७ ॥
विभिन्नार्थत्वतो नास्य विकल्पः कर्मणा भवेत् ।
स्वकार्येन्यानपेक्षाया विरोधा + + संगमः ॥ ८ ॥
योगभाष्ये कृतं कर्म विपाकाभाववर्णनम् ।
निवृत्ते दर्शने ज्ञानात्तद्धेतुक्लेशसंक्षयात् ॥ ९ ॥
देवर्षिन्द्रषु यो वैत्सोभूद्ब्रह्मेति हि श्रुतिः ।
न कश्चिद्ब्रह्म वेत्तीति देवानां प्रियवाग्वृथा ॥ १० ॥
गुरूपसत्त्या वेदान्तश्रवणादिविधानतः ।
न स्यादृयार्थवादोयं वामदेवनिदर्शनात् ॥ ११ ॥
तं ज्ञात्वा मृत्युमत्येति नान्यः पन्था विमुक्तये ।
आचार्यवान् वेदपुमानिति च श्रुतिरब्रवीत् ॥ १२ ॥
विशेषरहितं ब्रह्माविषयं श्रुतिरब्रवीत् ।
तस्य च ज्ञानमात्रत्वात्तत्स्वभावावधारणम् ॥ १३ ॥
ज्ञाताज्ञातार्थसंसिद्धिर्यद्बलेनानुभूयते ।
स नित्यबोध आत्मा हि ज्ञानाज्ञानविलक्षणः ॥ १४ ॥

There is a colophon in fol. 2B, namely, that of the 1st chapter, ending with śloka 69 :

इति श्रीकुमारिलस्वामिपादकृतकारिकावल्यां प्रथमं प्रकरणम् ।

In 2B, after the colophon, there are 1–16 verses and the first four letters of the 17th.

The 3rd leaf is missing (with ślokas 17–63). The 4th leaf begins with the last half of a verse marked 64 and has the colophon after śloka 81 on the obverse side:

इति श्रीकुमारिलस्वामिपादविरचितसौगतसूत्रव्याख्यानकारि-
कायां द्वितीयं प्रकरणम् ।

Then begins the next prakaraṇa, the ślokas of which reach No. 72 in 5B and the first half, No. 73.

Then we have a leaf marked 3 attached to which there is one not numbered with three lines on one side only, and there we have the last half of verse 73 and those marked 74 and 75, at the end of which there is the colophon:

इति श्रीकुमारिलस्वामिपादकृतसौगतसूत्रभाष्यतत्सारकारिका-
वल्यास्तृतीयं प्रकरणम् ।

And that leaf marked 3 begins with v. 18 and reaches to the number 63 and the first half of the next śloka.

This work is misplaced here as it strictly comes under *Uttaramīmāṃsā*.

VI. UTTARAMĪMĀṂSĀ (VEDĀNTA).

A. Sūtras and Commentaries on them.

8171.

4089B. **ब्रह्मसूत्र** *Brahmasūtra.*

By Bādarāyaṇa.

Substance, palm-leaf. $13\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 10. Lines, 4 on a page. Character, Uḍiyā. Date, the 21st year of the reign of Vīrakeśarī. Appearance, old. Complete. Written with style.

Post-colophon Statement:

श्रीवीरकेशर्य्यधिपस्य दुःखसंख्याङ्कवैशाखवलक्षपक्षे ।
वेदान्तसूत्रं लिखितं समग्रं गोविन्दनाम्ना कविभूषणेन ॥
ॐ तत् ।

Then there are three leaves containing a portion of the Vairāgyaprakaraṇa of the *Yogavāśiṣtha.*

Printed, ed. Rāmanārāyaṇa Vidyāratna, BI. No. 22, Calcutta, 1854–1863; trans. Rev. K. M. Banerji, BI. No. 68, Calcutta, 1870.

8172.

9024. *Brahmasūtra.*

Substance, country-made paper. $10\frac{1}{4} \times 4$ inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 200. Character, Nāgara. Date, Saṃvat 1886. Appearance, fresh but old. Complete.

Complete in 11 leaves.

A second copy.

8173.

8656. *Brahmasūtra.*

Substance, country-made paper. $10\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 10. Lines, 11 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, new. Complete.

Complete in 10 leaves.

A third copy.

8174.

9818. *Brahmasūtra.*

Substance, country-made paper. 9½ × 5 inches. Folia, 14. Lines, 11 on a page. Extent in ślokas, 200. Character, Nāgara. Date, Saṃvat 1866. Appearance, tolerable. Generally correct. Complete.

संवत् १८६६ मीः आसाढ़ सुदी ४ वार गुरौ काशीमध्ये लिखितं ठाकुरदास ।

A fourth copy.

(1) Śaṅkara (Advaita) School.

8175.

9046. **शारीरकभाष्य** *Śārīrakabhāṣya.*

By Śaṅkarācārya.

Substance, country-made paper. 9½ × 5 inches. Folia, 354. Lines, 23 on a page. Extent in ślokas, 10,600. Character, Nāgara. Appearance, old but fresh. Complete.

The work is otherwise called *Śārīrakamīmāṃsābhāṣya* and *Brahmasūtraśāṅkarabhāṣya.*

Printed, ed. BI. Calcutta, 1854–63, ĀnSS. No. 21, Poona; trans. (English) G. Thibaut, SBE., Vols. 34, 38, in part, Haradatta Śarmā, Poona, S. Belvelkar, Poona, 1923; (Bengali) Kālīvara Vedāntavāgīśa, (revised second edition) Durgā Caraṇa Sāṅkhyavedāntatīrtha, Calcutta.

8176.

4519. *Śārīrakabhāṣya.*

Substance, country-made yellow paper. 17½ × 4½ inches. Folia, 268. Lines, 8 on a page. Character, Bengali of the 19th century. Appearance, soiled. Complete.

A copy of the printed edition brought out by Mannannulāla Śarmākavi in Śaka 1740.

Last Colophon :

इति श्रीमच्छारीरकमीमांसाभाष्ये श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवत्पूज्यपादकृतौ चतुर्थाध्यायस्य चतुर्थः पादः समाप्तः । समाप्तमिदं शास्त्रम् ।

ॐ तत् सत् ।

Post-colophon :

चत्वारिंशदधिकसप्तदशशतशके श्रीमन्नन्नूलालशर्मकविना संस्कृत-
यन्त्रेऽङ्कितमेतत् ।

A second copy.

8177.

11025. *Śārīrakabhāṣya.*

Substance, country-made paper. 11¼ × 5½ inches. Folia, 230. Lines, 15 on a page. Character, Nāgara of the 18th century. Appearance, fresh. Complete.

Last Colophon :

इति श्रीमच्छारीरकमीमांसाभाष्ये श्रीमच्छङ्करभगवत्पादकृतौ
चतुर्थाध्यायस्य चतुर्थः पादः समाप्तः ।
समाप्तमिदं श्रीमच्छङ्करभाष्यं ।

Post-colophon :

श्रीमते जगन्नाथस्वामिने नमः । श्रीसिद्धेश्वरस्वामिने नमः ।
श्रीपुरुषोत्तमक्षेत्रस्थेन वनमालिमिश्रेण लिखितोऽयं ग्रन्थः रघुनाथ-
दासस्य ।

A third copy.

8178.

10964. *Śārīrakamīmāṃsābhāṣya.*

Substance, country-made paper. 12½ × 7 inches. Folia, 158. In Tripāṭha form. Character, Nāgara. Date, Saṃvat 1931. Appearance, fresh.

The 1st chapter is complete.

On the obverse of the first leaf we have an entry in Persian and the following in Sanskrit :

यादृशमित्यादि । अथ शुभसंवत्सरे संवत् १९३१ शाके १७९६
कार्त्तिकमासे शुक्लपक्षे ८ भौमवासरे ।

A fourth copy.

8179.

10963. *Śārīrakamīmāṃsābhāṣya.*

Substance, country-made paper. 12 × 5½ inches. Folia, 128. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

The 2nd chapter is complete.

A fifth copy.

8180.

10966. **भामती** *Bhāmatī.*

Being a commentary on Śaṅkara's Śārīrakabhāṣya. By Vācaspati Miśra.

Substance, country-made paper. 12 × 5 inches. Folia, 67. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

The MS. contains *Bhāmatī* on the 2nd and 3rd adhyāyas only.

25A, इति श्रीवाचस्पतिमिश्रविरचिते भगवत्पादशारीरकभाष्यविभागे भामत्यां द्वितीयोऽध्यायः ।

Fol. 67, ०शारीरकभगवत्पादभाष्यविभागे भामत्यां तृतीयोऽध्यायः, समाप्त-श्चतुर्थपादः ।

Printed, ed. BI. Calcutta, 1876–80; trans. (catuḥ-sūtrī) Sūryanārāyaṇa Śāstrī, Adyar, Madras.

8181.

10967. *Bhāmatī.*

Two batches of leaves.

I. Substance, country-made paper. 12 × 5 inches. Folia, 101–140. Lines, 13 on a page. Character, modern Nāgara. Date, Saṃvat 1838. Appearance, fresh.

121A, इति श्री० प्रथमाध्यायस्य तृतीयः पादः ।

140A, इति श्रीवाचस्पतिमिश्रविरचिते शारीरकभगवत्पादविभागे भामत्यां प्रथमस्याध्यायस्य चतुर्थपादः । समाप्तः प्रथमोऽध्यायः ।

Post-colophon :

संवत् १८३८ ।

A second copy.

II. Substance, etc. the same as above. Folia, 23. Character, modern Nāgara.

Content : the 4th adhyāya, complete.

Colophon :

इति श्रीवाचस्पतिमिश्र० चतुर्थस्याध्यायस्य चतुर्थः पादः । शारीरकनिबन्धः समाप्तः ।

Post-colophon :

श्रीपाद उपेन्द्राश्रम आत्मपठनार्थं परोपकारार्थं वाचस्पतिपुस्तकं समाप्तमिति ।

8182.

1968. **भामती (कल्पतरुसहिता)** *Bhāmatī* with *Kalpataru.*

Substance, country-made paper. 12½ × 5¼ inches. Folia, 96. Lines, 11, 12 on a page. Character, Nāgara of the 18th century. Incomplete, coming down to line 19, p. 99 of the printed text.

Bhāmatī is a commentary on Śaṅkara's *Bhāṣya* of the *Brahmasūtra* by Vācaspati Miśra, printed in the Bibl. Ind. Series and *Kalpataru* is a commentary on *Bhāmatī* by Amalānanda, printed in the Vizianagram Sanskrit Series.

Printed, ed. Anantakrishna Sastri, Nirnayasagar Press, Bombay.

8183.

4000. **वेदान्तकल्पतरु** *Vedāntakalpataru.*

By Amalānanda Vyāsāśrama.

Substance, country-made paper. 14 × 5 inches. Folia, 98–107. Lines, 20 on a page. Character, Bengali of the 18th century. Appearance, decaying.

A mere fragment containing leaves 98 to 107 with the colophon in 99B :

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीमदनुभवानन्दपूज्यपादशिष्य-भगवदमलानन्दस्य व्यासाश्रमापरनामधेयस्य कृतौ वेदान्तकल्पतरौ तृतीयाध्यायस्य द्वितीयः पादः ।

A second copy.

The author Amalānanda is otherwise called Vyāsāśrama.

8184.

1438. **वेदान्तकल्पतरुपरिमल** *Vedāntakalpataruparimala.*

By Appayadīkṣita.

Substance, country-made paper. 12½ × 5 inches. Folia, 508. Lines, 11 on a page. Extent in ślokas, 17,000. Character, Nāgara. Date, Saṃvat 1851. Appearance, old. Generally correct. Complete.

A commentary on Amalānanda's *Vedāntakalpataru*, which is a commentary on *Bhāmatī* by Vācaspati Miśra, which again is a commentary on Śaṅkara's *Bhāṣya* on the *Brahmasūtra*.

For description of the work see L. 1766 and 1413 and IO. Catal. Nos. 2244–48.

Post-colophon Statement:

शुभमस्तु संवत् १८५१ मिति अग्रहणाशुक्लपक्ष एकादश्यां तिथौ भृगुवासरे ।

Printed, ed. Anantakrishna Sastri, Nirnayasagar Press, Bombay.

8185.

1967. *Vedāntakalpataruparimala.*

Substance, country-made paper. $13\frac{1}{4} \times 5$ inches. Folia, two enumerations—28+23. Of the second enumeration the 8th and 9th are missing. Lines, 11 on a page. Character, Nāgara of the 18th century. Incomplete.

For a description of the work see IO. Catal. No. 2244. It is a commentary on *Kalpataru*, the commentary on *Bhāmati*, the commentary on Śaṅkara's *Bhāṣya* on the *Brahmasūtra*.

Printed in the Vizianagram Series. The portion under notice covers pp. 1 to 94, lines 20 of the printed text.

A second copy.

8186.

284. *Vedāntakalpataruparimala.*

For the MS. see L. 1413.

A third copy.

8187.

954. शारीरकमीमांसाभाष्यविवरण

Śārīrakamīmāṃsābhāṣyavivaraṇa

or

प्रकटार्थ *Prakaṭārtha.*

An anonymous gloss on Śaṅkara's commentary on the *Vedāntasūtra*.

For the manuscript see L. 2046.

Printed, ed. Madras University Sanskrit Series.

The work is otherwise called *Prakaṭārthavivaraṇa.* The author's name is not yet found out. Appayadīkṣita has referred to the work more than once in his *Siddhāntaleśa.*

8188.

8619. शारीरकमीमांसाभाष्यव्याख्या

Śārīrakamīmāṃsābhāṣyavyākhyā.
By Ānandagiri.

Substance, country-made paper. 13 × 6½ inches. Folia, 512. Lines, 16 on a page. Extent in ślokas, 30,000. Character, Nāgara. Appearance, good. Complete.

The work is complete, but the pagination is not continuous. The 1st chapter ends in fol. 191. The 1st pāda of the 2nd chapter ends in leaf 46. The 2nd pāda of the 2nd chapter ends in leaf 49. The 2nd chapter ends in leaf 53. The 3rd chapter ends in leaf 114. The 4th chapter ends in leaf 59.

Printed, ed. Venkateswar Press, Bombay, ĀnSS., Poona.

The *Vyākhyā* of Ānandagiri is generally known as *Nyāyanirṇaya.* It contains Śaṅkara's *Bhāṣya* also.

8189.

10962. *Śārīrakamīmāṃsābhāṣyavyākhyā.*

Substance, country-made paper. 12½ × 7 inches. Folia, 113. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. The 3rd chapter only.

Colophons :

इति श्रीमद्गोविन्दभगवत्पूज्यपादशिष्यस्य..............
श्रीमच्छङ्करभगवतः कृतौ श्रीमच्छारीरकमीमांसाभाष्ये तृतीयाध्यायस्य चतुर्थः पादः । तृतीयोऽध्यायः समाप्तः ।

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशुद्धानन्दपूज्यपादशिष्यभगवदानंदज्ञानकृते शारीरकभाष्यविभागे + + निर्णये तृतीयाध्यायस्य चतुर्थपादः समाप्तः ॥

A second copy, with Śaṅkara's *Bhāṣya.*

8190.

10965. *Śārīrakamīmāṃsābhāṣyavyākhyā.*

Substance, country-made paper. 13 × 7½ inches. Folia, 42. In Tripāṭha form. Character, modern Nāgara. Date, Saṃvat 1838. Appearance, fresh.

The 4th adhyāya is complete.

Colophon (comm.):

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीशुद्धानन्दपूज्यपादशिष्य-भगवदानन्दज्ञानकृते श्रीमच्छारीरकभाष्यविभागे न्यायनिर्णये चतुर्थस्याध्यायस्य चतुर्थः पादः ।

Colophon (?):

इति श्रीगोविन्द॰श्रीमच्छारीरकमीमांसाभाष्ये चतुर्थस्याध्यायस्य चतुर्थः पादः समाप्तः ।

Post-colophon:

संवत् १८३८ आषाढ़ वदी २ ।

A third copy, with Śaṅkara's *Bhāṣya.*

8191.

9047. *Śārīrakamīmāṃsābhāṣyavyākhyā.*

Substance, country-made paper. 10 × 5¾ inches. Folia, 354. Lines, 18 on a page. Extent in ślokas, 12,700. Character, Nāgara. Appearance, old. Complete.

Complete in 354 leaves.

A fourth copy.

8192.

10961. *Śārīrakamīmāṃsābhāṣyavyākhyā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 195. Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

Leaves are marked with the letters आनं वार्त्ति । The 4th adhyāya of the commentary on Śaṅkara's *Bhāṣya* on *Brahmasūtra* by Ānandajñāna, otherwise named Ānandagiri.

A fifth copy.

Beginning :

ॐ संसंसत्यस्य यद्ब्रह्म मूर्त्तामूर्त्तविलक्षणम् ।
चिदेकतानं तदहमपूर्वानपरात्मकम् ॥
तृतीयेऽध्याये सूचितविद्याविद्ययोरविद्या प्रपंचिता संप्रति विद्यां प्रपञ्चयितुं चतुर्थमध्यायमारभमाणो वृत्तं कीर्त्तयति—तद्धेति etc.

8193.

11037. *Śārirakamīmāṃsābhāṣyavyākhyā.*

Substance, country-made paper. 12½ × 5 inches. Folia, 59. Lines, 9–13 on a page. Character, modern Nāgara. Appearance, fresh. Date, Saṃvat 1837.

The leaves are marked with the letters शा० व्या०.

See L. 2212 and Hall's contribution, p. 89. This contains the commentary on the Catuḥsūtrī (the first four sūtras) only.

A sixth copy.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छुद्धानन्दपूज्यपादशिष्यभगवदानन्दज्ञानकृतौ श्रीमच्छारीरकमीमांसाभाष्यन्यायनिर्णये चतुःसूत्रीव्याख्यानं समाप्तम् ।

Post-colophon :

संवत् १८३७ मार्गशीर्षे द्वितीया च संयुतरविवासरे लिः कंजोरकायस्थे आनन्दगिरि समाप्तं ।

8194.

8801. **भाष्यरत्नप्रभा** *Bhāṣyaratnaprabhā.*

By Govindānanda.

Substance, country-made paper. 13½ × 7 inches. Folia, 529. Lines, 13 on a page. Extent in ślokas, 27,500. Character, Nāgara. Date, Saṃvat 1992. Appearance, new. Complete.

Printed, ed. Jīv. Calcutta, Venkateswar Press, Bombay, ChSS., Benares.

This is a well-known work, a commentary, on Śaṅkara's *Śārīrakabhāṣya.*

The 1st pāda of the 1st chapter is complete in 91 leaves, the 2nd pāda in 27 leaves, the 3rd pāda in 50 leaves, and

the 4th pāda in 36 leaves. The 1st pāda of the 2nd chapter is complete in 40 leaves, the 2nd pāda in 52 leaves, the 3rd pāda in 44 leaves, and the 4th pāda in 22 leaves. The 1st pāda of the 3rd chapter is complete in 18 leaves, the 2nd pāda on leaf 47A, the 3rd pāda in 103 leaves, and the 4th pāda in 25 leaves. The 1st pāda of the 4th chapter is complete in 20 leaves, the 2nd pāda in 11 leaves, the 3rd pāda in 15 leaves, and the 4th pāda in 16 leaves.

It contains Śaṅkara's *Bhāṣya* also.

8195.

10916. *Bhāṣyaratnaprabhā.*

Substance, country-made paper. 11 × 5 inches. Folia, 138. Lines, 13 on a page.

Contains adhyāyas II–IV.

A second copy.

Last Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोपालसरस्वतीपूज्यपादशिष्यश्रीगोविन्दानन्दभगवत्कृतौ शारीरकमीमांसाव्याख्यायां भाष्यरत्नप्रभायां चतुर्थस्याध्यायस्य चतुर्थः पादः ॥

8196.

11024. *Bhāṣyaratnaprabhā.*

Substance, country-made paper. 11½ × 5 inches. Folia, 95. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh. The 1st chapter only.

A third copy.

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीगोविन्दानन्दभगवत्कृतौ शारीकमीमांसाव्याख्यायां भाष्यरत्नप्रभायां प्रथमस्याध्यायस्य चतुर्थः पादः । अध्यायश्च समाप्तः ॥

8197.

8800. **वेदान्तसूत्रभाष्यव्याख्या** *Vedāntasūtrabhāṣyavyākhyā.*

With a commentary also thereon.

Substance, country-made paper. 10 × 4½ inches. Folia, 21. Lines, 9 on a page. Extent in ślokas, 375. Character, Nāgara. Appearance, new. Incomplete.

Leaves 1–21.

From the 3rd and the 4th ślokas of the commentator of *Bhāṣya*, it appears that he was the disciple of Govinda, the disciple of Gopāla Sarasvatī, the disciple of Śivarāma who, being a wealthy Brāhmaṇa of Benares, made a name for himself by entertaining Brāhmaṇas there with sumptuous feasts.

It begins thus :

यमिह कारुणिकं शरणं गतोऽप्यरिसहोदरमाप महत्पदम् ।
तमहमाशु हरिं परमाश्रये जनकजाङ्कमनन्तसुखाकृतिम् ॥

8198.

292. ब्रह्मविद्याभरण *Brahmavidyābharaṇa.*

By Advaitānanda, pupil of Bhūmānanda Sarasvatī or Rāmānanda Muni.

Substance, country-made paper. 10½ × 5 inches. Folia, 18. Lines, 10 on a page. Extent in ślokas, 406. Character, Nāgara. Appearance, tolerable. Generally correct.

This is a mere fragment of a commentary on the *Bhāṣya* commentary of Śaṅkarācārya on the *Brahmasūtra*. See L. 1135 and IO. Catal. Nos. 2252–2256. Printed at Benares.

Printed, ed. Harihar Sastri, AMS., Madras.

8199.

593. *Brahmavidyābharaṇa.*

Substance, country-made paper. 13 × 4¾ inches. Folia, I, 1 : 89. I, 2 : 15. I, 3 : 35. I, 4 : 19. II, 1 : 10. II, 2 : 21. II, 3 : 10. II, 4 : 6. III, 1 : 10. III, 2 : 10. III, 3 : 35. Lines, 19, 20 on a page. Character, Bengali. Appearance, tolerable. Generally correct. Incomplete at the end.

A second copy.

The colophon of the 3rd section of the 3rd chapter runs thus :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्भूमानन्दसरस्वती-
चरणानुग्रहलब्धसारस्वतपदस्य निरतिशयौदासीन्यादिगुणरत्न-
खचितयतिकुलोत्तंसश्रीमद्रामानन्दतीर्थमुखारविन्दनिर्गतशारीरक-
सूत्रार्थस्वर्धुनीप्रवाहनिमज्जनसुहितस्याद्वैतानन्दस्य कृतौ शारीरक-

भाष्यव्याख्यायां ब्रह्मविद्याभरणाभिधायां तृतीयस्याध्यायस्य तृतीयः पादः ॥ ० ॥ ३ ॥

See L. 1135.

8200.

8974. *Brahmavidyābharaṇa.*

Substance, country-made paper. 13 × 5½ inches. Folia, 665. Lines, 13 on a page. Extent in ślokas, 10,600. Character, Nāgara. Appearance, old and worm-eaten. Incomplete.

(A) A commentary on Śaṅkarācārya's *Śārīrakabhāṣya.* Separate pagination.

प्रथमाध्याय प्रथमपाद, complete in 166 leaves, I. 20 in 32, I. 3 in 82, I. 4 in 46; II. 1 in 24, II. 2 in 43, II. 3 in 21, II. 4 in 13; III. 1 in 19, III, 2 in 24, III, 3 in 72, III. 4 in 28; IV. incomplete, ends at leaf 38.

(B) The first two pādas of the 3rd chapter and a portion of the 3rd of the same, in 57 leaves.

See L. 1135.

A third copy.

8201.

9535.

Substance, country-made paper. 13 × 5 inches. Folia, 192. Lines, 10 on a page. Extent in ślokās, 3,000. Character, Nāgara. Appearance, fresh. Generally correct. Complete.

It is some teacher's note on an unknown commentary on Śaṅkara's *Bhāṣya* on ब्रह्मसूत्र.

8202.

9075. शारीरकार्थसंक्षेपविवृति

Śārīrakārthasaṃkṣepavivṛti.

Substance, country-made paper. 9½ × 4 inches. Folia, 17. Lines, 9 on a page. Character, Nāgara of the 19th century. Appearance, discoloured.

IO. the 4th pāda of the 1st chapter.

It begins thus :

श्रीगणेशाय नमः । श्रीगुरुभ्यो नमः ॥ श्रीसरस्वत्यै नमः ।
रामं स्मृत्वा गुरुं नत्वा रचितोऽल्पसतुष्टये ।
शारीरकार्थसंक्षेपो मया विव्रियतेऽधुना ॥

विलोक्य मत्कृतिं सर्वे शारीरकपरायणाः ।
शारीरकस्य सामस्त्यादर्थं गृह्णन्तु सत्वराः ॥

Colophon :

इति शारीरकार्थसंक्षेपविवृतौ प्रथमाध्यायस्य चतुर्थः पादः ॥

The author is unknown.

8203.

1622. **संक्षेपशारीरक** *Saṃkṣepaśārīraka.*

By Sarvajñātma Mahāmuni.

Substance, country-made paper. 13 × 4 inches. Folia, 74. Lines, 9 on a page. Character, Bengali. / Appearance, tolerable. Complete. Generally correct. Verse.

For reference to the text see L. 1136.
Printed, ed. KSS. 2, 18, Benares; SBT. 69.

8204.

9083. *Saṃkṣepaśārīraka.*

Substance, country-made paper. 12 × 5 inches. Folia, 18. Lines, 17 on a page. Character, modern Nāgara. Appearance, fresh. Complete. Date, Saṃvat 1827.

A second copy.

8205.

9085. *Saṃkṣepaśārīraka.*

Substance, country-made paper. 6 × 4 inches. Folia, 97. Lines, 15 on a page. Extent in ślokas, 1,950. Character, Nāgara. Appearance, old. Complete.

To the end of the 3rd adhyāya in 97 leaves. The author says he is a disciple of Sureśvara.

A third copy.

8206.

9080. *Saṃkṣepaśārīraka.*

Substance, country-made paper. 8½ × 4 inches. Folia, 50. Lines, 10, 11 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured.

To the end of the 1st adhyāya.
A fourth copy.

8207.

8636. *Saṃkṣepaśārīraka.*

With its commentary by Madhusūdana Sarasvatī, the disciple of Viśveśvara Sarasvatī.

Substance, country-made paper. 13½ × 5 inches. Folia, 437. Lines, 9 on a page. Extent in ślokas, 21,000. Character, Nāgara. Appearance, good. Incomplete.

There are four chapters, all complete except the 1st which commences from leaf 33.

The 1st chapter ends in leaf 197.					
The 2nd	,,	,,	,,	,,	89.
The 3rd	,,	,,	,,	,,	126.
The 4th	,,	,,	,,	,,	25.

A fifth copy.
The commentary printed, ed. KSS. No. 18, Benares.

8208.

1623. संक्षेपशारीरकटीका *Saṃkṣepaśārīrakaṭīkā.*

A commentary on Sarvajñātma Mahāmuni's Saṃkṣepaśārīraka by Madhusūdana Sarasvatī, pupil of Viśveśvara Sarasvatī.

Substance, country-made paper. 13¼ × 4¼ inches. Folia, 197 which cover chapters 1–3 to which are added 12 leaves (written in a different hand), which cover the 4th chapter. Lines, 11–13 on a page. Character, Bengali. Appearance, fresh. Complete.

A second copy.
For description of the *ṭīkā* see L. 1136.
Printed, ed. KSS. No. 18, Benares.

8209.

5151. *Saṃkṣepaśārīrakaṭīkā.*

[संक्षेपशारीरक *Saṃkṣepaśārīraka.*

By Sarvajñātman.

With the commentary entitled Amṛtavarṣiṇī by Rāghavānanda Sarasvati.]

Substance, country-made paper. 13 × 5½ inches. Folia, 128. In Tripāṭha form. Character, Bengali of the 16th century. Appearance, old and discoloured. Complete in 128 leaves, of which leaves 53rd to 63rd and 93rd to 123rd are missing.

The text is well known.

The commentary begins thus :

नत्वा मुकुन्दस्य पदारविन्दं शिवस्य मूर्त्तेर्गणनायकस्य ।
महाविभूतेश्च सरस्वतीनामकारि विद्यामृतवर्षिणीयम् ॥
वेदार्थं परापरतात्पर्यभेदेन स्वरूपतटस्थाभ्यां लक्षणाभ्यां वक्तुं मङ्गलमारचयति—अमृतेत्यादि ।

The commentary ends thus :

ज्ञानानन्दात्कृतीन्द्रादभवदनुभवानन्दवाली (?) यतीन्द्रो
देवानन्दस्ततोऽभूत् + + + + + + + + + ।
यस्माद्विश्वेश्वराख्यस्त्रिभुवनविदितो राघवाद्यैर्मुनीन्द्रैः ।
तस्मा[ज्जा]तोद्दयाख्यः शिव इव स ततो राघवानन्द इत्थम् ॥
त्रिपुरारेर्मुरारेश्च शिरश्चरणपद्मयोः ।
अर्पिता स्वर्धुनीवेयं मुक्तिदामृतवर्षिणी ॥

Colophon :

इति श्रीविश्वेश्वरभगवत्पादशिष्यश्रीभगवत्पादाद्वयशिष्यराघवानन्दसरस्वतीविरचितायां संक्षेपशारीरकटीकायाममृतवर्षिण्यां चतुर्थोऽध्यायः समाप्तः ।

Post-colophon Statement :

श्रीहरानन्दसिंहस्य स्वाक्षरमिदं ग्रन्थः ।
शकाब्दाः १५६६ ।

8210.

744. सिद्धान्तदीप *Siddhāntadīpa.*

By Viśvaveda, disciple of Ānandaveda.

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 103. Lines, 10 on a page. Extent in ślokas, 2,575. Character, Nāgara. Date, Saṃvat 1781. Appearance, tolerable. Generally correct. Incomplete. Coming to the end of the 1st adhyāya.

A commentary on *Saṃkṣepaśārīraka* of Sarvajñātma Mahāmuni.

Beginning :

ॐ यस्मादर्थचतुष्टयं त्रिजगतामव्याहतं वर्त्तते
पित्रोराद्यकुटुम्बिनः सदयिते + + + + + ततः ।
युद्धे त्रैपुर एव यस्य विदितं स्वातन्त्र्यमव्याहतं
श्रीमड्ढौण्ढिविनायकः स दिशताद्दिव्या + + + + + ॥
यद्वाग्वज्रनिपातलग्नगतयो वादीन्द्रशैला मुकु-
र्यत्पादाम्बुजरेणवः प्रतिगता निर्वाणपाथेयताम् ।
यं + + + + + स्वयं गुणगणैः सामग्र्यमासादितं
तान्नित्यं प्रणतोऽस्मि पूर्णकरुणानानन्दवेदान् गुरून् ॥
य + + + + जनीशितुर्जनिमतामम्बा समस्तस्य या
सत्ता स्फूर्त्तिकरी चितिस्वविषयस्तत्त्वं च यद्गोचरे ।
आदिक्षान्तसुवर्णवर्णरुचिरप्रोत्सर्गयष्टिर्मुदा
मञ्जीकामणिमन्दिरे शु[भ]पदैर्नर्त्ति सा भारती ॥
लीला यस्य जगद्गतिः स्थितिलया दिव्यावदानानि किं
बालक्रीडनकैव देहविहृतिः सोमार्द्धरम्याकृतिः ।
उन्मादो बत यत्र आर्त्तजनताचाणो परादर्शिन-
स्तद्विस्पष्टपदाम्बुजं निरुपमस्वाराज्यमाराध्नमः ॥ ४ ॥
गङ्गे तुङ्गतरङ्गिणि त्रिजगतां पापौघपङ्कापहे
शम्भोः पिङ्गजटातटीफणिविषज्वालार्त्तिनिर्यापिनि ।
श्रीमद्विष्णुपदारविन्दनलिनि ब्रह्माण्डसंव्यापिके
मातर्ब्रह्मकमण्डलूद्भवपयः(या)पूरे(रो) नमस्ते(स्तात्) सदा ॥

श्रीमच्छारीरकार्थाविष्करणग्रन्थमारिप्सुराचार्य इष्टदेवतातत्त्वानुस्मृति + + + + + माचरन् तद्विषयग्रन्थारम्भं प्रतिजानीते—अस्तेति ।

Colophon :

इत्यानन्दवेदशिष्यविश्ववेदविरचिते संक्षेपशारीरकव्याख्याने सिद्धान्तदीपे प्रथमोऽध्यायः ।

Post-colophon :

संवत् १७८१ वर्षे फाल्गुनमासे शुक्लपक्षे अष्टम्यां भौमवासरे लिखितं श्रीउदयपुरे राणाश्रीसंग्रामसिंहजीविजयराज्ये श्री ।
ग्रन्थश्लोकसंख्या २५०० ।

8211.

1408. *Siddhāntadīpa.*

Substance, country-made paper. 11 × 3 inches. Lines, 7 on a page. Character, Nāgara. Appearance, old. Generally correct.

This is a defective manuscript. The 1st chapter comes to an end in leaf 122, of which leaves 30 to 32, 55 to 57 are missing. The 1st leaf, however, does not begin at the beginning of the work, for which see No. 744.

It begins :

समन्वयार्थमाक्षिपति—एवं समन्वयेति। ननु भेदप्रसङ्ग-विरोधात् कुतः श्रुतेर्बाधः? श्रुतिविरोधात् प्रत्यक्षस्यैव वास्तु बाध इति चेत्, नैवं प्रत्यक्षविरोधे वाक्यस्यैव बाधदर्शनादित्याह—भङ्गत्यलाञ्चिति(?)। अद्वितीयांशे प्रत्यक्षविरोधोक्तेः। अथ संसारित्वांशेपि तथाह—अध्यक्षेति। कर्मविधिविरोधमाह—कर्त्तृत्वमाहेति।

The second chapter begins with a new pagination; of this, the first two leaves are missing. It ends in the middle of leaf 48A, after which the 3rd begins. The manuscript comes abruptly to a close in leaf 54. At the end of the 2nd the colophon is full.

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमदानन्दवेदशिष्य-विश्ववेदविरचिते संक्षेपशारीरकव्याख्याने सिद्धान्तदीपे द्वितीयोऽध्यायः।

A second copy.

8212.

1624. *Siddhāntadīpa.*

Substance, country-made paper. Folia, 112: Chapter I complete in 55 leaves, Chapter II wanting, Chapter III without commencement ends in leaf 20 (separate pagination), Chapter IV complete in 34 leaves (separate pagination); the three parts are in three different handwritings. Character, Bengali. Appearance, tolerable.

For other defective MSS. see Nos. 744 and 1408.

A third copy.

8213.

9076. *Siddhāntadīpa.*

Substance, country-made paper. 11 × 4 inches. Folia, 135–230. Lines, 9–11 on a page. Character, Nāgara of the 18th century. Appearance, old.

Leaves from 135 to 230.

In leaf 185B, इत्यानन्दवेदशिष्यविश्ववेदविरचिते संक्षेपशारीरकव्याख्याने सिद्धान्तप्रदीपे प्रथमोऽध्यायः ।

In leaf 188A, इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमदानन्दवेद-शिष्यविश्ववेदविरचिते संक्षेपशारीरकव्याख्याने सिद्धान्तदीपे द्वितीयोऽध्यायः ।

In leaf 224B, इति संक्षेपशारीरकव्याख्याने साधनलक्षणे सिद्धान्तदीपे तृतीयोऽध्यायः समाप्तिमगमत् ।

In leaf 230B, इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमदानन्दवेद-शिष्यविश्ववेदविरचिते संक्षेपशारीरकव्याख्याने सिद्धान्तदीपे चतुर्थोऽध्यायः समाप्तः ॥ शुभमस्तु ॥ संवत् १७६० ।

A fourth copy.

8214.

11073. *Saṁkṣepaśārīrakaṭīkā.*

[संक्षेपशारीरक *Saṁkṣepaśārīraka.*
By Sarvajñātman.
With a ṭīkā, entitled Anvayārthaprakāśikā by Rāmatīrtha, pupil of Kṛṣṇatīrtha.]

Substance, country-made paper. 12½ × 6 inches. Folia, 68 (Adhy. 3) + 8 (Adhy. 4). In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

It contains the 3rd and the 4th adhyāyas.

Colophons :

III. (T.) इति श्रीदेवेश्वरपूज्यपादशिष्यश्रीसर्वज्ञात्ममहामुनेः कृतौ शारीरकप्रकरणसंक्षेपशारीरके साधनाभिधस्तृतीयोऽध्यायः ।

(Comm.) इति श्रीकृष्णतीर्थशिष्यरामतीर्थकृतायां संक्षेप-शारीरकटीकायां अन्वयार्थप्रकाशिकायां साधनाभिधतृतीयोऽध्यायः समाप्तः ।

IV. (T.) इति श्रीसर्वज्ञात्ममहामुनिविरचिते संक्षेपशारीरके फललक्षणं नाम चतुर्थोऽध्यायः ।

(Comm.) इति श्रीमत्परमहंसपरिव्राजकाचार्यकृष्णतीर्थशिष्यरामतीर्थविरचितायां संक्षेपशारीरकटीकायां अन्वयार्थप्रकाशिकायां चतुर्थोऽध्यायः सम्पूर्णः । समाप्तः ।

Post-colophon :

शुभश्रीमन्नीमहामाहेश्वराचार्यकोलानन्दपादसरोजयुगलरागामोदाक्रान्दितान्तःकरणश्रीचतुर्भुजभट्टारकेण विरचितं इदं संक्षेपशारीरकपुस्तकं टीकासहितमिदं भद्रं । शुभमस्तु लेखकपाठकयोः । तैलाद्रक्षेदित्यादि ।

For a description of the text with Rāmatīrtha's commentary see IO. Catal. Nos. 2319 and 2320.

Printed, ed. ĀnSS., Poona, KSS. No. 2, Benares.

8215.

11026. *Saṃkṣepaśārīrakaṭīkā.*

Substance, country-made paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 33. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. The 2nd adhyāya.

Colophons :

II. (T.) इति श्रीसर्वज्ञात्ममहामुनिविरचिते संक्षेपशारीरके विरोधाभिधो द्वितीयोऽध्यायः ।

(Comm.) इति श्रीकृष्णतीर्थशिष्यरामतीर्थकृतायां संक्षेपशारीरकटीकायां अन्वयार्थप्रकाशिकायां द्वितीयो विरोधाभिधः समाप्तः ।

A second copy.

8216.

9084. **संक्षेपशारीरकटीका सुबोधिनी**

Saṃkṣepaśārīrakaṭīkā Subodhinī.
By Puruṣottama.

Substance, country-made paper. $12\frac{1}{4} \times 4$ inches. Folia, 46. Lines, 12 on a page. Extent in ślokas, 1,850. Character, Nāgara. Appearance, old but fresh. Incomplete.

Leaves 1–30 and 43–58.

It begins thus :

खेलया करनिबद्धभूधरं हेलया दलितमत्तकुञ्जरम् ।
छद्मना विदितपद्मसंभवं कैशवं किमपि शैशवं भजे ॥
आदरेण भगवत्परायणं मूर्त्तिमन्तमिव बादरायणम् ।
रामतीर्थमिह नौमि तं गुरुं श्रद्धया दिव इवागतं गुरुम् ॥
उपकारायाधाराणां अभिचित्पुरुषोत्तमः ।
श्रीमत्संक्षेपशारीरे निबध्नाति सुबोधिनीम् ॥

Printed, ed. ĀnSS., Poona.

8217.

8367.

Substance, country-made paper. 15 × 5 inches. Folia, 2–107. Lines, 13 on a page. Extent in ślokas, 5,100. Character, Nāgara. Appearance, discoloured. Date, Samvat 1461 = 1405 A.D.

Written in two different hands. The second hand begins in 142 and continues to 199B (line 2).

91A, कामनुपपत्तिं निरसितुं भाष्यं व्याचष्टे टीकाकार इति विवक्षायां आह—ननु विषय इति सुगममन्यत् ।

वर्णकः प्रथमो न्यायगम्भीरो विवृतः स्फुटम् ।
विद्यासागरसंज्ञेन मुनिना न्यायभानुना ॥
जयन्ति जगतामीशपादपङ्कजरेणवः ।
भजतां जगतां दुःखसागरोद्धारहेतवः ॥ श्रीः ॥
मंगलमस्तु । लेखकपाठकयोः । श्रीरस्तु ॥

106B, इति विद्यासागरमुनिविरचितटीकारत्ने द्वितीयवर्णकः ।

145A, इति श्रीमद्विद्यासागरमुनिविरचिते टीकारत्ने प्रथमसूत्रार्थ-विवरणम् । जन्मादिसूत्रं लक्ष्यपरं लक्षणपरं वा नाद्योपि शिष्यस्य ज्ञेयत्वात् ।

161A, श्रीमद्विद्यासागरमुनिविरचितटीकारत्ने द्वितीयसूत्रं समाप्तम् ।

182B, प्रथमवर्णकार्थोपसंहारटीकातात्पर्यमाह—तस्मादिति । प्रथम-वर्णकम् ।

It ends :

परापरस्वरूपेण परं यत्तत्प्रकाशितम् ।
श्रीमन्महाबलं देवं वन्दे गोकर्णमण्डनम् ॥

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्याभयानन्द-पूज्यपादशिष्येण भगवतानन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचिते टीकारत्ने समन्वयसूत्रविवृतिः समाप्ता ।

शिवमस्तु ॥

Post-colophon :

संवत् १४६१ वर्षे आखाड़ सुदि ८ भृगुदिने श्रीमत्कायावाराहाणश्रीमत्परमहंसपरिव्राजकाचार्यवर्यधुर्य श्री (the name is blurred over with ink)-नानुगृहीतेन केनचि+ + + + + + + + निना परोपकारार्थं स्वार्थं च आभ्यंतरनागरज्ञातीयमहं वासुदेवसुतगोपालपाश्वाद्दिव+सागय ॥ पुस्तकमिदं लिखापितं ॥

So it is an elaborate discussion on the first four sūtras of the *Brahmasūtra* ; being a commentary on a commentary on some *Bhāṣya* of the *Brahmasūtra.*

In the concluding verse, it mentions Mahābaladeva, who cannot be taken for Baladeva Vidyābhūṣaṇa, the commentator of *Govindabhāṣya.* The date of the MS. itself repudiates the idea. For, it is said, he wrote the commentary at the request of Gajapati, who was made pure and peaceful by the favour of Śrī Caitanya (see C.S., III, 567). To hazard a conjecture, it may be a commentary on *Pañcapādikā-Vivaraṇa.* That also concerns itself with the first four sūtras of the *Brahmasūtra,* following Śaṅkara's *Bhāṣya.*

8218.

547. विवरणप्रमेयसंग्रह *Vivaraṇaprameyasaṃgraha*

For the MS. see L. 1433.

It is not by Govindānanda as Rājendralāla says. His commentary entitled *Ratnaprabhā* has been several times printed. Rājendralāla's statement misled Aufrecht, who attributed L. 1433 to Govindānanda. Aufrecht in another place attributes *Vivaraṇopanyāsa* to Rāmānanda Sarasvatī on the authority of Rice, Ben(?) and Bik. But none of them support him.

The present MS. is without the author's name.

The colophon in part I, leaf 113 is इति श्रीविवरणोपन्यासे (?) प्रथमवर्णकं समाप्तम् ।

Part II, leaf 24A, इति विवरणप्रमेयसंग्रहे प्रथमसूत्रे द्वितीयवर्णकं समाप्तम् ।

Part II, 73A, इति विवरणप्रमेयसंग्रहे प्रथमसूत्रे तृतीयवर्णकं समाप्तम् ।

The reverse of leaf 74 is blank.

Part II, 90A, ०चतुर्थं वर्णकं समाप्तम् । समाप्तञ्चेदं सूत्रम् ।

Part II, 113B, इति विवरणप्रमेयसंग्रहे द्वितीयं सूत्रं समाप्तम् ।

Part II, 120A, ०तृतीयं सूत्रं समाप्तम् ।

Part II, 130B, ०चतुर्थसूत्रे प्रथमं वर्णकं समाप्तम् ।

The MS. comes to an end in part II, leaf 159.

The work is noticed in L. 48.

Printed, No. 7 Vizianagram Sanskrit Series, where it is attributed to Vidyāraṇya Muni. It was partly translated by Dr. Thibaut in *Indian Thought*.

Vivaraṇopanyāsa is a quite different work.

8219.

8823. *Vivaraṇaprameyasaṃgraha*.

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 196. Lines, 10 on a page. Extent in ślokas, 7,800. Character, Nāgara. Date, Samvat 1945. Appearance, new. Complete.

प्रथमवर्णक ।

Complete in 84 leaves.

The last colophon :

इति श्रीविवरणोपन्यासे(?)प्रथमवर्णकं समाप्तम् । संख्या २४६४ ।

द्वितीयवर्णक ।

Complete 112 leaves of which leaf 66 is missing.

The last colophon :

इति विवरणप्रमेयसंग्रहे चतुर्थसूत्रे द्वितीयं वर्णकं समाप्तम् । समाप्तञ्च चतुर्थसूत्रं समाप्तश्च प्रमेयसंग्रहः ।

A second copy.

8220.

2493. *Vivaraṇaprameyasaṃgraha.*

Substance, country-made paper. 11×3 inches. Parts 2 to 8, each separately paged, from the 2nd varṇaka of the 1st sūtra to the 2nd varṇaka of the 4th sūtra. Part II is in 22 leaves, III in 35, IV in 15 (varṇakas II to IV of the 1st sūtra); V containing the 2nd sūtra in 20 leaves, VI containing the 3rd sūtra in 6 leaves, VII containing the 1st varṇaka of the 4th sūtra in 10 leaves, VIII containing the 2nd varṇaka of the 4th sūtra in 30 leaves. Character, Maithili. Appearance, discoloured.

See our number 547.
A third copy.

8221.

613. **ब्रह्मामृतवर्षिणी** *Brahmāmṛtavarṣiṇī.*

By Rāmānanda Sarasvatī, disciple of Mukunda Govinda.

An exposition of the Vedānta aphorisms.

Printed, ed. ChSS., Benares.

For the manuscript, see L. 1484. See also IO. Catal. Nos. 2264, 2265.

The 1st chapter comes to an end in leaf 60, the 2nd in leaf 37, and the 3rd and 4th together in 63 leaves.

Compare the Nos. 563, 333 and 613.

The work is found to extend at least to 6,000, and not 3,080 ślokas as Rājendralāla says, and not 5,000 as Hall estimates.

Post-colophon statement :

चतुर्षु अध्यायेषु सर्वाणि सूत्राणि ५४४, अधिकरणानि १९१, गौणसूत्राणि ३६३। प्रथमाध्याये अधिकरणानि ३९, गौणसूत्राणि ८५। द्वितीयाध्याये अधिकरणानि ४५, गौणसूत्राणि ११०, तृतीयाध्याये अधिकरणसूत्राणि ६७, शेषसूत्राणि ११७।

(So the counting continues, but it is not accurate.)

The post-colophon ends :

संवत् १९१२ शाके लिखितमिदं पुस्तकं भगवान् दीन त्रिपाठी—

8222.

563. *Brahmāmṛtavarṣiṇī.*

By Rāmakiṅkara or Rāmānanda.

For the manuscript, see L. 1437.

Only the first book.

The author was called Rāmakiṅkara before renouncing the world, when he began with the work but finished it after renunciation, it seems.

A second copy.

8223.

8756. *Brahmāmṛtavarṣiṇī.*

Substance, country-made paper. 13 × 5 inches. Folia, 232. Lines, 10 on a page. Extent in ślokas, 6,900. Character, Nāgara. Date, Saṃvat 1890. Appearance, fresh. Complete.

A third copy.

Complete in 232 leaves.

The last colophon runs thus :

इति श्रीब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां चतुर्थस्याध्यायस्य चतुर्थ-पादः ४ । इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमन्मुकुन्द-गोविन्दश्रीचरणशिक्षितश्रीरामानन्दसरस्वतीकृतौ ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां चतुर्थाध्यायः समाप्तः ।

चतुर्ष्वध्यायेषु सर्वाणि ५५४ अधिकरण १९१ गौणसूत्र ३६३ प्रथमाध्यायेधिकरण ३९ गुण ९५ द्वि० अधिकरण ४५ गुण ११ तृतीयाध्यायेऽधिकरण ६७ गुण ११७ चतुर्थाध्यायेऽधिकरण ३८ गुण ४० प्रथमपादेधिकरण ११ गुण २० प्र० २ अधि ९ गुण २५ प्र० ३ अधि १३ गुण ३० प्र० ४ अधि ८ गुण २० द्वि १ अधि १३ गुण २४ द्वि ०अधि २ गुणा ३१ द्वि ३ अधि १७ गुण ३६ द्वि ४ अधि ९ गुण १३ तृ० १ अधि ९ गुण २१ तृ० २ अधि ८ गुण ३३ तृ० ३ अधि ३६ गुण ३० तृ० ४ अधि १७ गुण ३४ च० १ अधि १४ गुण ५ ८२ अधि ११ गुण १० च० ३ अधि ६ गुण १० ८४ अधि ७ गुण १५ इति च । संवत् १८९० चैत्रवदी ५ सं वाम ।

8224.

11136. *Brahmāmṛtavarṣiṇī.*

Substance, country-made paper. 12½ × 5 inches. Folia, 12–48. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh.

A fragment. It begins with the 2nd sūtra of the 2nd pāda of the 1st adhyāya and ends abruptly in the 1st pāda of the 2nd adhyāya.

19B, इति श्रीमद्ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां प्रथमाध्यायस्य द्वितीयपादः समाप्तः ।

32A, ०प्रथमाध्यायस्य तृतीयः पादः समाप्तः ॥

40A, इति श्रीपरमहंसपरिव्राजकाचार्यश्रीमन्मुकुन्दगोविन्दश्रीचरणाश्रितश्रीरामकिङ्करवर्यकृतौ ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां प्रथमस्याध्यायस्य चतुर्थः पादः । समाप्तोऽयमध्यायः ।

A fourth copy.

8225.

10853. *Brahmāmṛtavarṣiṇī.*

Substance, country-made paper. 12½ × 5 inches. Folia, 49–85. Lines, 15 on a page. Character, Nāgara of the 19th century. Appearance, fresh.

From the concluding portion of II. 2 to III. 3, which ends abruptly.

52B, इति [श्रीपरमहंसपरिव्राजकाचार्यश्रीमन्मुकुन्दगोविन्दश्रीचरणाश्रितश्रीरामकिङ्करवर्यकृतौ] ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां द्वितीयस्याध्यायस्य द्वितीयः पादः ।

73A, इति श्रीब्रह्मसूत्रवृत्तौ तृतीयस्याध्यायस्य द्वितीयः पादः समाप्तः ।

A fifth copy.

8226.

10893. *Brahmāmṛtavarṣiṇī.*

Stray leaves in four batches, one of which, marked 86–101, contains the colophon :

> इति श्रीपरमहंसपरिव्राजकाचार्यश्रीरामानन्दसरस्वतीविरचितायां ब्रह्मामृतवर्षिण्याख्यायां ब्रह्मसूत्रवृत्तौ चतुर्थाध्यायस्य चतुर्थः पादः समाप्तः । समाप्तश्चाध्यायः ।

It is also called *Brahmasūtravṛtti.*

A sixth copy.

8227.

8574. *Brahmāmṛtavarṣiṇī.*

It runs up to Chap. 1, pāda 1.

It is also called *Brahmasūtraṭīkā.*

Complete in 35 leaves. Often noticed and printed.

A seventh copy.

8228.

333. *Brahmāmṛtavarṣiṇī.*

Substance, country-made paper. 13½ × 7 inches. Folia, 59. Lines, 14 on a page. Extent in ślokas, 2,500. Character, Nāgara. Appearance, tolerable. Generally correct. Incomplete at the end.

It is a fragment of a commentary on the *Brahmasūtra* by Rāmānanda Sarasvatī, coming to the end of the 1st chapter.

इति श्रीपरमहंसपरिव्राजकाचार्यश्रीमन्मुकुन्दगोविन्द[श्रीचरणाश्रित]श्रीरामकिङ्करवर्यकृतौ ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां प्रथमस्याध्यायस्य चतुर्थः पादः समाप्तः ।

इति वेदान्तसूत्रवृत्तिप्रथमाध्यायः समाप्तः । शुभमस्तु ।

An eighth copy.

8229.

4087. ब्रह्मसूत्रवृत्ति ब्रह्मामृतवर्षिणी

Brahmasūtravṛtti Brahmāmṛtavarṣiṇī
By Dharma Bhaṭṭa.

Substance, palm-leaf. 13½ × 1½ inches. Folia, 185. Lines, 6 on a page. Extent in ślokas, 6,500. Character, Uḍiyā in a modern hand. Appearance, fresh. Written with style.

To the end of the 2nd adhyāya.

It begins:

श्रीराधागोविन्ददेवो जयताम् ।

श्रीरामभद्राश्रमपादपद्मं वन्दारुवृन्दारकवृन्दतुल्यम् ।
प्रणम्य सद्यः सकलार्थसिद्ध्यै लिखामि पाराशरसूत्रवृत्तिम् ॥

श्रीरामचरणद्वन्द्वमद्वन्द्वानन्दसाधनम् ।
नमामि यद्रजोयोगात् पाषाणोऽपि सुखं गतः ॥

नित्याध्ययनविधिनाधीतस्वाध्यायमापातज्ञानवन्तं पुरुषार्थकाममैहिकामुष्मिकफलेषु विरक्तमुपलभमानः परमकारुणिको मुनिः सूत्रयामास—अथातो ब्रह्मजिज्ञासेति ।

Colophon:

इति श्रीधर्मभट्टकृतौ ब्रह्मसूत्रवृत्तौ ब्रह्मामृतवर्षिण्यां द्वितीयाध्यायस्य चतुर्थः पादः ।

8230.

1783. **शारीरकन्यायरक्षामणि** *Śārīrakanyāyarakṣāmaṇi.*

By Appaya Dīkṣita.

Substance, country-made paper. 10¾ × 4 inches. Folia, 347. Lines, 11 on a page. Extent in ślokas, 9,700. Character, Nāgara. Appearance, tolerable. There is also a separate pagination for each chapter.

Colophons :

75B, इति श्रीमद्भरद्वाजजलधिकौस्तुभश्रीमदद्वैतविद्याचार्यश्रीविश्वजिद्दियाजिश्रीरंगराजाध्वरिवरसूनो[र]प्पयदीक्षितस्य कृतौ शारीरकन्यायरक्षामणौ प्रथमस्याध्यायस्य प्रथमः पादः; 52A, ०प्रथमस्याध्यायस्य द्वितीयः पादः; 151A, ०प्रथमस्याध्यायस्य तृतीयः पादः।

The 4th breaks off abruptly at leaf 69B :

योनिशब्देनोक्ता मायाप्युपादानमित्याम्नायते। अमायां तु प्र......................

See our No. 12.

It begins :

उद्घाट्य योगकलया हृदयाब्जकोशं
धन्यैश्चिरादपि यथा स विमृह्यमाणः।
यः प्रस्फुरत्यविरतं परि + + रूपः
श्रेयः स मे दिशतु शाश्वतिकं मुकुन्दः॥

8231.

12. *Śārīrakanyāyarakṣāmaṇi.*

A gloss on the commentary of Śaṅkarācārya on the Vedānta aphorisms of Vyāsa.

The same MS., as noticed in L. 720.

A second copy.

8232.

8824. **व्याससूत्रेन्दुशेखरव्याख्यावृत्ति**

Vyāsasūtrenduśekharavyākhyāvṛtti.

By Nāgoji Bhaṭṭa.

Complete in 84 leaves.

Colophon :

उपाध्यायोपनामकनागोजिभट्टकृता व्याससूत्रेन्दुशेखरव्याख्यावृत्तिः समाप्ता ।

It begins :

अथ ब्रह्मसूत्रेषु विचार्यते । "यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्ति अभिविशन्ति" इत्यादिश्रुत्या ब्रह्मणो जगदुपादानत्वं बोध्यते । जीवनं सत्तास्फूर्त्तिः, सैव स्थितिः, प्रयन्ति नश्यमानानि, उपादानत्वञ्चास्य न वास्तवं द्वैतापत्तेः, किन्त्वारोपितं, तत्रापीयं श्रुतिः न लोकसिद्धारोपानुवादिका लोकानां तत्त्वाप्रतीतेः, प्रत्युत कथञ्चित् कुलालादिवत् कर्तृत्वप्रत्ययमात्रन्तेषां, किन्तु कविना मुखादौ चन्द्रत्वादिवत् श्रुत्यैव तदारोप्यते । तदुक्तं "अथातो ब्रह्मजिज्ञासा", "जन्माद्यस्य यत" इत्यादिसूत्रे ।

(2) *Rāmānuja (Viśiṣṭādvaita) School.*

8233.

1828. श्रीभाष्य *Śrībhāṣya.*

By Rāmānuja.

Substance, country-made paper. 12 × 5½ inches. Folia : adhyāya I complete in 142 leaves ; adhyāya II in 53 leaves ; adhyāya III in 47 leaves ; adhyāya IV in 17 leaves.

Different handwritings. The 1st 80 leaves, that is, to the end of the 1st pāda of the 1st adhyāya, are in bold, large letters. The four next leaves are in smaller but beautiful handwriting. The rest of the 1st chapter is in bolder handwriting and on a little larger paper. The 1st 21 leaves of the 2nd chapter are in the second handwriting, and the rest of the MS. is in the third handwriting.

Post-colophon :

श्रीमते भाष्यकाराय नमः ।

ग्रन्थकर्त्ता स्वयं व्यासो लेखकश्च विनायकः ।

+ + + + + + मनुष्याणां तु का कथा ॥

For the work see L. 3144 and 3171 and IO. Catal. No. 2460.

Printed, together with Sudarśanācārya's commentary, *Śrutaprakāśikā* at Madras in 1868 (Telegu character). Three fasciculae only are printed in the Bibl. Ind. Translated (English) by Dr. Thibaut in the Sacred Books of the East Series, P.O. Allahabad; (Bengali) by MM. Durgacharan Sankhyavedantatirtha, Calcutta.

8234.

1431– **वेदान्तदीप** *Vedāntadīpa.*

By Rāmānuja.

Substance, country-made paper. 13 × $5\frac{1}{4}$ inches. Folia, 107. Lines, 11 on a page. Extent in ślokas, 3,500. Character, Nāgara. Date, Saṃvat 1897. Appearance, fresh. Generally correct. Complete.

An abstract of the larger commentary on *Brahmasūtra* entitled *Śrībhāṣya* by the author himself.

Post-colophon :

संवत् १८९७ मिति मार्गसीरशुक्लपक्ष ८ वारबुध ।

For description of the work see IO. Catal. No. 2466 and L. 3141.

Printed, ed. BenSS. No. 18, Benares.

The MS. contains some other leaves—an attempt at the simplification of the relation between cause and effect in perception and inference. It seems to be a note-book useful at disputation and not an independent treatise on any topic of Nyāya.

8235.

9771. *Vedāntadīpa.*

Substance, country-made paper. $12\frac{1}{2}$ × $5\frac{1}{2}$ inches. Folia, 18. Lines, 10 on a page. Extent in ślokas, 350. Character, Nāgara. Appearance, tolerable. Generally correct.

वेदान्तदीप, a commentary on the *Brahmasūtra* by Rāmānuja. This is an abridgement of his *Śrībhāṣya,* an elaborate work on the same subject.

A fragment comprising the 1st pāda and a portion of the 2nd of the 1st adhyāya.

A second copy.

The colophon of the 1st pāda of the 1st adhyāya runs :

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे प्रथमाध्यायस्य प्रथमः पादः ।

See L., Vol. IX, p. 221, No. 3141 and IO., 2466.

(3) Mādhva (Dvaita) School.

8236.

2559. **पूर्णप्रज्ञदर्शन** or **माध्वभाष्य**

Pūrṇaprajñadarśana or *Mādhvabhāṣya.*
By Ānandatīrtha.

Substance, foolscap paper. Quarto foolscap size. Pages, 81. Lines, 19 on a page. Character, Bengali. Appearance, fresh. Fragmentary.

In page 74 ends the 2nd pāda of the 2nd adhyāya. The 3rd pāda of the same adhyāya is not complete, breaking off abruptly in the middle of a sentence.

Often noticed and printed, ed. Navacandra Śiromaṇi, Calcutta, 1886, Jīvānanda, Calcutta, Maheśa Pāla (with Bengali translation), Calcutta; translated into English, Trivandrum.

8237.

678. **तत्त्वप्रकाशिका** *Tattvaprakāśikā*

or

माध्वभाष्यटीका *Mādhvabhāṣyaṭīkā.*

By Jayatīrtha.

Substance, European paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 373. Lines, 11 on a page. Extent in ślokas, 8,952. Character, Nāgara. Date, Saṃvat 1929. Appearance, fresh. Generally correct. Complete.

This is a commentary on the *Mādhvabhāṣya* of Ānandatīrtha.

Beginning :

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः । श्रीगुरुभ्यो नमः ।
हरिः ॐ ।

शुद्धानन्दोरुसंविद्द्युतिबलबकुलौदार्यवीर्यादिदेहं
चिन्तासन्तापलेपोद्भवमृतिमुखराशेषदोषातिदूरम् ।
सद्भिर्वैराग्यभक्तिश्रुतिमतिनियतध्यानतज्ज्ञानयोगात्
गम्यं वन्दे मुकुन्दाभिधममलमलं ब्रह्म वेदान्तवेद्यम् ॥ १ ॥
याच्ञामन्दरलोलिताद् यत उदैद्दुग्धेन्दिरानिर्झरै-
र्जातो भारतपारिजातसुतरुः सद्ब्रह्मसूत्रामृतम् ।
आसीत्तत्र पुराणसन्मणिगणो जातः शुकेन्दुः सदा
सोऽयं व्याससुधानिधिर्भवतु मे भूत्यै सतां भूतिदः ॥ २ ॥
स्वान्तध्वान्तनिकृन्तने जितमहावैकर्तनांशुव्रजं
निर्दोषं जितचन्द्रचन्द्रिकमलं तापत्रयोन्मूलने ।
गाम्भीर्ये जितसिन्धुराजममितं भाष्यं यदास्याम्बुजा-
दाविर्भूतममन्दबोधभगवत्पादान् प्रपद्येऽथ तान् ॥ ३ ॥
श्रीमध्वसंसेवनलब्धशुद्धविद्यासुधाम्भोनिधयोऽमला ये ।
कृपालवः पङ्कजनाभतीर्थाः कृपालवः स्यान्मयि नित्यमेषाम् ॥ ४ ॥
श्रीमद्रमारमणसद्गिरिपादसक्ति-
व्याख्यानिनाददलिताखिलदुष्टदर्पं ।
दुर्वादिवारणविदारणदक्षदीक्ष-
मक्षोभ्यतीर्थमृगराजमहं नमामि ॥ ५ ॥
अथ तत्कृपया ब्रह्मसूत्रभाष्यं यथामति ।
व्याकुर्वे श्रीमदानन्दतीर्थार्यमुखनिःसृतम् ॥ ६ ॥
गङ्गासङ्गेन नैर्मल्यं रथ्याद्भिर्लभ्यते यथा ।
वाचो विशुद्धिसिद्ध्यर्थं संगम्यन्ते गुरोर्गिरः ॥ ७ ॥

It ends thus :

उत्पत्तिस्थितिसंहृतिप्रभृतयो भावा भवन्त्याज्ञया
पद्मापद्मभवादिसर्वजगतो व्यस्ताः समस्ताः सदा ।
यस्यागण्यगुणाकरस्य करुणापीयूषवारां निधेः
सोऽयं दूरनिरस्तदोषनिकरः प्रीतोऽस्तु नारायणः ॥ १ ॥
अगाधबोधैर्विवृतातिभावभाष्यानुवादेन न मेऽपराधः ।
न ह्यैन्दिराराध्यपदो मुकुन्दो दुर्वाङ्कुरैर्मन्दधनैरपूज्यः ॥ २ ॥
मध्वदुग्धाब्धिसम्भूतभाष्येन्दूदितकौमुदी ।
भूयात् सत्कुमुदानन्ददात्री तत्त्वप्रकाशिका ॥ ३ ॥

Colophon :

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितस्य श्रीमद्ब्रह्म-सूत्रभाष्यस्य टीकायां जयतीर्थमुनिविरचितायां तत्त्वप्रकाशिकायां चतुर्थाध्यायस्य चतुर्थपादः सम्पूर्णः ।

समाप्तोऽयं ग्रन्थः ।

Post-colophon Statement :

संवत् १९२९ मिति फुलवदीचोय बुद्धवार । हस्ताक्षर कृष्णदास ॥

Printed.

8238.

320. *Tattvaprakāśikā.*

Substance, country-made paper. 11 × 4 inches. Lines, 9 on a page. Character, Nāgara. Date, Saṃvat, 1730. Appearance, old. Generally correct. Complete.

A second copy.

For a description of the 1st and the 2nd adhyāyas, see IO. Catal. No. 2471.

This is a commentary on the *Mādhvabhāṣya* of Ānandatīrtha.

Beginning :

शुद्धानन्दोरुसंविद्द्युतिबलबहुलौदार्यवीर्यादिदेहं
चिन्तासन्तापलेपोद्भवमृतिमुखराशेषदोषातिदूरम् ।
सद्भिर्वैराग्यभक्तिश्रुतिमतिनियतध्यानजज्ञानयोगात्
गम्यं वन्दे मुकुन्दाभिधममलमलं ब्रह्म वेदान्तवेद्यम् ॥ १ ॥
याच्ञा (याच्ञा ?) मन्दरलोलितात् यत उदेद्विद्येन्दिरानिर्झरैः
जातो भारतपारिजातसुतरुः सद्ब्रह्मसूत्रामृतम् ।
आसीत् तन्त्रपुराणसम्मणिगणो जातः शुकेन्दुः सदा
सोऽयं व्याससुधानिधिर्भवतु मे भूत्यै सतां भूतिदः ॥ २ ॥
स्वान्तध्वान्तनिकृन्तने जितमहावैकर्त्तनांशुव्रजं
निर्दोषं जितचन्द्रचन्द्रिकमलं तापत्रयोन्मूलने ।
गाम्भीर्ये जितसिन्धुराजममितं भाष्यं यदास्याम्बुजात्
आविर्भूतममन्दबोधभगवत्पादान् प्रपद्येऽथ तान् ॥ ३ ॥
श्रीमध्वसंसेवनलब्धशुद्धविद्यासुधाम्भोनिधयोऽमला ये ।
कृपालवः पङ्कजनाभतीर्थाः कृपालवः स्युर्मयि नित्यमेषाम् ॥ ४ ॥

श्रीमद्रमारमणसद्गिरिपादसक्ति-
व्याख्याविनाददलिताखिलदुष्टदर्पम् ।
दुर्वारवारणनिवारणदक्षदीक्ष-
मक्षोभ्यतीर्थमृगराजमहं नमामि ॥ ५ ॥
अथ तत्कृपया ब्रह्मसूत्रभाष्यं यथामति ।
व्याकुर्वे श्रीमदानन्दतीर्थार्यमुखनिःसृतम् ॥ ६ ॥
गङ्गासङ्गेन नैर्मल्यं रथ्याभिर्लभ्यते यथा ।
वाचो विशुद्धिसिद्ध्यर्थं संगम्यन्ते गुरोर्गिरः ॥ ७ ॥

अथाविद्यापटलपिहितनयनैरन्यैरन्यथाव्याख्यातानि ब्रह्मसूत्राणि यथावद्व्याचिख्यासुराचार्यवर्यः प्रा(री)रिप्सितभाष्यस्य कैवल्याद्यखिलफलसाधनतासिद्ध्यर्थं निरन्तरायपरिसमाप्त्याद्यर्थं च नारायणनमस्कारं प्रथयति, ग्रन्थारम्भं च प्रतिजानीते—नारायणमिति ॥ अत्र निरुपपदसूत्रशब्देन ब्रह्मसूत्रमुच्यते, तस्य मुख्यार्थाभिधायकत्वात् । वक्ष्यमाणमेव सूत्रार्थं श्रोतृणेमुष्यीमनुकूलयिष्यन् आदौ प्रस्तावयितुं विशेषणचतुष्टयेन इष्टदेवतां विशिनष्टि ।

The 1st chapter, incomplete at the end, has 25 leaves; the 2nd complete in 96 leaves (ग्रन्थसंख्या २३१७ संवत् १७३० मार्गशीर्ष कृष्ण अमावस्यां गुरौ लिखितम् कायस्थलालाभिधेन); the third complete in 106 leaves (संवत् १७३० माघकृष्णप्रतिपदि भौमवासरे श्रीकाश्यां लिखितं कायस्थलालाभिधेन । ग्रन्थ २२७५); the 4th complete in 40 leaves (संवत् १७३०, फाल्गु++रे श्रीकाश्यां लिखितं कायस्थलालाभिधेन । अज्ञानदोषात् मतिविभ्रमाद्वा—इत्यादि, भग्नपृष्ठकटिग्रीव इत्यादि).

The colophon of the 3rd chapter runs:

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितस्य श्रीमद्ब्रह्मसूत्रभाष्यस्य टीकायां जयतीर्थमुनिविरचितायां तत्त्वप्रकाशिकायां तृतीयाध्यायस्य चतुर्थः पादः । ४ । तृतीयाध्यायः समाप्तः ।

8239.

2509. तात्पर्यचन्द्रिका *Tātparyacandrikā.*

By Vyāsa Yati, disciple of Brahmaṇyatīrtha.

This is a commentary on the commentary by Jayatīrtha on the *Bhāṣya* of Ānandatīrtha on the *Vedāntasūtra.*

Printed, *Mu.*

For the manuscript and the work see L. 3224, where the statement in English about the work to be "notes on Ānandagiri's gloss on the commentary of Śaṅkara on the Vedāntasūtras" is incorrect.

Rājendralāla gives only the total number of leaves as 203, that also is incorrect. The pādas are separately paged. The first two pādas of the 1st chapter are complete in 60 leaves, the 3rd pāda in 61 and the 4th pāda in 34; the 1st pāda of the 2nd chapter is complete in 30 leaves, the 2nd pāda in 13 and the 3rd and 4th in 8, making up the total 206. The fifth leaf of the 3rd and 4th pādas of the 2nd chapter is missing.

The date after the 1st part:

श्रीमार्गशी कृष्णद्वितीया मंदवासरे ॥ संवत् १८८६ पुस्तक संपूर्णम् ॥

Extent: ग्रन्थसंख्या २१२५ ।

The date after the 3rd part:

संवत् १८९० मी भादो वदी ५ पंचमी चन्द्रवासरे ॥ पुस्तकं समाप्तं ग्रामभटौ उक्षी नाम हेठोटराजस्थान ॥

On the reverse of the last leaf: ग्रन्थसंख्या ५००० दाम ५) ।

(1) Nimbārka (Dvaitādvaita) School.

8240.

2558. **वेदान्तपारिजातसौरभ** *Vedāntapārijātasaurabha.*
By Nimbārka.

With **वेदान्तकौस्तुभ** *Vedāntakaustubha.*
By Śrī Śrīnivāsācārya.

Substance, foolscap paper. Size—that of the foolscap. Folia, 49. Lines, 21 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, fresh. Complete.

Printed, ed. Benares; trans. Mrs. Dr. Ramā Chaudhuri, BI., Calcutta.

It Begins:

श्रीकृष्णाय नमः ।

अथातो ब्रह्मजिज्ञासा । अथाधीतषडङ्गवेदेन कर्मफलक्षया-क्षयत्वविषयकविवेकप्रकारकवाक्यार्थजन्यसंशयाविष्टेन ततएव

जिज्ञासितधर्ममीमांसाशास्त्रेण तन्निश्चितकर्मतत्प्रकारतत्फलविषयकज्ञानवता कर्मब्रह्मफलसान्तत्वसातिशयत्वनिर्वेदेन भगवत्प्रसादेप्सुना तद्दर्शनेच्छालम्पटेनाचार्यैकदेवेन .... मुमुक्षुणा .... यः .. पुरुषोत्तमः .... तद्विषयिका जिज्ञासा सततं संपादनीयेति जिज्ञासावाक्यार्थः ॥

5B, इति श्रीमद्भगवन्निम्बार्कविरचिते शारीरकमीमांसावाक्यार्थे वेदान्तपारिजातसौरभे प्रथमः पादः; 8B, ०प्रथमाध्यायस्य द्वितीयः पादः; 12A, ०प्रथमाध्यायस्य तृतीयः पादः; 15A, प्रथमाध्यायस्य चतुर्थः पादः। समाप्तोऽयं प्रथमाध्यायः ॥

17B, ०द्वितीयाध्यायस्य प्रथमः पादः; 20A, द्वितीयाध्यायस्य द्वितीयः पादः; 25A, ०तृतीयः पादः; 27A, ०चतुर्थः पादः। समाप्तोयं द्वितीयोऽध्यायः।

29A, ०तृतीयाध्यायस्य प्रथमः पादः; 32B, ०द्वितीयः पादः; 39B, ०तृतीयः पादः; 43A, ०तृतीयाध्यायस्य चतुर्थः पादः। तृतीयाध्यायः समाप्तः।

44A, ०चतुर्थाध्यायस्य प्रथमः पादः; 46A, ०द्वितीयः पादः; 47B, ०तृतीयः पादः; 49B, ०चतुर्थः पादः ॥

8241.

8080. शारीरकमीमांसावाक्यार्थ (वेदान्तपारिजातसौरभ)

Śārīrakamīmāṃsāvākyārtha (Vedāntapārijātasaurabha).

Substance, country-made yellow paper. 11½ × 5 inches. Folia, 43. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

Up to III. 3 only.

Beginning :

(Sūtra) अथातो ब्रह्मजिज्ञासा।

(Comm.) अथाधीतषडङ्गवेदेन कर्मफलक्षयाक्षयत्वविषयकविवेकप्रकारकवाक्यार्थजन्यसंशयाविष्टेन तत एव जिज्ञासितधर्ममीमांसाशास्त्रेण तन्निश्चितकर्मतत्प्रकारतत्फलविषयकज्ञानवता कर्मब्रह्मफलसान्तत्वानन्तत्वसातिशयत्वनिरतिशयत्वविषयकव्यवसायजातनिर्वेदेन भगवत्प्रसादेप्सुना तद्दर्शनेच्छालम्पटेनाचार्यैकदेवेन श्रीगुरुभक्त्यैकहार्देन मुमुक्षुणानन्ताचिन्त्यस्वाभाविकस्वरूपगुणशक्त्यादिभिः

वृहत्तमपुरुषोत्तमब्रह्मशब्दाभिधेयः तद्विषयिका जिज्ञासा सततं सम्पादनीयेत्युपक्रमवाक्यार्थः ॥

S. जन्माद्यस्य यतः—

The first and the last colophons in the incomplete MS. :

5A, इति श्रीभगवन्निम्बार्कविरचिते शारीरकमीमांसावाक्यार्थे वेदान्तपारिजातसौरभे प्रथमाध्यायस्य प्रथमः पादः ।

Last Colophon :

इति श्री० तृतीयाध्यायस्य तृतीयः पादः ।

A second copy under another name.

8242.

1320. **वेदान्तकौस्तुभप्रभा** *Vedāntakaustubhaprabhā.*

By Keśava Bhaṭṭa.

Substance, country-made paper. 14 × 7 inches. Folia, 80. Lines, 14 on a page. Extent in ślokas, 2,560. Character, Nāgara. Appearance. tolerable. Generally correct. Complete.

A commentary on the *Brahmasūtra* representing the doctrine of Nimbārka. Printed in the *Paṇḍit*, VIII, IX.

(5) *Other Schools.*

(i) Śaiva School.

8243.

1418. **ब्रह्मसूत्रभाष्य** *Brahmasūtrabhāṣya.*

By Śrīkaṇṭha Śivācārya.

Substance, country-made paper. 11¼ × 5 inches. Folia, 66 to 155. Lines, 12 on a page. Character, Nāgara. Appearance, old and worn-out. Generally correct.

The latter part only of II. 2. Complete from II. 3 to IV. 4.

This is the well-known Śaiva commentary of the *Brahmasūtra*. It is published with a commentary in the Madras Presidency.

Printed, ed. Mysore.

(ii) GAUḌĪYA VAIṢṆAVA (CAITANYA'S ACINTYABHEDĀBHEDA) SCHOOL.

8244.

10982. **ब्रह्मसूत्रसमञ्जसावृत्ति** *Brahmasūtrasamañjasāvṛtti.*

By Arūpanārāyaṇa Tarkaśiromaṇi.

Substance, country-made paper. 9¼ × 5 inches. Folia, 52. Lines, 13 on a page. Character, Nāgara. Date, Saṃvat 1852. Appearance, fresh. Complete.

The commentator belongs to the Vaiṣṇava school of Śrī Caitanya to whom the *Vṛtti* is dedicated.

Beginning :

सूत्रार्थकृष्णाख्यकृद्गु(रु)रून् स्मृत्वा समञ्जसाम् ।
वृत्तिं श्रीमान् वक्त्यरूपनारायणश्शिरोमणिः ॥
समन्वयाविरोधसाधनफलान्य + यार्थाः । अथातो ब्रह्मजिज्ञासा ॥

The Vṛtti ends :

कृष्णप्रेमसुधाब्धिमग्नमनसो रूपस्वरूपादयो
जाता यत्कृपयैव सम्प्रति वयं सर्वे कृतार्था यतः ।
एषा वृत्तिरनन्यवैष्णवमनोमोदाय साधीयसी
श्रीचैतन्यहरेर्दयामयतनोस्तस्योपहाराय ताम् ॥
कायेन मनसा वाचा यत्किञ्चित् सुकृतं कृतम् ।
कर्त्तव्यं क्रियमाणं वा सर्वं कृष्णार्पितं पुरा ॥

Last Colophon :

इति श्रीकृष्णद्वैपायनाभिधानमहर्षिवेदव्यासप्रोक्तजयाख्यब्रह्मसूत्रे श्रीमदरूपनारायणतर्कशिरोमणिभट्टाचार्यविरचितायां समंजसायां वृत्तौ चतुर्थाध्याये चतुर्थः पादः । समाप्तश्चायं ग्रन्थः ।

Post-colophon :

श्रीकृष्णाय परब्रह्मणे नमः । लिखितं ब्रह्मस्वयंप्रकाशेन काशीक्षेत्रे दुरगाकुण्डसमीपे निर्वाणअखाड़े त्रयोदश्यां बृहस्पतिवासरे भाद्रमासे । संवत् १८५२ ॥

8245.

8575. *Brahmasūtrasamañjasāvṛtti*,

differently called **समञ्जसावृत्ति** *Samañjasāvṛtti*

By Arūpanārāyaṇa Tarkaśiromaṇi Bhaṭṭācārya.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 32. Lines, 14–16 on a page. Extent in ślokas 2,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, old. Generally correct.

A commentary on the *Brahmasūtra*. Incomplete (from the beginning to leaf 32).

The name gleaned from the colophon of the 1st adhyāya :

इति श्रीकृष्णद्वैपायनाभिधानमहर्षिवेदव्यासभगवत्पादविरचित-ब्रह्मसूत्रे अरूपनारायणतर्कशिरोमणिभट्टाचार्यकृतसमञ्जसा नाम वृत्तौ प्रथमोऽध्यायः ।

A second copy.

8246.

8869. *Brahmasūtrasamañjasāvṛtti*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{4}$ inches. Folia, 30. In Tripāṭha form. Character, Nāgara. Appearance, old. Complete. Date, Saṃvat 1875. " मिति आश्विनकृष्णाष्टम्यां भौमे " ।

The colophon of the text :

श्रीकृष्णद्वैपायनाभिधानमहर्षिवेदव्यासप्रोक्तजयाख्यब्रह्मसूत्रे चतुर्थाध्याये चतुर्थः पादः समाप्तः । समाप्तश्चतुर्थोऽध्यायः कल्याणमस्तु ।

The colophon of the commentary :

कृष्णप्रेमसुधाब्धिमग्नमनसो रूपस्वरूपादयो
जाता यत्कृपयैव सम्प्रति वयं सर्वे कृतार्था यतः ।
एषा वृत्तिरनन्यवैष्णवमनोमोदाय साधीयसी
श्रीचैतन्यहरेर्दयामयतनोस्तस्योपहाराय ताम् ॥
कायेन मनसा वाचा यत्किञ्चित् सुकृतं कृतम् ।
कर्त्तव्यं क्रियमाणं वा सर्वं कृष्णार्पितं पुरा ॥

इति श्रीकृष्णद्वैपायनाभिधानमहर्षिवेदव्यासप्रोक्तजयाख्यब्रह्म-सूत्रे श्रीमदरूपनारायणतर्कशिरोमणिभट्टाचार्यविरचितायां वृत्तौ चतुर्थाध्याये चतुर्थः पादः । समाप्तश्चायं ग्रन्थः ।

बाणशैलगजेन्दर्कयुक्तेऽब्दे चाश्विने सिते ।
भौमाष्टमीदिनेऽलेखि श्री[म]न्मिर्जापुरे मया ॥
श्रीगावलिकुलोत्पन्नजयरामेण यत्नतः ।
तेन प्रीयाद्धि कल्याणकारिणी विन्ध्यवासिनी ॥
सूत्रार्थसूचकाद्भाष्यकृद्रूपेन् स्मृत्य (?)समञ्जसाम् ।
वृत्तिं श्रीमान् वल्लयरूपनारायणशिरोमणिः ॥

A third copy.

(iii) VALLABHA (ŚUDDHĀDVAITA) SCHOOL.

8247.

1312. **अणुभाष्य** *Aṇubhāṣya.*

By Vallabhācārya.

Substance, country-made paper. 11 × 5½ inches. Folia, 78. Lines, 10 on a page. Character, Nāgara. Appearance, tolerable. Generally correct.

To the end of the first chapter only.
Printed in Bibl. Ind., 116, Calcutta, 1888–97.

8248.

1313. **अणुभाष्यप्रकाश** *Aṇubhāṣyaprakāśa*

By Puruṣottama.

Substance, country-made paper. 11 × 5 inches. Folia, 203. Lines, 7 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, tolerable. Generally correct.

To the end of the 1st chapter only.
A commentary on Vallabhācārya's *Aṇubhāṣya.*
Printed, ed. BenSS. No. 26, Benares.

Beginning :

श्रीगणेशाय नमः ।
संगीतं श्रुतिमूर्द्धभिस्तदविदां वागाद्यतीतं विदां
दूरं साधनसम्पदां निरुपधि स्नेहैः सुखायं वृतैः ।
रासोल्लासवशंवदव्रजवधूवृन्दे वसन्तं सदा
दासक्लेशहरं मुदा परतरं श्रीकृष्णदेवं श्रये ॥ १ ॥
मन्दान् वीक्ष्य जनान् विभुः श्रुतिगणं व्यस्याथ कारुण्यतः
स्त्रीशूद्रादिहिताय भारतमुखेनोक्त्वा तदर्थं पुनः ।
बुद्धिं शोधयितुं चकार सुविदां यो ब्रह्मसूत्रात्मकं
वेदान्तार्थविकाशमद्भुतपदं शास्त्रं गुणैरुज्ज्वलम् ॥ २ ॥

एवं सर्वहितं चरन्नपि यदा खिन्नस्तदा नारदात्
तत्रोपायमवेत्य खेदहतये दृष्ट्वा समाधौ हरिम् ।
श्रीमद्भागवतेन संशयमहन् भक्तिप्रचारोद्यत-
स्तं कृष्णं मुनिमानमामि सततं ज्ञानावतारं हरेः ॥ ३ ॥
मार्गादौ स्वमतं समस्य विषये यं ब्रह्मवादं जगौ
कौन्तेयोद्धवयोः प्रकाश्य च पुनर्वेदान्तसारं हरिः ।
तं व्यासाशयगोचरं प्रथयितुं यैर्भाष्यमाभाषितं
नानाचार्यवरान्नमामि करुणान् श्रीवल्लभाख्यान् प्रभून् ॥ ४ ॥
श्रीवल्लभप्रतिनिधिं तेजोराशिं दयार्णवम् ।
गुणातीतं गुणनिधिं श्रीगोपीनाथमाश्रये ॥ ५ ॥
श्रीविट्ठलेशपादाब्जनखचन्द्ररुचः सदा ।
अलंकुर्वन्तु मत्स्वान्तं मायावादतमोहराः ॥ ६ ॥
तत्पुत्रान् सह सूनुभिर्निजगुरून् श्रीकृष्णचन्द्राह्वयान्
भक्त्या नौमि पितामहं यदुपतिं तातं च पीताम्बरम् ।
वन्दे च व्रजराजमन्वयमणिं यन्नोचिषा मादृशो-
प्यासीन्मूर्ध्नि कृपापरः प्रभुवरः श्रीबालकृष्णः स्वयम् ॥ ७ ॥
श्रीवल्लभाचार्यपदाम्बुजाते भक्त्या मुदान्तर्हृदि सन्निवेश्य ।
भाष्यप्रकाशे प्रयतेऽतिदीनः निःसाधनस्तत्करुणाबलेन ॥ ८ ॥
आचार्यवाचः प्रणमामि भाष्य-
सुबोधनीस्था इतराश्च यास्ताः ।
मत्स्वान्तमागत्य कृपाप्लुतास्ताः
मदीयवाचां रचयन्त्वलङ्कृतिम् ॥ ९ ॥

अथ स्वालौकिकानुभावप्रकटनहृदयस्य भगवत आज्ञया तदर्थ-माविर्भूताः श्रीमदाचार्याः तस्यानुभावस्य सर्ववेदान्ततात्पर्यगोचरत्व-ज्ञापनाय वेदार्थतामरसतरणेर्भगवतो बादरायणस्य सूत्राणि व्याकरिष्यमाणाः

सूत्रार्थो वर्ण्यते यत्र वाक्यैः सूत्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुरिति ।

भाष्यलक्षणात् सूत्रोपन्यास एव अनुसरणसिद्धेः स्वकृतेरादित एव भाष्यत्वाय सूत्रीयाथशब्देन मङ्गलसिद्धेश्च सूत्रमादौ पठन्ति—
अथातो ब्रह्मजिज्ञासेति ॥

8249.

1287. ब्रह्मसूत्र(राधावल्लभीयमतप्रकाशक)भाष्य

Brahmasūtra(Rādhāvallabhīyamataprakāśaka)bhāṣya.
By Viśvanātha Siṃhadeva, a pupil of Priyādāsa.

Substance, country-made paper. 12 × 4⅝ inches. Folia, 232. Lines, 10–12 on a page. Extent in ślokas, 5,350. Character, Nāgara. Date, Saṃvat 1900. Appearance, old and worn-out. Generally correct.

Complete in four adhyāyas, each separately paged. The 1st adhyāya is complete in 85 leaves, the 2nd in 58 leaves, the 3rd in 62 leaves and the 4th in 27 leaves.

Beginning :

श्रीगणेशाय नमः ।

नित्यानुरागसिन्धूत्थरसचन्द्रस्फुरत्प्रभाम् ।
श्रीभूलीलादिभिः स्तुत्यां स्तौमि श्री र+ल्लभाम् ॥
जीवालीनापदीपालयमहसि परब्रह्मणि स्वं परः
जानन्तः संसरन्ति त्रिजगति सततं मा + + + घ्यमानाः ।
मुच्यन्ते यत्कृपातः स्फुरति परतरे नाम्नि विज्ञाय तत्त्वं
स श्रीरामोऽवतान्नः पर + + + तमः प्रेयसी-
भावगम्यः ॥ २ ॥
वाङ्मनोगोचरातीते हरिर्नामादिचिन्तकः ।
नितारयन्तु विघ्नौघा + + + मान् रामविग्रहः ॥ ३ ॥
यन्मन्त्राकलनस्फुरत्परप्रेम्णा स्वकीयं मनः
दत्त्वाविर्भवति स्वपरं + र्वाचोऽपि दूरे स्थितः ।
गोपीभिर्ललितादिभिः परिवृतां गोविन्दमोदप्रदां
तां लक्ष्मीं मदनस्व + + सहितां राधां नमस्याम्यहम् ॥ ४ ॥
इत्यादि ॥

6B, ततश्च तत्तदाचार्यमतावलम्बिनां तत्तदाचार्यमततात्पर्यानभिज्ञानां मतविरोधमवलोक्य श्रीकृष्णचैतन्यभक्तावतारसमनन्तरं लब्धपरमप्रियसखीरूपो रासमण्डले वर्त्तमानो मुक्तः श्रीशुकाचार्यस्तेषां मतानामेकतात्पर्यार्थकत्वं प्रतिपादयितुं नारदद्वारा समागतब्रह्मसम्प्रदाये श्रीप्रियादासाचार्यरूपेण प्रादुर्बभूव ।

तथाच भविष्ये..............................

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स च सुसिद्धान्तोत्तमः सुमार्गश्रुतसूत्रतात्पर्याम्रतादीन् ग्रन्थान्

विधाय सकलमताविरोधं प्रदर्श्य श्रीराधाकृष्णप्रेमाकुलहृदयस्थिर-
मिह लोके विचरितुमिच्छन् मामुपदिश्य निजश्रुतितात्पर्यमितग्रन्थमतानुसारेण श्रीभगवद्वेदव्याससूत्रविस्तरव्याख्यां कर्त्तुमनुशास्य च वाङ्मनोगोचरातीतरासमण्डलं गत्वालङ्कृतवान्। स एव इदानीं श्रीबान्धवाधीश्वरमहाराजाधिराजसिद्धि॰श्रीजयसिंहदेवज्येष्ठतनय-विश्वनाथसिंहनाम्नो मम हृदयकमलस्थितः उभयमन्त्रोपदेशकस्तात्पर्यवृत्त्या वाङ्मनोगोचरातीतश्रीरामचन्द्रनिरूपणे व्यासतात्पर्य-मवगत्य सूत्राणां। व्याख्यामारभते—ननु व्यासेन किमर्थं वेदान्त-शास्त्रमारब्धमिति चेदुच्यते।

It ends thus :

श्रीश्रीरामकृपापात्राधिकारिणा श्रीविश्वनाथेन श्रीरामे भाष्यमर्पितं।

नमस्ते वंशिकादेवि हरिवंशालिरूपिणि।
नारायणि नमस्तेऽस्तु नमस्ते कमलोद्भवे॥
. . . .
. . . .
नमः परमहंसाय शुकाचार्याय ते नमः।
काश्यपायाचलेशायाच्युतेशाय नमो नमः॥
. . . .
गङ्गाधरश्रीविजयकुलजिभ्यो नमो नमः॥
. . . .
. . . .
. . . .
. . . .
श्रीमद्ब्रह्मस्वरूपाय प्रियाचार्याय ते नमः।
येन विश्वोपकारायाचार्यदेहो धृतो भुवि॥
यदनुग्रहतो भाष्यं विश्वनाथविनिर्मितम्।
यस्य सम्यग्विचारेण जीवो याति परां गतिम्॥
अब्दे सप्तनवाष्टेन्दावविरोधिन्यवर्जिते।
वैशाखशुक्लपञ्चम्यां भाष्यमारम्भणं कृतम्॥
माघस्य कृष्णपञ्चम्यां पूर्णतां समगादिदम्।
विश्वनाथोदितं भाष्यं भूयाद्वैष्णवतोषदम्॥

Colophon :

इति श्रीमद्भगवदवतारवेदार्थनिर्णायकश्रीमद्देववेदान्ताचार्य-श्रीमद्देदव्यासकृतसूत्राणां सिद्धि० श्रीमन्महाराजाधिराजश्रीमहाराजा श्रीराजावाहादुरश्रीसीतारामचन्द्रकृपापात्राधिकारि-श्रीविश्वनाथसिंहजीदेवकृते श्रीराधावल्लभीयमतप्रकाशकभाष्ये चतुर्थाध्यायस्य चतुर्थः पादः ।

Post-colophon :

संवत् १९०० कि मीती आश्विनकृष्णपक्षे नवम्यां गुरुवासरे कः लिख्यतं दामोदरेण ।

It is a commentary on the *Brahmasūtra*, representing the views of the Rādhāvallabhīya sect, a sub-section of Vallabha. The author was the son of Bāndhavādhīśvara Mahārājādhirāja Jayasiṃhadeva. From the adjective सीतारामचन्द्रकृपापात्राधिकारि in the colophon, Aufrecht thinks the author to have been an officer of Rāja-vāhādura Sītārāma-candra, which is obviously wrong. Rāmacandra here is the avatāra of Viṣṇu.

8250.

2294. **ब्रह्मसूत्रवृत्ति** *Brahmasūtravṛtti*

entitled

ब्रह्मसूत्रसिद्धान्तमरीचिका *Brahmasūtrasiddhāntamarīcikā.*

By Vanamālī.

Substance, country-made paper. 11¼ × 5 inches. Folia, 57, of which the 6th and the 7th are missing. Lines, 12, 13 on a page. Extent in ślokas, 2,000. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Printed.

Colophons :

9A, इति श्रीवनमालिविरचितायां वृत्तौ प्रथमाध्यायस्य प्रथमः पादः । 14A, इति श्री० प्रथमाध्यायस्य द्वितीयः पादः । 18B, इति श्री प्रथमस्य तृतीयः । 21A, इति श्रीब्रह्मसूत्रवृत्तौ प्रथमस्य चतुः । 24B, इति श्रीवनमालिविरचितवृत्तौ द्वितीयस्य प्रथमः । 28A, द्वितीयस्य द्वितीयः । 31B, द्वितीयस्य तृतीयः । 33A, इति द्वितीयाध्यायः समाप्तः । 36A, इति तृतीयस्य

प्रथमः। 39B, इति तृतीयस्य द्वितीयः। 46B, इति तृतीयस्य तृतीयः। 50B, इति तृतीयस्य चतुर्थः। 52A, इति चतुर्थस्य प्रथमः। 54A, इति चतुर्थस्य द्वितीयः। 55A, इति चतुर्थस्य तृतीयः। 57B, इति श्रीवनमालिविरचितायां ब्रह्मसूत्रमरीचिकायां चतुर्थस्य चतुर्थः पादः।

For the MS. and the work see L. 4037, where, curiously enough, the number of folia is given as 5 and the extent of the work as 317 ślokas.

B. Other Independent Treatises.

(1) Śaṅkara (Advaita) School.

8251.

1626. द्वादशमहावाक्यविवरण *Dvādaśamahāvākyavivaraṇa.*
By Śaṅkarācārya.

Substance, country-made yellow paper. 18¼ × 4 inches. Folia, 26. Lines, 6 on a page. Extent in ślokas, 680. Character, Bengali. Date, Śaka 1759. Appearance, fresh. Generally correct. Complete.

It begins:

यदज्ञानप्रभावेन दृश्यते सकलं जगत्।
यज्ज्ञानाल्लयमाप्नोति तस्मै ज्ञानात्मने नमः॥
समस्तविषयवासनावि[नि]र्मुक्तः स परमहंसः।
केवलं निर्विशेषब्रह्मचैतन्यमात्र एव तिष्ठति॥

स परमहंसः। यत्र कुत्र वितिष्ठति(ते), केवलं द्वादशमहावाक्यविचारं करोति, तन्महावाक्यं कीदृक्? तत्र औपनिषदानि वाक्यानि? आदौ तावत् ऋग्वेदस्य "प्रज्ञानमानन्दं ब्रह्म"। "अहं ब्रह्मास्मि" इति यजुर्वेदस्य, "तत्त्वमसि" इति सामवेदस्य, "अयमात्मा ब्रह्मे"ति आथर्वणस्य। "अहं ब्रह्मास्मि, यत्परं ब्रह्मे"ति श्रुतेः। इति द्वादशमहावाक्यैर्ब्रह्मविचारः।

It ends:

इति संक्षेपात् ब्रह्मस्वरूपनिरूपणं वेदान्तप्रकरणे अथर्वणवेदे वाक्यगतात्मब्रह्मशब्दनिर्णयो नाम द्वादशः सिद्धान्तः समाप्तः।

Last Colophon :

इति श्रीशंकराचार्यविरचितं द्वादशमहावाक्यपरमहंसपरिव्राज-
काचार्यमार्गनिरूपणं नाम महावाक्यसिद्धान्तः समाप्तः ।

Post-colophon :

ॐ तत्सत् । ब्रह्मनिर्देशो जानीयात् सकलं । शकाब्दा १७५९
शाल ।

The exact name of the work is a matter of difficulty. Burnell names it महावाक्यविवरणं and Aufrecht follows it. The work is printed, ed. *Vy.*, Bombay and in *Śaṅkaragranthāvalī*, ed. Rajendranath Ghosh, Calcutta, in Bengali characters with Bengali translation.

8252.

1644. **द्वादशमहावाक्यसिद्धान्त** or **द्वादशसिद्धान्त**

Dvādaśamahāvākyasiddhānta or *Dvādaśasiddhānta.*

Substance, country-made paper. 10×4½ inches. Folia, 34. Lines, 9 on a page. Extent in ślokas, 750. Character, Nāgara of the 18th century. Appearance, fresh. Complete.

For a description of the work see our No. 1626.

8253.

854. **द्वादशमहावाक्यसिद्धान्त** or **शान्तिरसनाटक**

Dvādaśamahāvākyasiddhānta or *Śāntirasanāṭaka.*
By Vaikuṇṭhapurī.

For the manuscript see L. 1696.

Post-colophon :

शुभं भवतु १८८९ संवत् २२शे आषाढ ।

The lower part and the right-hand margin of the 1st leaf contains the following in a later hand :

शङ्करस्य शिष्याश्चत्वारः । विश्वरूपः, पद्मनाभः, त्रोटकः, हस्ता-
मलकाचार्यः । पृथ्वीधराचार्यः पञ्चमः । तस्योपशिष्या दश ।
तीर्थाश्रमवनारण्यगिरिपर्वतसागराः ।
सरस्वती भारती च पुरीनामा च वै दश ॥

पृथ्वीधरादेकादशाचार्यप्रसादात् कलौ सन्न्यासप्रवृत्तिः। तत्र दश-नामसन्न्यासिमध्ये पद्मनाभपुरी प्रथमः, स्वर्गपुरी द्वितीयः, अनन्तपुरी तृतीयः, कृष्णपुरी चतुर्थः, हरिहरपुरी पञ्चमः, गोपालपुरी षष्ठः इत्यस्मत्संप्रदायप्रवर्त्तकाः पूर्वाचार्याः। तच्छिष्यो वैकुण्ठपुरी कलि-युगाचार्यो भवति।

8254.

9658. परमहंसपरिव्राजकाचार्यमार्गनिरूपण

Paramahaṃsaparivrājakācāryamārganirūpaṇa.
By Vaikuṇṭhapurī Śaṅkarācārya.

Substance, country-made paper. 14 × 7 inches. Folia, 31. Lines, 9 on a page. Extent in ślokas, 558. Character, Nāgara. Appearance, fresh. Complete.

This explains the twelve maxims from the Vedas and the Upaniṣads, which should guide the life of a Paramahaṃsa.

The last colophon runs :

इति श्रीवैकुण्ठपुरीशङ्कराचार्यविरचितं महावादशवाक्यानि परमहंसपरिव्राजकाचार्यमार्गनिरूपणं नाम महासिद्धान्तः सम्पूर्णः।

Beginning :

ॐ यदज्ञानप्रभावेन दृश्यते सकलं जगत्।
यज्ज्ञानाल्लयमाप्नोति तस्मै ज्ञानात्मने नमः॥

समस्तविषयवासनाविनिर्मुक्तः स परमहंसः केवलं निर्विशेषब्रह्म-चैतन्यमात्रैव तिष्ठति। स परमहंसः यत्र कुत्रचित्तिष्ठति। किं करोति? केवलं द्वादशमहावाक्यविचारं करोति। तन्महावाक्यं कीदृक्? तत्रौपनिषदानि वाक्यानि। आदौ तावदृग्वेदस्य "प्रज्ञानमानन्दं ब्रह्म", "अहं ब्रह्मास्मी"ति यजुर्वेदस्य, "तत्त्वमसी"ति सामवेदस्य, "अयमात्मा ब्रह्मे"त्यथर्वणस्य। "अहं ब्रह्मास्मि, यत्परं ब्रह्मे"ति श्रुतेरित्यादि द्वादशमहा-वाक्यैर्ब्रह्मविचारः।

End :

अथर्वणवेदान्तसांख्यदर्शनम् पातञ्जलदर्शनं मन्त्रशास्त्राणीति संक्षेपात् ब्रह्मस्वरूपनिरूपणं वेदान्तप्रकरणे अथर्वणवेदवाक्यगतात्म-ब्रह्मणो(?) नाम द्वादशसिद्धान्तः। १२।

8255.

5017. द्वादशमहावाक्यैर्ब्रह्मविचारः

Dvādaśamahāvākyair Brahmavicāra.

Substance, country-made paper. 14 × 4¼ inches. Folia, 16. Lines, 9 on a page. Character, Bengali of the early 19th century. Appearance, old and discoloured. Incomplete at the end.

The maṅgalācaraṇa :

ॐ श्रीगणेशाय नमः ।
ॐ यद्ज्ञानप्रभावेन दृश्यते सकलं जगत् ।
यज्ज्ञानाल्लयमाप्नोति तस्मै ज्ञानात्मने नमः ॥

Object :

समस्तविषयवासनाविनिर्मुक्तः स परमहंसः केवलं निर्विशेषचैतन्यमात्रमवतिष्ठते । स परमहंसः यत्र कुत्रचित्तिष्ठति । किं करोति? तन्महावाक्यं कीदृशं? तत्रौपनिषदानि वाक्यानि । आदौ तावत् "प्रज्ञानमानन्दं ब्रह्म" इति ऋग्वेदस्य, "अहं ब्रह्मास्मी"ति यजुर्वेदस्य, "तत्त्वमसी"ति सामवेदस्य, "अयमात्मा ब्रह्मे"ति अथर्ववेदस्य, "अहं ब्रह्मास्मि, यत्परं ब्रह्मे"ति श्रुतेरिति द्वादशमहावाक्यैर्ब्रह्मविचारः । तत्र तावत् आदौ ऋग्वेदस्य प्रज्ञानशब्दस्य व्याख्यानं क्रियते ।

15B, तत्त्वमसीति पदत्रयस्य व्याख्यानं कथ्यते ।

The manuscript breaks off abruptly, while explaining the above maxim.

8256.

3778. महावाक्यार्थविवरण *Mahāvākyārthavivaraṇa.*

Substance, country-made paper. 10 × 4½ inches. Folia, 43. Lines, 7 on a page. Extent in ślokas, 600. Character, Nāgara of the early 19th century. Appearance, fresh. Complete.

Colophon :

ब्रह्मस्वरूपेण वेदान्तप्रकरणे अथर्वणवेदवाक्यगत आत्मब्रह्मशब्दनिर्णयो नाम त्रयोदशः सिद्धान्तः ॥

Post-colophon :

यं शैवाः समुपासत इत्यादि ।

See our No. 1626.

Colophons :

3A, ऋग्वेदस्य प्रज्ञानशब्दनिर्णयो नाम प्रथमः सिद्धान्तः; 4B, ऋग्वेदानन्दशब्दव्याख्यानं समाप्तमिति द्वितीयः सिद्धान्तः; 7B, इति ऋग्वेदब्रह्मशब्दनिर्णयस्तृतीयः सिद्धान्तः; 10B, यजुर्वेदसम्बन्धि अहंशब्दनिर्णयः शोधनं चतुर्थः सिद्धान्तः; 11B, यजुर्वेदसम्बन्धि ब्रह्मशब्दनिर्णये पञ्चमः सिद्धान्तः; 21A, इत्यस्मिशब्दे निर्णयः षष्ठः सिद्धान्तः; 25A, इति सामवेदवाक्यं तत्पदप्रकारं समाप्तः सिद्धान्तः सप्तमः; 29A, इति सामवेदस्य त्वंपदविशेषणनामाष्टमः; 30B, तद्ब्रह्म त्वमसीति सामवेदवाक्यपदत्रयव्याख्यानं नवमः सिद्धान्तः; 33A, इति सामवेदवाक्यत्रयस्य व्याख्यानं सम्पूर्णं नवमः सिद्धान्तः (this should be 10th and so on); 35A, इत्ययं शब्दस्याथर्वणवाक्यस्य निर्णयो नाम दशमः सिद्धान्तः (should be 11th); 41B, अथ अथर्वणवेदस्य वाक्यगतात्मशब्दनिर्णयः नाम द्वादशः सिद्धान्तः। The last colophon is quoted above.

8257.

2092. *Mahāvākyārthavivaraṇa.*

For the MS. and the work see L. 4133.

Colophon :

इति श्रीमच्छङ्कराचार्यविरचितं महावाक्यं समाप्तम्।

Post-colophon :

श्रीरामकृष्णार्पणमस्तु। शुभमस्तु इत्यादि। शके १७५० सर्वधारि नाम संवत्सरे वैशाखमासे शुक्ले पक्षे चतुर्थ्यां भृगुवासरे तद्दिने प्रथमप्रहरी लक्ष्कारान्त × भारतीवावाचे संनिधहे पुस्तक समाप्तं। श्रीयज्ञनारायणार्पणमस्तु। हृतबलनेत्युपनामकलक्ष्मणभट्टस्य सुतविनायकभट्टेन लिखितं।

It begins :

अथ महावाक्यार्थविवरणप्रारम्भः।

ॐ यस्य ज्ञानप्रभावेन दृश्यते सकलं जगत्।
यद्ज्ञानात् श्रेयमाप्नोति तस्मै ज्ञानात्मने नमः॥

अथ चतुष्टयसम्पन्नविधिवदुपसन्नस्य मोक्षसाधनब्रह्मज्ञानाय वेदान्तमहावाक्यार्थं विचारयामः। महावाक्यं नाम किं तत्त्वमसि १ .... इत्येवमादीनि असकृत् श्रुत्वापि वाक्यार्थज्ञानं नोत्पद्यते पुरुषस्य। तत्कुतः? तत्त्वंपदार्थपरिज्ञानाभावात् यतः, तस्मात् पदार्थपरिशीलनपूर्वकं वाक्यार्थं चिन्तयेत्।

8258.

9565. **महावाक्यरत्नावली** *Mahāvākyaratnāvalī.*

Substance, country-made paper. 13 × 5 inches. Folia, 25. Lines, 9 on a page. Extent in ślokas, 328. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

महावाक्यरत्नावली. a collection of the choicest sayings taken from one hundred and eight Upaniṣads, by Rāmacandrendra, the disciple of Vāsudevendra Sarasvatī.

See L., Vol. IX, p. 211, No. 3135.

8259.

4386. *Mahāvākyaratnāvalī.*

By Rāmacandrendra, the disciple of Vāsudevendra Sarasvatī, with a commentary by Brahmayogin.

Substance, country-made paper. 13 × 8 inches. Folia, 63. In Tripāṭha form. Character, Nāgara. Appearance, fresh. Complete.

Printed in Benares in Saṃvat 1867.

For the text see L. 3135 and for the commentary see L. 3136.

8260.

310. **आत्मपुराण** *Ātmapurāṇa.*

By Śaṅkarānanda.

Substance, country-made paper. 13 × 6½ inches. Folia, 264. Lines, 15 on a page. Extent in ślokas, 15,000. Character, Nāgara. Appearance, fresh. Verse. Generally correct.

Eighteen leaves are wanting after the 4th chapter.

For descriptions of the work see L. 182 and IO. Catal. No. 2362.

Post-colophon Statement :

शुभं भवति १८ ॥
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
समातनोतु सर्वेषां विद्यादानेन शङ्करः ॥
नमस्तस्मै हनुमते यस्य वारिधिलङ्घनम् ।
संसारसङ्कटोत्तारतरणिः स्मरतां भवेत् ॥ २ ॥

8261.

10951. **आत्मपुराण** or **उपनिषद्रत्न**

Ātmapurāṇa or *Upaniṣadratna.*
By Śaṅkarānanda.

Substance, country-made paper. 13 × 5½ inches. Folia, 46–151, of which foll. 90–99, 129 are missing. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. Defective at both ends and in the middle.

The work is well known. It presents the essential points in the leading works of the Upaniṣad.

71A. इति श्रीमत्परमहंसपरिव्राजकाचार्यानन्दात्मपूज्यपाद-शिष्येण श्रीशङ्करानन्दभगवता विरचित उपनिषद्रत्न आत्मपुराणे कौषीतकीसारार्थप्रकाशे इन्द्रप्रतर्दनाख्यानं नाम द्वितीयोऽध्यायः ।

87A. ०गार्ग्यजातशत्रुसंवादो नाम तृतीयोऽध्यायः ।

128B. ०बृहदारण्यकमधुकाण्डसार्थप्रकाश ऋषिच्चि(?)संवादो नाम चतुर्थोऽध्यायः ।

8262.

2669. *Ātmapurāṇa* or *Upaniṣadratna.*
By Śaṅkarānanda.

Substance, country-made paper. 7½ × 4 inches. Folia, 661, there are three leaves after 8 which do not seem to belong to this MS. Lines, 9 on a page. Extent in ślokas, 660. Character, Nāgara of the 19th century. Appearance, discoloured.

The present MS. is in the same handwriting as the MS. No. 2658 and contains the 11th chapter of Śaṅkarānanda's *Ātmapurāṇa.*

See IO. Catal. No. 2362.

On the obverse of the last leaf :

इति आत्मपुराणगर्भोपनिषद्रत्ने एकादशोऽध्यायः । ११ उत्तरार्द्धम् ।

8263.

2650. *Ātmapurāṇa* or *Upaniṣadratna.*
By Śaṅkarānanda.

Substance, country-made paper. 8 × 4 inches. Folia, 62. Lines, 8 on a page. Extent in ślokas, 610. Character, Nāgara of the 18th century. Appearance, discoloured and worn-out. Complete.

See our No. 310.

The MS. contains the 18th chapter of *Ātmapurāṇa.* See the analysis of the work in IO. Catal. No. 2362. The 59th leaf of the MS. seems to be replaced by another leaf bearing the same page-mark.

8264.

8605. *Ātmapurāṇa* or *Upaniṣadratna.*
By Śaṅkarānanda Bhagavat, a pupil of Ānandātmā.

Substance, country-made paper. 12 × 5 inches. Folia, 227. Lines, 15 on a page. Extent in ślokas, 11,000. Character, Nāgara. Date, Saṃvat, 1835. Appearance, good. Complete.

Complete in 227 leaves and in 18 chapters. Printed. (See L. 182).

1st chapter :—ऐतरेयसारार्थप्रकाश.

8265.

8389. **अष्टोत्तरसहस्रमहावाक्यावली**
Aṣṭottarasahasramahāvākyāvalī.
Compiled from 108 Upaniṣads.
By Rāmacandrendra, disciple of Vāsudevendra Sarasvatī.
With an exhaustive commentary in Tripāṭha form.

Substance, country-made paper. 15 × 7 inches. Folia, 128. Character, Nāgara. Date, Saṃvat 1927. Appearance, fresh. Complete. Written in a bold, beautiful hand.

Beginning :

ॐ श्रीमद्विश्वाधिष्ठानपरमहंससद्गुरुश्रीरामचन्द्राय नमः ॥
यो विश्वादिविदेहान्तमहावाक्यार्थविग्रहः ।
श्रीरामचन्द्ररूपाय तस्मै भूमात्मने नमः ॥

यः पूज्यो यतिभिः स्वधर्मनिरतैर्ध्यायन्ति यं योगिनो
येनाप्तं निगमान्तवेद्यमनिशं यस्मै हविर्दीयते ।
यस्मात् स्थावरजंगमं समभवद्यस्यांशमात्रो वरो
यस्मिन् लीनमिदं प्रणौमि सततं तं वासुदेवं गुरुम् ॥
नत्वा श्रीवासुदेवेन्द्रपादपङ्केरुहद्वयम् ।
ग्रथ्यते वै महावाक्यरत्नावलिरियं मया ॥

अथ खलु ऋग्वेदादिविभागेन वेदाश्चत्वारः। तत्रैकविंशति-शाखा ऋचः नवाधिकशतं शाखा यजुषः सहस्रशाखाः साम्नः पञ्चाश-च्छाखा अथर्वणस्य। एकैकस्याः शाखायाः एकैकोपनिषत्। आहृत्य अशीतिसहितशताधिकसहस्रसंख्याका उपनिषदः। तासु श्रीरामचन्द्रेण रामदूताय मारुतयेपनिषदः अष्टोत्तरशतसंख्याका उपदिष्टाः ॥

From the commentary:

तथाच मुक्तिकोपनिषत्—साष्टोत्तरशतोपनिषन्नामश्लोका लिख्यन्ते ॥

ईशकेनकठप्रश्नमुण्डमाण्डूक्यतित्तिरिः ।
ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥ १ ॥
ब्रह्मकैवल्यजाबालश्वेताश्वो हंसआरुणिः ।
गर्भो नारायणो हंसो बिन्दुनादशिरःशिखा ॥ २ ॥
मैत्रायणी कौषीतकी बृहज्जाबालतापिनी ।
कालाग्निरुद्रमैत्रेयीसुबालक्षुरिमन्त्रिका ॥ ३ ॥
सर्वसारं निरालम्बं रहस्यं वज्रसूचिकम् ।
तेजो नादो ध्यानविद्यायोगतत्त्वात्मबोधकम् ॥ ४ ॥
परिव्राट् त्रिशिखी सीता चूडानिर्वाणमण्डलम् ।
दक्षिणाशरभं स्कंदं महानारायणाद्वयम् ॥ ५ ॥
रहस्यं रामतपनं वासुदेवश्च मुद्गलम् ।
शाण्डिल्यं पैङ्गलं भिक्षुं महच्छारीरकं शिखा ॥ ६ ॥
तूर्यातीतं च सन्न्यासं परिव्राजाक्षमालिका ।
अव्यक्तैकाक्षरं पूर्णासूर्याक्ष्याध्यात्मकुण्डिका ॥
सावित्र्यात्मा पाशुपतं परं ब्रह्मावधूतकम् ।
त्रिपुरातपनं देवी त्रिपुरा कठभावना ॥

हृदयं पुण्डरीभस्मरुद्राक्षगणदर्शनम् ।
तारसारमहावाक्यपञ्चब्रह्माग्निहोत्रकम् ॥
गोपालतपनं कृष्णं याज्ञवल्क्यं वराहकम् ।
शाट्यायनि-हयग्रीवं दत्तात्रेयं च गारुडम् ॥
कलिजाबालिसौभाग्यरहस्यचे च मुक्तिके ॥
इति ईशाद्यष्टोत्तरशतोपनिषदां शाखाभेदं दर्शयति । etc. etc.

The commentary begins:

ॐ श्रीगणेशाय नमः ।
महावाक्यरत्नावलीपदयोजना । प्रार्थना—
अनन्तशक्तिसन्दोहपूर्णस्य परमात्मनः ।
विघ्नविध्वंसिनीं शक्तिं गणराजमुपास्महे ॥
हरि वों ॥
श्रीमद्विश्वाधिष्ठानपरमहंससद्गुरुश्रीरामचन्द्राय नमः ॥
ईशाद्युपनिषत्प्रोद्यन्महावाक्यकलेवरम् ।
विकलेवरकैवल्यं रामचन्द्रपदं भजे ॥
विश्वाधिष्ठानसन्मात्रवासुदेवेन्द्रमूर्त्तये ।
श्रीदेशिकस्वरूपाय परस्मै ब्रह्मणे नमः ॥

From the commentary:

4B. तत्र दशोपनिषदः ऋग्वेदगताः शुक्लकृष्णभेदेन यजुषः एकपञ्चाशत् तत्र शुक्लयजुषः एकोनविंशतिः कृष्णयजुषो द्वात्रिंशत् साम्नः षोडश आथर्वणस्यैकत्रिंशत् आहत्याष्टोत्तरशतं ईशाद्यष्टोत्तरशतोपनिषदां पूर्वाचार्यप्रकाशितत्वं दर्शयति । तत्र गौडपादाचार्यैः प्रकाशितत्वं दर्शयति माण्डूक्योपनिषद्व्याख्याता । श्रीमत्शङ्करभगवत्पादाचार्यैर्दशोपनिषदः पञ्चरुद्रन्टसिंहतापिनी च शङ्करानन्दैः सदाशिवब्रह्मेन्द्रैः स्वयंप्रकाशानन्दाद्यैश्च द्वात्रिंशोपनिषदः विद्यारण्याचार्यैरष्टोत्तरशतोपनिषदो व्याख्याताः । महावाक्यरत्नावल्याख्यायिकायाः त्रयोदशधा विभागं दर्शयति ॥ प्रकृते तु—

रामचन्द्रेणोपदिष्टे रामदूताय धीमते ।
ईशाद्यष्टोत्तरशतोपनिषद्यादसां पतौ ॥

निमज्ज्यात्र महावाक्यरत्नावलिरुदाहृता ।
विभाव्यते विभागेन सा त्रयोदशधा पुनः ॥
तत्रादौ विधिवाक्यानि बन्धमोक्षपराणि च ।
अविद्वद्वेयवाक्यानि जगन्मिथ्यापराणि च ॥
तथोपदेशवाक्यानि जीवेशैक्यपराणि च ।
ब्रह्मविन्मननाख्यानि जीवन्मुक्तिपराणि च ॥
ब्रह्मानुभूतिरूपाणि तत्समाधिपराणि च ।
अष्टस्वरूपवाक्यानि फलवाक्यान्यनन्तरम् ॥
विदेहमुक्तिवाक्यानि लिख्यन्तेऽन्विष्य तत्क्रमात् ॥

18A. विधिप्रकरणविवरणं सम्पूर्णं ; 21A. ॐ तत्सदिति सार्द्धान्तिकबन्धमोक्षवाक्यान्येकत्रिंशत् ; 24A. सार्द्धान्तिकाविद्वन्निन्दावाक्यान्येकविंशतिः ; 27B. जगन्मिथ्याप्रकरणविवरणं सम्पूर्णं ; 34B. पञ्चोत्तरद्विशतं उपदेशमहावाक्यप्रकरणं सम्पूर्णं ; 38B. जीवब्रह्मैक्यप्रकरणविवरणं सम्पूर्णं ; ॐ तत्सदिति सार्द्धान्तिकजीवब्रह्मैक्यवाक्यान्यष्टात्रिंशत् ; 42A. सार्द्धान्तिकमननवाक्यान्येकोनचत्वारिंशत् ; 59B. जीवन्मुक्तिप्रकरणविवरणं सम्पूर्णं ; 71B. श्रीसार्द्धान्तिकस्वानुभूतिवाक्यान्यष्टादशोत्तरशतं ; 77B. इति श्रीसार्द्धान्तिकसमाधिवाक्यानि पञ्चाशत् (५०५)। 81A. नानालिङ्गस्वरूपमहावाक्यविवरणं सम्पूर्णं ; इति सार्द्धान्तिकनानालिङ्गस्वरूपवाक्यानि द्वात्रिंशत् । 87B. सार्द्धान्तिकपुंलिङ्गस्वरूपवाक्यानि त्रिंशत् ; पुंलिङ्गस्वरूपविवरणं सम्पूर्णं । 89A. सार्द्धान्तिकस्त्रीलिंगस्वरूपवाक्यानि द्वादश ; स्त्रीलिंगस्वरूपमहावाक्यविवरणं सम्पूर्णं । 95B. सार्द्धान्तिकनपुंसकलिंगस्वरूपवाक्यानि एकोनचत्वारिंशत् ; नपुंसकलिङ्गप्रकरणविवरणं सम्पूर्णं । 99A. सार्द्धान्तिकात्मस्वरूपवाक्यानि चत्वारिंशत् ; 102A. सार्द्धान्तिकसर्वस्वरूपवाक्यानि चत्वारिंशत्—सर्वस्वरूपप्रकरणविवरणं सम्पूर्णं । 108A. ॐ तत्सदिति सार्द्धान्तिकब्रह्मस्वरूपवाक्यानि त्रिनवतिः ; 112A. सार्द्धान्तिकाष्टस्वरूपवाक्यानि द्वाविंशत्यधिकत्रिशतं सार्द्धान्तिकावशिष्टस्वरूपवाक्यानि षट्त्रिंशत् ; 126B. सार्द्धान्तिकविदेहवाक्यानि सप्तसप्ततिः ।

Last colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यवासुदेवेन्द्रसरस्वतीचरणकमलमकरन्दरसास्वान्तरामचन्द्रेन्द्रग्रथितेशाद्यष्टोत्तरशतोपनिषत्सारसंग्रहभूताष्टोत्तरसहस्रमहावाक्यावली परिपूर्णा ।

Post-colophon :

ग्रन्थविंशत्यधिकसप्तशतं ॐ ॥ श्रीमद्विश्वाधिष्ठानपरमहंस-सद्गुरुश्रीरामचन्द्रार्पणमस्तु ॥

The text ends :

वस्तुतो निर्विशेषात्मा त्रिपान्नारायणोऽस्म्यहम् ।
यन्महावाक्यसिद्धान्तं मुक्तवित्तैकगोचरम् ॥
वासुदेवेन्द्रसंज्ञं तं नौमि सर्वात्मकं महः । इति ॥

The commentary ends :

श्रीवासुदेवेन्द्रशिष्यौपनिषदब्रह्मयोगिना ।
महावाक्यरत्नजातकिरणावलिरीरिता ॥
महावाक्यरत्नजातकिरणा ग्रन्थसंचयः ।
द्विपञ्चाशत्संख्यातो द्विद्विसहस्रमुदीरितम् ॥ ॐ ॥

Post-colophon :

करकृतमपराधं क्षन्तुमर्हन्ति सन्तः । संवत् १९२७ ।

8266.

8603. *Aṣṭottarasahasramahāvākyāvalī.*
Compiled by Rāmacandrendra, the pupil of Vāsudevendra Sarasvatī, with a commentary entitled

महावाक्यरत्नजातकिरणावली

Mahāvākyaratnajātakiraṇāvalī.

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 113. Lines, 12 on a page. Extent in ślokas, 3,000. Character, Nāgara. Date, Saṃvat 1920. Appearance, new. Complete.

Text and commentary, complete in 113 leaves, dated सम्वत् 1920 कार्त्तिकमासे शुक्लपक्षे द्वादश्यां रविवासरे.

It begins with a salutation to Rāmacandra, then to Vāsudeva and Vāsudevendra in three verses :

अथ खलु ऋग्वेदादिविभागेन वेदाश्चत्वारः । तत्रैव विंशति-शाखा ऋचः, नवाधिकशतशाखा यजुषः, सहस्रशाखाः साम्नः, पञ्चाशच्छाखा अथर्वणस्य । एकैकस्याः शाखाया एकैकोपनिषत् । आहत्याशीतिसहितशताधिकसहस्रसङ्ख्याका उपनिषदस्तासु

श्रीरामचन्द्रेण रामदूताय सारतरोपनिषदः अष्टोत्तरशतसङ्ख्याका उपदिष्टाः। तथाच—मुक्तिकोपनिषत्स्थाष्टोत्तरशतोपनिषन्नाम-श्लोका लिख्यन्ते।

(१) ईश (२) केन (३) कठ (४) प्रश्न-
(५) मुण्ड (६) माण्डूक्य (७) तित्तिरिः।
(८) ऐतरेयञ्च (९) छान्दोग्यं
(१०) बृहदारण्यकन्तथा॥
(११) ब्रह्म (१२) कैवल्य (१३) जाबाल-
(१४) श्वेताश्व (१५) हंस (१६) आरुणिः।
(१७) गर्भो (१८) नारायणो (१९) हंसो
(२०) बिन्दु (२१) नाद (२२) शिरः (२३) शिखा॥
(२४) मैत्रायणि (२५) कौषीतकी
(२६) बृहज्जाबाल (२७) तापनी।
(२८) कालाग्निरुद्र (२९) मैत्रेयी
(३०) सुबाल (३१) क्षुर (३२) मन्त्रिका॥
(३३) सर्वसारं (३४) निरालम्बं (३५) रहस्यं (३६) वज्रसूचिकम्।
(३७) तेजो (३८) नादध्यानविद्यायोगतत्त्वात्मबोधकम्॥
परिव्राट्त्रिशिखासीताचूडानिर्वाणमण्डलम्।
दक्षिणाशरभं स्कन्दं महानारायणाद्वयम्॥
रहस्यं रामतपनं वासुदेवञ्च मुद्गलम्।
शाण्डिल्यं पैङ्गलं भिक्षुं महच्छारीरकं शिखा॥
तुरीयातीतसन्न्यासपरिव्राजाक्षमालिका।
अव्यक्तैकाक्षरं पूर्णां सूर्याक्ष्यध्यात्मकुण्डिका॥
सावित्र्यात्मा पाशुपतं परं ब्रह्मावधूतकम्।
त्रिपुरातपनं देवी त्रिपुराकठभावना॥
हृदयं कुण्डलीभस्म रुद्राक्षगणदर्शनम्।
तारं सारं महावाक्यं पञ्चब्रह्माग्निहोत्रकम्॥
गोपालतपनं कृष्णं याज्ञवल्क्यं वराहकम्।
शाट्यायनिहयग्रीवं दत्तात्रेयं च गारुडम्।
कलिजाबालिसौभाग्यरहस्यऋचमुक्तिके॥

तत्र दशोपनिषद ऋग्वेदगताः। शुक्लकृष्णभेदेन यजुषः एक-पञ्चाशत्, तत्र शुक्लयजुष एकोनविंशतिः, कृष्णयजुषो द्वात्रिंशत्, साम्नः षोडश, अथर्वणस्य एकत्रिंशत्—आहत्याष्टोत्तरशतं। तत्र

गौडपादाचार्यैर्माण्डुक्योपनिषत् व्याख्याता। श्रीमच्छङ्करभगवत्पादाचार्यैर्दशोपनिषदः पञ्च रुद्रा नृसिंहतापिनी च शङ्करानन्दैः सदाशिवब्रह्मेन्द्रैः स्वयम्प्रकाशानन्दाद्यैश्च द्वात्रिंशोपनिषदः विद्यारण्याचार्यैरष्टोत्तरशतोपनिषदो व्याख्याताः।

रामचन्द्रेणोपदिष्टे रामदूताय धीमते।
ईशाद्यष्टोत्तरशतोपनिषद् यादसां पतौ॥
निमज्ज्यात्र महावाक्यरत्नावलिरुदाहृता।
विभाव्यते विभागेन सा त्रयोदशधा पुनः॥
तत्रादौ विधिवाक्यानि बन्धमोक्षपराणि च।
अविद्वद्ज्ञेयवाक्यानि जगन्मिथ्यापराणि च॥
तथोपदेशवाक्यानि जीवेशैक्यपराणि च।
ब्रह्मविन्मननाख्यानि जीवन्मुक्तिपराणि च॥
ब्रह्मानुभूतिरूपाणि तत्समाधिपराणि च।
अष्टस्वरूपवाक्यानि फलवाक्यान्यनन्तरम्॥
विदेहमुक्तिवाक्यानि लिख्यन्तेऽन्विष्य तत्क्रमात्॥

The end:

विध्यङ्घ्रिबन्धमुग्गुल्फो ह्यविद्वज्ज्ञेयजङ्घकः।
जगन्मिथ्याजानुदेशस्तूपदेशोरुदेशकः॥
ब्रह्मात्मैक्यकटिदेशो विद्वन्मनननाभिकः।
जीवन्मुक्ताख्यदहरः स्वानुभूतिकरद्वयः॥
ससमाधिस्कन्धदेशः सस्वरूपाख्यकन्धरः।
फलभूतमहावाक्यफलो वैदेहमस्तकः॥
एवंविध्यादिदेहान्तमहावाक्यकलेवरः।
वस्तुतो निर्विशेषात्मा त्रिपान्नारायणः स्वयम्॥
यन्महावाक्यसिद्धान्तमुक्तचित्तैकगोचरम्।
वासुदेवेन्द्रसंज्ञं तं नौमि सर्वात्मकं महः॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यवासुदेवेन्द्रसरस्वतीचरणकमलमकरन्दमत्तस्वान्तः रामचन्द्रेन्द्रग्रथितेशाद्यष्टोत्तरशतोपनिषत्सारसंग्रहभूताष्टोत्तरशतमहावाक्यावलिः परिपूर्णा ग्रन्थो विंशत्यधिकसप्तशतम्।

The extent of the commentary is द्विपञ्चाशत्सहस्रतोऽधिद्विसहस्र-मुदीरितम् ।

See IO. Catal. No. 3183, L. 3135 (*Kiraṇāvalī*), 3136.

8267.

3182. अष्टोत्तरसहस्रमहावाक्यरत्नावली (अष्टोत्तरशतोपनिषत्सारसंग्रहभूता)

Aṣṭottarasahasramahāvākyaratnāvalī (Aṣṭottaraśatopaniṣatsārasaṃgrahabhūtā).
By Rāmacandrendra, disciple of Vāsudevendra Sarasvatī.

Substance, country-made paper. 13 × 4¼ inches. Folia, 27. Lines, 9 on a page. Extent in ślokas, 720. Character, Bengali. Appearance, fresh. Complete.

Colophon:

इति परमहंसपरिव्राजकाचार्यश्रीमद्वासुदेवेन्द्रसरस्वतीचरण-कमलमकरन्दप्रमत्तान्तरामचन्द्रेन्द्रग्रथिताद्याद्य(?)ष्टोत्तरशतोपनिष-त्सारसंग्रहभूताष्टोत्तरसहस्रमहावाक्यरत्नावलिः परिपूर्णा ।

ग्रन्थविंशत्यधिकसप्तशतं समाप्तम् ।

ॐ तत्सत् ।

Beginning:

ॐ श्रीमद्विश्वाधिष्ठानपरमहंससद्गुरुरामचन्द्राय नमः ।
यो विध्यादिविदेहान्तमहावाक्यार्थसंग्रहः ।
श्रीरामचन्द्ररूपाय तस्मै भूमात्मने नमः ॥
यः पूज्यो यतिभिः स्वधर्मनिरतैर्ध्यायन्ति यं योगिनो
येनैतन्निगमान्तवेद्यमनिशं यस्मै हविर्दीयते ।
यस्मात् स्थावरजङ्गमं संभवद्यस्यां समाचोवरो(?)
यस्मिन् लीनमिदं प्रणौमि सततं तं वासुदेवं गुरुम् ॥
नत्वा श्रीवासुदेवेन्द्रपादपङ्केरुहद्वयम् ।
ग्रथ्यते वै महावाक्यरत्नावलिरियं मया ॥

1B, तथाच मुक्तिकोपनिषदस्याष्टोत्तरशतोपनिषन्नामश्लोका लिख्यन्ते . . . .

. . . .

2A, व्याहृत्याष्टोत्तरशतम्। तत्र गौडपादाचार्यैर्माण्डुक्योपनिषद्व्याख्याता। श्रीमच्छङ्करभगवत्पादाचार्यैर्दशोपनिषदः पञ्चरुद्रा नृसिंहतापनी च शङ्करानन्दैः सदाशिवब्रह्मेन्द्रैः स्वयम्प्रकाशानन्दाद्यैश्च द्वात्रिंशदुपनिषदः विद्यारण्याचार्यैरष्टोत्तरशतोपनिषदो व्याख्याताः। प्रकृते तु—

रामचन्द्रेणोपदिष्टे रामादूताय धीमते।
ईशाद्यष्टोत्तरशतोपनिषत् यादसां पतौ॥
निमज्ज्यात्र महावाक्यरत्नावलिरुदाहृता।
विभाव्यते विभागेन सा त्रयोदशधा पुनः॥
तत्रादौ विधिवाक्यानि बन्धमोक्षपराणि च।
अविद्यद्ध्येयवाक्यानि जगन्मिथ्यापराणि च॥ इत्यादि, इत्यादि।

8268.

10572. उपनिषत्सार *Upaniṣatsāra.*

With a commentary.

Substance, country-made paper. 10¾ × 5 inches. Folia, 25. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

This appears to be a poetic version of Śaṅkarācārya's *Dvādaśamahāvākyāvalī,* embodying the contents of the leading Upaniṣads.

Beginning :

(Comm.) यत्राध्यस्तमिदं सर्वं मेयमात्राद्यविद्यया।
भाति नो भाति यत् ज्ञानात्तदस्मिन् ब्रह्मचित्(चत्)सुखम्॥
तदेवं सर्वोपनिषदर्थसारसंग्रहं(ग्रहं)गद्यबंधप्रबंधेन संक्षेपतो युक्त्योपदिश्य पुनरप्युक्तमेवार्थजातं पद्यबंधप्रबंधेन सोपस्कारं विस्तरेणोपदेष्टुकामो भगवान् भाष्यकारः पद्यग्रंथारंभे ग्रंथप्रतिपाद्यपरदेवतानमस्काररूपं मंगलं शिष्यशिक्षार्थं श्लोकेनोपनिबध्नाति—चैतन्यमिति।

(Text) ॐ नमः शिवाय—
चैतन्यं सर्वगं सर्वं सर्वभूतगुहाशयम्।
यत् सर्वविषयातीतं तस्मै सर्वविदे नमः॥ १॥
समाप्य क्रियाः सर्वा दाराग्न्याधानपूर्विकाः।
ब्रह्मविद्यामथेदानीं वक्तुं वेदः प्रचक्रमे॥ २॥

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततः क्रिया ॥ ३ ॥
धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोयं संसारश्चक्रवद्भ्रमम् ॥ ४ ॥

It ends:

कोशादिव विनिष्कृष्टः कार्यकारणवर्जितः ।
यथासिर्दृश्यते स्वप्ने तद्वद्बोद्धा स्वयंप्रभः ॥

Colophon:

उपनिषत्सारः समाप्तः ।

8269.

11125. **अवधूतानुभूति** *Avadhūtānubhūti.*

By Aṣṭāvakra.

Substance, country-made paper. 10×4 inches. Folia, 20, of which foll. 3 and 4 are missing. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. With two stray leaves.

The first and the last colophons:

2B, इति श्रीअष्टावक्रविरचितमात्मानुभवोपदेशप्रकरणम् ।

इति श्रीमदष्टावक्रसंख्याक्रमादिकव्याख्यान समाप्त एकविंसम-प्रकरण २० शुभमस्तु ॥

8270.

9786. **अष्टावक्रगीता** *Aṣṭāvakragītā.*

With a commentary by Viśveśvara.

Substance, country-made paper. 10½×5½ inches. Folia, 35. Lines, ? on a page. Extent in ślokas, 1,400. Character, Nāgara. Appearance, old. Prose and verse. Generally correct. Complete.

It goes also under the name of *Avadhūtānubhava.* See H. P., 1, 13.

The commentary begins thus:

श्रीगणेशाय नमः ।
श्रीमन्नृसिंहविभवे गरुडध्वजाय
तापत्रयोपशमनाय भवौषधाय ।
कृष्णाश्वितृश्चिकजलाग्निभुजङ्गरोग-
क्लेशव्ययाय हरये गुरवे नमस्ते ॥

सच्चिदानन्दमद्वैतं सर्वाधिष्ठानमुत्तमम् ।
नत्वाष्टावक्रसूक्तस्य दीपिका तन्यते परा ॥ २ ॥

इह खलु ज्ञानविज्ञानसम्पन्नः परमकारुणिकोऽष्टावक्रमुनिः मुक्तिकामनया समुपेतं कञ्चित् शिष्यं शमदमाद्यधिकारस्वीकारोपदेशपूर्वकं आत्मतत्त्वमुपदिशति—मुक्तिमिच्छसीति ।

It ends :

अवधूतेति—अवधूतानुभूतिरूपो ग्रन्थस्तस्य संख्याक्रमा ईदृशाः श्लोका अमी कथिता इत्यर्थः ।

The last colophon runs :

इति श्रीमद्विश्वेश्वरविरचितायामष्टावक्रटीकायां संख्याक्रमव्याख्यानम् । समाप्तेयं टीका ।

8271.

529. **जीवन्मुक्ति** *Jīvanmukti.*

Attributed to Aṣṭāvakra.

For the manuscript see L. 1292.

8272.

4643. **अष्टावक्रसंहिता** *Aṣṭāvakrasaṃhitā.*

Substance, country-made paper. 14 × 5 inches. Folia, 9–20. Lines, 9 on a page. Character, Bengali. Date, Śaka 1725. Appearance, fresh. Complete.

Post-colophon :

शुभमस्तु शकनरपतेरतीताब्दाः १७२५ ॐ नमो गुरवे ।

See our No. 674.

8273.

9204. *Aṣṭāvakrasaṃhitā.*

Substance, country-made paper. 9 × 5½ inches. Folia, 14. Lines, 14 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

Printed.

8274.

674. अष्टावक्रसंहिता (दीपिकासहिता)

Aṣṭāvakrasaṃhitā (with Dīpikā).
The text is attributed to Aṣṭāvakra, a Ṛṣi, and the commentary is by Viśveśvara.

Substance, Tāḍipatra. 16 × 2½ inches. Folia, 55. Lines, 14 on a page. Extent in ślokas: (text) 303, (comm.) 1,100. Character, Bengali. Date, Śaka 1622. Appearance, tolerable. Prose and verse. Generally correct.

Beginning of the text:

श्रीरामः ।
मुक्तिमिच्छसि चेत् तात विषयान् विषवत् त्यज ।
क्षमार्ज्जवदयातोषसत्यं पीयूषवद्भज ॥

Beginning of the commentary:

श्रीगुरुचरणेभ्यः नमः । श्रीकृष्णः ।
सच्चिदानन्दमद्वैतं सर्वाधिष्ठानमुत्तमम् ।
नत्वाष्टावक्रसूक्तस्य दीपिका तन्यते परा ॥

इह खलु ज्ञानविज्ञानसम्पन्नः परमकारुणिकोऽष्टावक्रमुनिः मुमुक्षुमुपसम्पन्नं कञ्चिच्छिष्यं शमदमाद्यधिकारस्वीकारोपदेशपूर्वकमात्मतत्त्वमुपदिशति—मुक्तिमिति ।

End of the text:

विंशत्येकमितैः सप्तैः श्लोकैरन्नाग्निमध्यमैः(?) ।
अवधूतानुभूतेश्च श्लोकाः संख्याक्रमा अमी ॥ ३०३ ॥
इत्यष्टावक्रे संख्याक्रमः ।

Colophon:

इत्यष्टावक्रीयं ज्ञानशास्त्रं समाप्तम् ।

Post-colophon:

गुरुशिष्यस्वरूपेण जीवात्मपरमात्मनोः ।
यो दूरयतु पार्थक्यमष्टावक्र नमोऽस्तु ते ॥
इष्टदेवतात्मने श्रीगुरवे नमः ।

End of the commentary:

श्लोकसंख्यामुपसंहरति—अवधूतेति । अवधूतानुभूतिरूपो ग्रन्थः तस्य संख्याक्रमो विद्यते येषु ते संख्याक्रमाः ईदृशाः श्लोका अमी कथिता इत्यर्थः ॥ ३०३ ॥

इत्यष्टावक्रीये संख्याक्रमः ।

Colophon of the commentary:

इति श्रीमन्मुनिवृन्दवन्द्याष्टावक्रेण परमकारुणिकतया गुरुशिष्य-च्छले विरचिते वेदान्तशास्त्रे श्रीविश्वेश्वरविरचिता टीका समाप्ता ॥

Post-colophon:

१६२२ शकाब्दे समाप्तोऽयं ग्रन्थलेखः ।

The text is often printed.

8275.

1705. **अष्टावक्रटीका** *Aṣṭāvakraṭīkā.*

By Viśveśvara. With the text.

Substance, country-made paper. 11 × 4½ inches. Folia, 45. Lines, 12 on a page. Extent in ślokas, 1,600. Character, Nāgara. Date, Saṃvat 1701. Appearance, old. Complete.

The last colophon runs thus:

इति श्रीमद्विश्वेश्वरविरचितायामष्टावक्रटीकायां संख्यादिक-व्याख्याक्रमादिकव्याख्यानम् । समाप्तं समाप्तेयं टीका ।

For both the text and the commentary see IO. Catal. No. 2367 to which it wholly corresponds. The commentary is also noticed in L. 2493 and IO. Catal. No. 2365 with, however, quite a different beginning and title.

The same commentary is noticed in IO. Catal. No. 2368 where in the colophon the author's name is supposed to be given as Gopālacaitanya.

The Post-colophon Statement:

संवत् १७०१ चैत्रमासे कृष्णपक्षे तिथौ द्वितीयायां बुद्धवासरे लिखितं सहजानन्दब्रह्मचारी स्वयं पठनार्थं शुभमस्तु ।

8276.

11241. *Aṣṭāvakraṭīkā.*

Substance, country-made paper. 12 × 6 inches. Folia, 16. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Beginning of the commentary:

यदज्ञानाज्जगज्जातं यद्विज्ञानाद्विलीयते ।
तं नत्वा सच्चिदानन्दं कुर्वेऽध्यात्मप्रदीपिकाम् ॥

First colophon:

4A, इति विश्वेश्वरविरचितायामष्टावक्रटीकायां आत्मानुभवोपदेशप्रकरणम् ।

Last colophon:

16A, इत्यष्टावक्रटीकायां विशेषोपदेशप्रकरणम् ।

The MS. ends abruptly.

8277.

9125. गौडपादकारिका *Gauḍapādakārikā.*

Substance, country-made paper. 14¾ × 6 inches. Folia, 11. Lines, 9 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, fresh. Verse. Generally correct. Incomplete.

Colophon:

3A, इति ॐकारनिर्णये प्रथमं प्रकरणं समाप्तम् ।
5A, इति श्रीवैतथ्याख्यं द्वितीयं प्रकरणं समाप्तम् ।
7B, इति श्रीवार्त्तिके अद्वैताख्यं तृतीयं प्रकरणम् ।

Besides these, there are 81 ślokas of the 4th prakaraṇa.

Often printed in Calcutta, Benares, Bombay and Madras. Printed in Roman character with English translation and notes; ed. Vidhushekhara Bhattacharya, Calcutta University, 1943, under the name of *Āgamaśāstra.*

8278.

8754. *Gauḍapādakārikā.*

Substance, country-made paper. 14 × 5½ inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, fresh. Complete.

The last colophon:

इति श्रीमाण्डुक्योपनिषदि गौडपादभगवतः कृतौ अलातशान्त्याख्यं चतुर्थप्रकरणं समाप्तम् ॥ शिवोऽहं निर्विकारोऽहं शिव ।

8279.

2260. गौडपादकृतमाण्डुक्योपनिषत्कारिका

Māṇḍukyopaniṣatkārikā.
By Gauḍapāda.

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{3}{4}$ inches. Folia, 15. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete in 208 verses.

Printed in Bibl. Ind., pp. 353–598.

Colophon :

अलातशान्त्याख्यं चतुर्थं प्रकरणं समाप्तम् ॥

8280.

2700. गौडपादीयकारिका or आगमशास्त्र

Gauḍapādīyakārikā or *Āgamaśāstra.*

Substance, country-made paper. $11\frac{3}{4} \times 6$ inches. Folia, 9. Lines, 13, 14 on a page. Character, Nāgara. Date, Saṃvat 1880. Appearance, old. Complete.

It has, before the kārikā begins, two verses. The first runs :

प्रज्ञानां सुप्रतानैः स्थिरचरनिकरव्यापिभिर्व्याप्य लोकान् ।
भुक्त्वा भोगान् स्थविष्ठान् पुनरपि धिषणोद्भासितान् कामजन्यान् ॥
पीत्वा सर्व्वान् विशेषान् स्वपिति मधुरभुक् मायया भोजयन्नो ।
मायासंख्यातुरीयं परममृतमजं ब्रह्म यत्तन्नतोऽस्मि ॥

After the last kārikā of the 4th prakaraṇa, numbered 100, there are the three concluding stanzas of the Śaṅkara-bhāṣya, marked 101, 102, 103.

Then the misleading colophon :

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीशङ्करभगवतः कृतात्म-
शास्त्रविवरणे अलातशान्त्याख्यं चतुर्थं प्रकरणं समाप्तम् ।

Post-colophon :

संवत् १८८० शाके १७४५ ज्येष्ठकृष्णपक्षे तिथि अमावास्या-
चन्द्रवारे ।

8281.

9021. गौडपादीय आगमशास्त्र

Gauḍapādīya Āgamaśāstra.

Substance, country-made paper. 11 × 4½ inches. Folia, 13. Lines, 9 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, new. Complete.

The 4th chapter of *Gauḍapādakārikā*.
The 4th prakaraṇa, complete in 13 leaves.

8282.

1595. *Māṇḍukyopaniṣatkārikā. With Śaṅkara's commentary.*

Substance, country-made paper. 12 × 4½ inches. Folia, 2–27, the first leaf is missing. In Tripāṭha form. Character, Bengali. Appearance, tolerable. Generally correct.

The 1st chapter is not in this manuscript. Of the 2nd chapter, the first leaf is missing. The 3rd and the 4th are complete.

8283.

8614. *Māṇḍukyopaniṣatkārikā. With a commentary by Ānandajñāna.*

Substance, country-made paper. 13½ × 7 inches. Folia, 150. Lines, 9–12 on a page. Extent in ślokas, 6,000. Date, Saṃvat 1818. Appearance, good. Complete.

Gauḍapāda, who was Paramaguru to Śaṅkarācārya, wrote kārikās to explain the doctrines of Māṇḍukyopaniṣad. Śaṅkarācārya wrote a commentary entitled आगमशास्त्रविवरण. Ānandajñāna wrote a commentary on it. There are four chapters in this work, of which the 2nd is not to be found in this MS. The 1st chapter ends in line 47. Gaudapāda's 1st chapter ends after the 29th verse:

इति माण्डुक्योपनिषद्व्याख्याने गौडपादभगवतः कृतौ ॐकार-निर्णये प्रथमं प्रकरणम् ।

Śaṅkara's commentary ends:

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यपरमहंसपरिव्राजकाचार्य-शङ्करभगवतः कृतौ आगमशास्त्रविवरणप्रथमप्रकरणं माण्डूक्य-व्याख्यानं समाप्तम् ।

Ānandagiri's commentary ends :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशुद्धानन्दपूज्यपादशिष्य-भगवदानन्दज्ञानविरचितायां गौडपादीयभाष्यटीकायां प्रथमं प्रकरणं समाप्तम् ।

The 3rd chapter is complete in 62 leaves and 48 verses.

The colophon :

इति॰ वार्त्ति॰ अद्वैताख्ये प्रकरणम् ।

Śaṅkara's commentary ends :

॰आगमशास्त्रविवरणे अद्वैताख्यं तृतीयं प्रकरणं समाप्तम् ।

Ānandajñāna's commentary ends :

॰गौडपादी ॰भाष्यटीकायां तृतीयं प्रकरणं समाप्तम् ॥

The 4th chapter is complete in 41 leaves and 102 verses.

Gauḍapāda's *Kārikā* ends :

श्रीमद्गौडपादाचार्यकृतमाण्डुक्यवार्त्तिकं श्रीशङ्कराचार्यैस्तत्कृतं भाष्यमध्यायचतुष्टयात्मकं समाप्तम् ।

Śaṅkara's commentary ends :

॰आगमशास्त्रविवरणे अलातशान्त्याख्यं चतुर्थं प्रकरणं समाप्तम् ।

Ānandajñāna's commentary ends :

॰गौडपादीयभाष्यटीकायां अलातशान्त्याख्यं चतुर्थं प्रकरणं समाप्तम् । श्रीकाश्यां सम्वत् १८१८ मिति कार्त्तिकवदि ८ वार गुरुवार रामदास लेखक ग्रन्थसंख्या 8632.

8284.

617. सटीकभाष्यसहिता गौडपादकारिका

Gauḍapādakārikā with the Bhāṣya and its commentary.

For the MS. see L. 1482.

Separate paginations. The 1st prakaraṇa has 47 leaves, the 2nd 27, the 3rd 35, the 4th 27. Altogether 136 leaves.

The post-colophon statement in the 3rd prakaraṇa :

संवत् १९१२ लिखितं चिन्तामणिमिश्र घण्टापूर्य्यां मध्ये वास-गङ्गादौ सञ्चाय ।

The ṭīkā on Śaṅkara's Bhāṣya on Gauḍapāda's kārikā is by Ānandajñāna, the disciple of Śuddhānanda. The text also is there.

The text with the Bhāṣya commentary has often been printed.

8285.

1792. **आगमशास्त्रविवरण** *Āgamaśāstravivaraṇa.*

A commentary by Śaṅkarācārya on the Gauḍapādakārikās.

Substance, country-made paper. 9½ × 4 inches. Folia, 60. Lines, 11 on a page. Character, Nāgara. Date, Saṃvat 1770. Appearance, old. Complete, the last leaf is written in a bolder hand.

Printed in the Bibl. Ind. series.

8286.

1995. **आगमशास्त्रविवरण गौडपादकारिकाभाष्य**

Āgamaśāstravivaraṇa Gauḍapādakārikābhāṣya.
By Śaṅkarācārya.

Substance, country-made paper. 12½ × 5 inches. Folia, 40. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, fresh. Incomplete.

Often printed.

8287.

10972. **गौडपादीयभाष्य** *Gauḍapādīyabhāṣya.*

Being a commentary on Gauḍapāda's
Māṇḍūkyopaniṣatkārikā.
By Śaṅkarācārya. With a commentary by Ānandajñāna.

Substance, country-made paper. 13 × 6½ inches. Folia, 67. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

The commentary on the Bhāṣya begins :

परिपूर्णपरिज्ञानपरितृप्तिमते सते ।
विष्णवे जिष्णवे तस्मै कृष्णनामवते नमः ॥ १ ॥
शुद्धानन्दपदाम्भोजद्वन्द्वं मद्द्वन्द्वतापहम् ।
नमस्कुर्वे पुरस्कर्तुं तत्त्वज्ञानमहोदयम् ॥

गौडपादीयभाष्यं हि प्रसन्नमिव लक्ष्यते ।
तदर्थतोऽतिगम्भीरं व्याकरिष्ये स्वशक्तितः ॥

. . . .

श्रीगौडपादाचार्यस्य नारायणप्रसादतः प्रतिपन्नान् माण्डूक्योपनिषदर्थाविष्करणपरानपि श्लोकानाचार्यप्रणीतान् व्याचिख्यासुर्भगवान् भाष्यकारः चिकीर्षितस्य भाष्यस्याविघ्नपरिसमाप्त्यादिसिद्धये परदेवतातत्त्वानुस्मरणपूर्वकं तन्नमस्काररूपमङ्गलाचरणं...
. . . . सूचयति—प्रज्ञानेत्यादिना ।

The commentary ends:

वियां कृष्णां स्वमायाविरचितविविधद्वैतवर्गं निसर्गाद्
उद्वातानर्थसार्थं निरवधिमधुरं सच्चिदेकस्वभावम् ।
आम्नायात्मानमेकं विधिमुखविमुखं नेति नेतीति गीतं
वन्दे वाचां धियां चापरमपि जगतामास्पदं कल्पितानाम् ।
गौडपादीयभाष्यस्य व्याख्या व्याख्यातृसम्मता ।
संमिता निर्मिता सेयमर्पिता पुरुषोत्तमे ॥

The last colophon of the Bhāṣya:

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीशङ्करभगवतः कृतौ आगमशास्त्रविवरणे अलातशान्त्याख्यं चतुर्थं प्रकरणम् ।

The last colophon of the commentary:

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छुद्धानन्दपूज्यपादशिष्यश्रीभगवदानन्दज्ञानकृतायां गौडपादीयभाष्यटीकायां अलातशान्त्याख्यं चतुर्थं प्रकरणं समाप्तम् ।

8288.

9184. **अज्ञानबोधिनी** *Ajñānabodhinī.*

By Śaṅkarācārya.

Substance, country-made paper. 13 × 7½ inches. Folia, 14. Lines, 16 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

8289.

9176. *Ajñānabodhinī.*

Substance, country-made paper. 14 × 6½ inches. Folia, 8. Lines, 17 on a page. Extent in ślokas, 400. Date, Saṃvat 1121. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. complete.

This is a salient exposition of the Vedānta in form of a dialogue between Guru and Śiṣya. But R. Mitter, following Hall, calls it a commentary on the *Ātmabodha*.

Colophon :

इति संक्षिप्तवेदान्तशास्त्रप्रक्रियायां श्रीमत्परमहंसपरिव्राजकाचार्यकृताज्ञानबोधिनीप्रक्रिया ।

शुभसम्वत्सरे १९२१ ॥ वर्षे महामाङ्गल्यप्रदे कार्त्तिके मासे कृष्णे पक्षे तिथौ १ भौमदिने लिखितमिदं पुस्तकं मथुरादासात्मजकेवलब्राह्मणेन ॥ १ ॥

See L., Vol. III, No. 677, p. 96 and I.O., Part IV, No. 2296, p. 736B.

8290.

9273. *Ajñānabodhinī.*

Substance, country-made paper. 12 × 5 inches. Folia, 10. Lines, 10 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance tolerable. Prose. Generally correct. Incomplete.

See L., Vol. II, No. 678, p. 97.

8291.

9214. **अज्ञानबोधिनी** *or* **अध्यात्मविद्योपदेशविधि**

Ajñānabodhinī or *Adhyātmavidyopadeśavidhi.*

Substance, country-made paper. 11 × 5½ inches. Folia, 23. Lines, 7, 8 on a page. Extent in ślokas, 360. Date, Saṃvat 1904. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Colophon :

इति श्रीसंक्षिप्तवेदान्तशास्त्रप्रक्रियायां श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्करकृतः बहिर्मुखान्तकर्णानां(?) अज्ञानानां बोधिनी अध्यात्मविद्योपदेशविधि समाप्तम् ।

संवत् १९०४ भाद्रकृष्णतृतीयायां रवौ लिं वंसगोपालेन ।

यादृशं पुस्तकं दृष्टं तादृशं लिखितं मया ।

यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥

पुस्तक पढ़ने वा लोके प्रणाम मेरा चरणाकु इतौ ॥ ० ॥ ० ॥

8292.

2411. **अध्यात्मविद्योपदेशविधि** *Adhyātmavidyopadeśavidhi.*

By Śaṅkarācārya.

Substance, foolscap paper. 8½ × 4 inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 325. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete.

See L. 678 and IO. Catal. No. 2297 for complete MSS.

8293.

8798. *Adhyātmavidyopadeśavidhi.*

Substance, country-made paper. 10 × 4½ inches. Folia, 13. Lines, 9 on a page. Extent in ślokas, 225. Character, Nāgara. Date, Saṃvat 1701. Appearance, old. Incomplete.

Fragmentary leaves 16–18 and 21–30.

The last colophon runs thus :

इति श्रीश्रीसंक्षिप्तवेदान्तशास्त्रप्रक्रिया[यां] श्रीमत्परमहंस-
परिव्राजकाचार्यश्रीमच्छङ्करकृतबहिर्मुखान्तःप्रशव(?)ज्ञानबोधिनी ॥
अध्यात्मविद्योपदेशविधिः समाप्तम् ।

निर्यबोधपरिपीडितं जगत्
विभ्रमं तुदति वाक्यदामभिः ।
वासुदेवनिहतं धनञ्जयो
हन्ति कौरवकुलं यथा पुनः ॥

शुभमस्तु । भक्तिरस्तु । लिखितं काश्यां सम्वत् १७०१ ।
वाम सत्यः ।

8294.

11112. *Adhyātmavidyopadeśavidhi.*

Substance, country-made paper. 10 × 5 inches. Folia, 18, of which the 9th is missing. Lines, 9, 10 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति संक्षिप्तवेदान्तशास्त्रप्रक्रियाश्रीमत्परमहंसपरिव्राजकाचार्य-
श्रीमच्छङ्करकृता बहिर्मुखान्तःश्रवश(?)ज्ञानबोधिनी अध्यात्मविद्यो-
पदेशविधिः समाप्तः ।

Post-colophon :

दिङ्निधीन्दुविगणिते संवत्सरे ।

8295.

511. **आत्मविद्योपदेशविधि** *Ātmavidyopadeśavidhi.*

By Śaṅkarācārya.

For the manuscript see L. 1310.

Post-colophon :

संवत् १८१८ सेमे नाम पुस सुदी ११ वार बुधवार ।

8296.

2650. **आत्मज्ञानोपदेशविधि** *Ātmajñānopadeśavidhi.*

By Śaṅkarācārya. With its ṭīkā, Subodhinī, by Ānandagiri.

Substance, country-made paper. $12\frac{3}{4} \times 5\frac{1}{2}$ inches. Folia, 15. In Tripātha form. Character, Nāgara of the 18th century. Appearance, fresh, but mouse-eaten. Complete.

For the beginning of the text see W., p. 180, No. 3, and for that of the commentary see Hultzch, Vol. II, No. 1033.

The ṭīkā was composed at Purī.

संसारगरलध्वंसी[सि]सुधाधाराभिवर्षिणी ।

आत्मज्ञानानुगा टीका टीकिता पुरुषोत्तमे ॥ १ ॥

Colophon :

श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशुद्धानन्दपूज्यपादशिष्यश्रीभगवदानन्दगिरिविरचितात्मज्ञानोपदेशविधिटीका सुबोधिनीनामा समाप्ता कृता ॥

8297.

133. **अपरोक्षानुभूति** *Aparokṣānubhūti.*

By Śaṅkarācārya.

The same manuscript has been noticed by Dr. Rājendralāla Mitra under No. 483 in Vol. I of his Notices.

8298.

537. *Aparokṣānubhūti.*
With its commentary Dīpikā.

For the manuscript see L. 1284.

8299.

8596. अपरोक्षानुभव *Aparokṣānubhava.*
By Śaṅkarācārya.

Substance, country made paper. 9½ × 4 inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 180. Character, Nāgara. Date, Samvat, 1851. Appearance, fresh. Complete.

Complete in ten leaves and eight prakaraṇas(?). See IO. Catal. No. 2401 ; L. 483, 1284.

सम्वत् १८५१, माघ मा ।

8300.

9201. अपरोक्षानुभूति *Aparokṣānubhūti.*
By Śaṅkarācārya.

Substance, country-made paper. 11 × 6 inches. Folia, 6. Lines, 13 on a page. Extent in ślokas, 150. Character, Nāgara. Appearance, tolerable. Verse. Generally correct.

This is a metrical summary of the Vedānta doctrine. See. L. 483.

8301.

9795. अपरोक्षानुभव *Aparokṣānubhava.*
By Śaṅkarācārya.

Substance, country-made paper. 9 × 5 inches. Folia, 10. Lines, 10 on a page. Extent in ślokas, 180. Character, Nāgara. Date Samvat 1896. Appearance, tolerable. Verse. Generally correct. Complete.

Well known, often noticed and often printed.

8302.

9843. अपरोक्षानुभूति *Aparokṣānubhūti.*
By Śaṅkarācārya.

Substance, country-made paper. 8 × 4 inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 128. Character, Nāgara. Date, Saṃvat 1903. Appearance, tolerable. Verse. Generally correct. Complete.

Often noticed and often printed.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्कराचार्यविरचितं अपरोक्षानुभूतिः समाप्ता ।

संवत् १९०३ मार्गशिर-कृष्णत्रयोदश्यां १३ गुरुवासरे छ(ख)ड(द)-छाख्यग्रामे भवानीप्रसादमिश्रलिखितमिदं समाप्तिमगमत् ।

8303.

855. **अपरोक्षानुभव** *Aparokṣānubhava.*

By Śaṅkarācārya.

With the commentary Pradīpikā by Cūhaḍa Varmā.

Substance, country-made paper. 11 × 5 inches. Folia, 35. Lines, 16, 17 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Samvat 1769. Appearance, very old. Prose and verse. Generally correct. Complete.

The text is often noticed and printed.

The commentary begins thus :

नमः सहस्रशीर्षाय पुरुषार्थप्रदायिने ।
विघ्नजालविनाशाय सच्चिदानन्दरूपिणे ॥ १ ॥
ब्रह्मादिकृतसामर्थ्यां गुणात्मकमयीं शुभाम् ।
भवाप्ययकरीं वन्दे प्रतिमां पारमेश्वरीम् ॥
ब्रह्मविद्योपदेशेन स्वस्वरूपप्रदायिने ।
स्वरूपानन्दगुरवे ज्ञानरूपाय वै नमः ॥
प्राचीनं मतमाश्रित्य तेषामेव प्रसादतः ।
यथामत्यनुसारेण प्रयत्नं क्रियते इह ॥
बालबोधकरीं वक्ष्ये गूढतत्त्वप्रकाशनीम् ।
अपरोक्षानुभूतीयां परमार्थप्रदीपिकाम् ॥

इह खलु श्रीमदाचार्यवर्यशङ्करभगवता पुरुषार्थकामेन मुमुक्षोरेव प्रवृत्तिं सफलीकर्तुं अनाद्यनिर्वचनीयाविद्यानिरसन-पुरःसरजीवब्रह्मैक्यानुभवं अपरोक्षीकुर्वन् आदौ मङ्गलस्याचरणं वृद्धसम्मतम् etc. etc. etc.

Colophon:

श्रीमत्स्वरूपानन्दपूज्यपादशिष्येण चूडवर्मणा विरचिता-परोक्षानुभवप्रदीपिका ।

Post-colophon:

संवत्सर १७६६ वर्षे महामाङ्गल्ये आश्विनशुक्लत्रयोदश्यां बुधवारान्वितायां समाप्तमगमत् । शुभं भूयाल्लेखकपाठकयोः ।

8304.

10899. **अपरोक्षानुभूति** *Aparokṣānubhūti.*

By Śaṅkarācārya.

With a commentary.

Substance, country-made paper. 12 × 6 inches. Folia, **16**. In Tri-pāṭha form. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

The text is well known and often printed.

The commentary begins:

श्रीगणेशाय नमः ।

स्वप्रकाशात्महेतोर्यः परमात्मा चिदात्मकः ।
अपरोक्षानुभूत्याख्यः सोऽहमस्मि परं सुखम् ॥

.. ..

तदेवमनुसन्धाय निर्विघ्नां स्वेष्टदेवताम् ।
अपरोक्षानुभूत्याख्यामाचार्योक्तिं प्रकाशये ॥

.. ..

तत्राचार्याः स्वेष्टपरदेवतानुसन्धानलक्षणं मङ्गलं निर्विघ्नग्रन्थ-समाप्तये स्वमनसि कृत्वा शिष्यशिक्षायै निबध्नन्ति । श्रीहरि-मिति ।

The commentary ends:

नमस्तस्मै भगवते शङ्कराचार्यमूर्त्तये ।
येन वेदान्तविद्येयं उद्धृता वेदसागरात् ॥ २ ॥
यद्ययं शङ्करः साक्षाद्वेदान्ताम्भोजभास्करः ।
नोदैष्यत्तर्हि काशेत कथं व्यासादिसूचितम् ॥
अत्रेदं सम्मतं किञ्चित्तद्गुरोरेव मे नहि ।
असङ्गतं तु यत् किञ्चित् तन्ममैव गुरोर्नहि ॥

यत्प्रसादादहं ग्रब्दप्रत्याखंव+नं हि यः ।
अहं स जगदात्मत्वकार्यकारणवर्जितः ॥
यस्य श्रीगुरुराजस्य पादाब्जे तु समर्पिता ।
दीपिका मालिका सेयं तत्कृता गुणगुम्फिता ॥
योऽहं स्वाज्ञान[मा]नाज्जगदिदमभवं स्वादिदेहात्ममादौ
स्वस्वप्नादिव देव सो[स्वो]ऽहमधुना स्वज्ञानतः केवलम् ।
ब्रह्मैवात्माद्वितीयं परमसुखमयं निर्विकारं विबाधं
जाग्रत्यादिवदेव गुरुमसत् स्वप्रसादोत्थितात् ॥ (?) ॥ १ ॥

Colophon:

इति श्रीमच्छङ्कराचार्यविरचिता अपरोक्षानुभूतिः समाप्ता ।

There is no colophon to the commentary.

8305.

8901. *Aparokṣānubhūti.*

With a commentary called **अपरोक्षानुभूतिदीपिका**

Substance, country-made paper. 12¼ × 6 inches. Folia, 19. In Tri-pāṭha form. Character, Nagara. Date, Saṃvat 1908. Copied from an original, dated Saṃvat 1893. Appearance, fresh. Complete.

A treatise on the Vedānta doctrine.
The commentary is anonymous.
See L., Vol. III, No. 1284, p. 305.

Colophon:

इत्यपरोक्षानुभूतिदीपिका समाप्ता ॥

Post-colophon:

संमत ॥ १८९३ ॥ १९०८ ॥ ॥ १९०८ ॥

8306.

11234.

Two works, by Śaṅkarācārya.

I. **वज्रसूचि** *Vajrasūci.*

Substance, country-made paper. 9¾ × 5 inches. Folia, 3. Lines, 31 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :

इति श्रीशङ्कराचार्यविरचितायां वज्रसूच्यां उपनिषत्सुबोधिन्यां समाप्तम् ।

II. **अपरोक्षानुभूति** *Aparokṣānubhūti.*

Substance, etc., the same as above.

Colophon :

इति श्रीशङ्कराचार्यकृतापरोक्षानुभवनामप्रकरणं समाप्तम् ।

Two stray leaves of an elementary Sanskrit grammar.

8307.

3124. **आत्मबोधप्रकरण** *Ātmabodhaprakaraṇa.*

By Śaṅkarācārya.

Substance, country-made paper. 7 x 4 inches, Folia, 8. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्य-श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमच्छङ्कराचार्य. Here ends leaf 8.

This is the 6th prakaraṇa of Śaṅkarācārya. Often noticed and printed. Śaṅkarācārya has seven prakaraṇas or minor treatises on non-dualistic theory, for which see W., pp. 179 to 181.

8308.

4629. *Ātmabodhaprakaraṇa.*

Substance, country-made paper. 14 x 5 inches. Folia, 18. Lines, 9 on a page. Character, Bengali of the 19th century. Appearance, discoloured. Complete.

Last colophon :

इति श्रीमच्छङ्कराचार्यविरचितं आत्मबोधप्रकरणं समाप्तम् ।

Printed rather too often.

8309.

8365. **आत्मबोध** *Ātmabodha.*
By Śaṅkarācārya.

Substance, country-made paper. 9 x 4½ inches. Folia, 10. Lines, 13 on a page. Extent in ślokas, 80. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Generally correct.

Complete in ten leaves. A well-known work.

8310.

9497. *Ātmabodha.*

Substance, country-made paper. 7 x 4 inches. Folia, 8. Lines, 7 on a page. Extent in ślokas, 75. Character, Nāgara. Appearance, fresh. Generally correct. Complete.

Well known, often printed and noticed.

8311.

3937. **आत्मानात्मविवेक** *or* **आत्मबोध**
Ātmānātmaviveka or *Ātmabodha.*
By Śaṅkarācārya.

Substance, country-made paper. 13½ x 4 inches. Folia, 7. Lines, 8 on a page. Character, Bengali. Date, Śaka 1768. Appearance, fresh. Complete.

Colophon :

इति श्रीशङ्कराचार्यविरचित आत्मानात्मविवेकः समाप्तः ।

Post-colophon :

ॐतत्सत् । लिपिरियं श्रीरामतारणदेवशर्मणः । शक १७६८ । ८ ।

Often printed and noticed.

8312.

9208. *Ātmabodha.*
With the commentary by Madhusūdana Sarasvatī.

Substance, country-made paper. 11 x 5 inches. Folia, 18. Lines, 8, 9 on a page. Extent in ślokas, 300. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

See our No. 9175.

8313.

9175. *Ātmabodha.*

With the commentary by Madhusūdana Sarasvatī.

Substance, country-made paper. 13 × 4 inches. Folia, 3. Lines, 17 on a page. Extent in ślokas, 125. Character, Nāgara. Appearanc, tolerable. Generally correct. Incomplete. Neatly written.

The text is well known; the essence of Vedānta spiritualism is embodied in it. As for the commentary, no name of the author is given but it turns out to be that by Madhusūdana Sarasvatī.

See L. 1677, Vol. IV, p. 252.

8314.

9821. *Ātmabodha.*

With a commentary.

Substance, country-made paper. 10½ × 4½ inches. Folia, 26. Lines, 7 on a page. Extent in ślokas, 350. Character, Nāgara. Appearance, tolerable. Generally correct. Complete.

This codex contains Śaṅkarācārya's *Ātmabodha* with the commentary by Madhusūdana. Both the text and the commentary are well known, often noticed and printed.

8315.

9443. *Ātmabodha.*

With a commentary.

Substance, country-made paper. 10 × 4 inches. Folia, 11. Lines, 11 on a page. Extent in ślokas, 350. Character, Nāgara. Date, Saṃvat, 1918. Appearance, tolerable. Generally correct. Complete.

आत्मबोध is a versified summary of the Vedānta doctrine and repeatedly printed. The accompanying commentary is entitled सुबोधिनी.

The colophon of the commentary.

इति श्रीपरमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादश्रीमच्छङ्करकृतौ सुबोधिनी टीका सम्पूर्णा ।

सिते मार्गे नवम्याञ्च शनौ काश्याञ्च तद्दिने ।
सम्वतो विक्रमार्कस्य वह्निन्द्वर्कसुधांशुके ॥

It begins thus:

ॐ गणेशाय नमः ॐ नमः परमात्मने श्रीगुरवे नमः ।
इह भगवान् शङ्कराचार्य उत्तमाधिकारिणां वेदान्तप्रस्थानत्रयं निर्माय तदवलोकनेऽसमर्थानां मन्दबुद्धीनां अनुग्रहार्थं सर्ववेदान्त-सिद्धान्तसंग्रहं आत्मबोधाख्यं प्रकरणं निर्दिदर्शयिषुः प्रतिजानीते—तपोभिरिति ॥ इत्यादि ।

It ends thus:

नित्यसुखमोक्षानन्दप्रापकत्वादितरतीर्थेषु तद्विपरीतं इत्थं तस्मादात्मतीर्थे स्नातस्य न किञ्चिदवशिष्यत इति भावः ॥

8316.

11126. *Ātmabodha.*
With a commentary.

Substance, country-made paper. 10 × 4 inches. Folia, 13. In Tripātha form. Character, Modern Nāgara. Appearance, fresh. Complete.

The commentary begins:

श्रीगणेशाय नमः ।

शतमखपूजितपादं शतमखमनसोऽप्यगोचराकारम् ।
विकसितजलरुहनेत्रमुमाच्छायाङ्कमाश्रये शम्भुम् ॥

खलु इह भगवान् शङ्कराचार्य उत्तमाधिकारिवेदान्तप्रस्थानत्रयं निर्माय तदवलोकनासमर्थानां मन्दबुद्धीनामनुग्रहार्थं सर्ववेदान्त-सिद्धान्तसंग्रहमात्मबोधाख्यं प्रकरणं निदर्शयिषुः प्रतिजानीते—तपोभिरिति ॥

Colophon:

इति श्रीपरमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादश्रीमच्छङ्कराचार्यविरचित-आत्मबोधप्रकाशटिप्पनिका परिपूर्णा ॥

8317.

10872 B.

Beginning of a commentary on Ātmabodha.
By Śaṅkarācārya.

Substance, country-made paper. 9 × 3½ inches. Folia, 2. Lines, 6 on a page. Character, modern Nāgara. Appearance, fresh.

Beginning:

ॐ श्रीगणेशाय नमः ।

शतमखपूजितपादं शतमखमनसोऽप्यगोचराकारम् ।

विकसितजलरुहनेत्रं उमाच्छायाङ्कमाश्रये शम्भुम् ॥

इह भगवान् शङ्कराचार्य उत्तमाधिकारिणां वेदान्तप्रस्थानत्रयं निर्माय तदवलोकनेऽसमर्थानां मन्दबुद्धीनां अनुग्रहार्थं सर्ववेदान्तसिद्धान्तसंग्रहं आत्मबोधाख्यं प्रकरणं निर्दिदर्शयिषुः प्रतिजानीते—तपोभिरिति । etc. etc.

8318.

626. **उपदेशसहस्री** *Upadeśasahasrī.*

By Śaṅkarācārya.

With the Padayojanikā Commentary by Rāmatīrtha.

Part I: Gadyabandha, complete in three chapters. For the manuscript see L. 1474. See no. 10572 उपनिषत्सार ।

8319.

627. *Upadeśasahasrī.*

With the Padayojanikā Commentary by Rāmatīrtha, disciple of Kṛṣṇatīrtha.

Part II: Padyabandha, metrical portion.

For the manuscript see. L. 1475.

Post-colophon Statement:

संवत् १७६२ मार्गशिरमासे कृष्णपक्षे तिथौ दशम्यां बुधवासरे लिखितमिदं मिश्र हरिकृष्णेन । शुभमस्तु ।

The date, given here 1617 as Rājendralāla rightly conjectures, should be that of the Śaka Era.

[8320.

629. **सिद्धान्तदशश्लोकी** *Siddhāntadaśaślokī.*

By Śaṅkarācārya.

With the Commentary **सिद्धान्ततत्त्वबिन्दु**

by Madhusūdana Sarasvatī.

For the manuscript see. L. 1483.]

8321.

8635. **उपदेशसहस्री** *Upadeśasahasrī.*

By Śaṅkara.

With a commentary by Ānandagiri[-jñāna].

Substance, country-made paper. 13 × 5 inches. Folia 134. Lines, 13 on a page. Extent in ślokas, 15,000. Character, Nāgara. Appearance, good. Complete.

The *Upadeśasāhasrī* is divided into two parts, poetry and prose. The poetic portion comes to an end in leaf 109, in which the text and the commentary both appear. Then the prose portion commences in which only प्रतीकलs are quoted. The commentator is Ānandagiri[-jñāna], who is the same as Ānandajñāna.

See for the text IO. Catal. Nos. 101, 151, 2221, 2222.

8322.

10930. *Upadeśasahasrī.*

With the commentary by Rāmatīrtha.

Substance, country-made paper. 15 × 6½ inches. Folia, 113. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

This contains the metrical version of the text which begins:

चैतन्यं सर्वगं सर्वं सर्वभूतगुहाशयम् ।
यत् सर्वविषयातीतं तस्मै सर्वविदे नमः ॥
समापय्य क्रियाः सर्वाः दाराग्न्याधानपूर्विकाः ।
ब्रह्मविद्यामथेदानीं वक्तुं वेदः प्रचक्रमे ॥

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेष[द्वेष]श्चैव ततः क्रिया ॥
धर्माधर्मं ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद्भृशम् ॥

The commentary begins :

यत्राध्यस्तमिदं सर्वं मेयमात्राद्यविद्यया ।
भाति नो भाति यज्ज्ञानात्तदस्मि ब्रह्म चित्सुखम् ॥

तदेवं सर्वोपनिषदर्थसारसंग्रहं गद्यबन्धप्रबन्धेन संक्षेपतो युक्त्योपदिश्य पुनरपि उक्तमेवार्थजातं पद्यबन्धप्रबन्धेन सोपस्कारं विस्तरेणोपदेष्टुकामो भगवान् भाष्यकारः पद्यग्रन्थारम्भे ग्रन्थप्रतिपाद्यपरदेवतानमस्काररूपं मङ्गलं कृतं शिष्यशिक्षार्थं श्लोकेनोपनिबध्नाति—चैतन्यमिति ॥

The text consists of 128 verses.

End :

विमथ्य वेदोदधितः समुद्धृतं
सुरैर्महाब्धेस्तु यथा महात्मभिः ।
तथामृतं ज्ञानमिदं हि यैः पुरा
नमो गुरुभ्यः परमीक्षितं च यैः ॥ २८ ॥

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीशङ्करभगवतः कृतिः सकलवेदोपनिषत्सारोपदेशसहस्री समाप्ता ॥ समाप्तोऽयमुपदेशसारः ।

The commentary ends :

उपदेशे सहस्रीयं विवृता हि महात्मभिः ।
श्रद्धावशान्मयाप्यस्याः पदयोजनिका कृता ॥
समस्तवेदार्थरहस्यगद्यपद्यप्रबन्धार्थतयावबोधः ।
कथं नु मादृङ्मतिबिम्बितः स्यादथापि भक्त्याहमिहास्मि नुन्नः ॥
हृद्यन्तराविःकृतरामसूर्तेस्तथा गुरूणां विपुलप्रसादात् ।
यथाकथञ्चिद्रचितेन विष्णुरनेन तुष्यत्वखिलान्तरात्मा ॥

Colophon :

इति शङ्कराचार्यकृतोपदेशसहस्र्याः पदयोजनिका नाम टीका शास्तितीर्थशिष्यरामतीर्थविरचितायां सहस्रोपदेशि समाप्ता ।

Post-colophon :

यादृशमित्यादि । शुभम् ॥

8323.

10929. *Upadeśasahasrī.*

With the commentary by Rāmatīrtha.

Substance, country-made paper. 12½ × 7 inches. Folia, 36. In Tripātha form. Character, modern Nāgara. Appearance, fresh. Complete.

The Text is well known.

The commentary begins :

ॐ श्रीगणेशाय नमः इत्यादि ।

प्रणम्य रामाभिधमात्मधीपदं जगत्प्रसूतिस्थितिसंयमाय नमः ।

तदात्मकान् शङ्करपूर्वकान् गुरून्मयोपदेशार्थविभाग उच्यते ॥

इह भगवत्पादाभिधो भगवान् भाष्यकारः सर्वोपनिषदर्थसार-संग्राहिकां उपदेशसहस्रीं गद्यपद्यविभागग्रन्थरचनया प्रकटी-कुर्वन्नादौ गद्यबन्धमारभमाणः प्रारिप्सितपरिसमाप्तिप्रचयगमनादि-प्रयोजनं शिष्टाचारविशेषपरिप्राप्तं मङ्गलमाचरत्यथेति ।

The commentary ends :

ब्रह्मविद्याप्रतिपादकानि सर्वाणि वेदान्तवाक्यानि विस्तरशो बहु-शाखोपसंहारेण पुनःपुनरालोचनीयानीत्यर्थः । द्विरुक्तिर्गद्यबन्ध-समाप्तिद्योतनार्था[र्थः] ।

Colophon :

उपदेश-सहस्र्यास्तु गद्यबन्धो यथामति ।

व्याख्यातो रामतीर्थेन भक्त्या स्वज्ञानसिद्धये ॥

Post-colophon :

लिखितः ईश्वरीनाथ पाठक गुलाब व्यात्मजः ।

8324.

8978. *Upadeśasahasrī.*

With its commentary पद्योजनिका

By Rāmatīrtha.

Substance, country-made paper. 13 × 6½ inches. Folia, 136. Lines, 12 on a page. Extent in ślokas, 4,800. Character, Nāgara. Date, Samvat 1891. Appearance, Fresh. Complete.

Complete in 136 leaves.

For the Commentary see L. 1474, 1475 ; IO. Catal. Nos. 151, 666, 2221, 2222.

8325.

8949. वेदान्तसारपञ्चीकरण *Vedāntasārapañcīkaraṇa.*

By Śaṅkarācārya.

Substance, country-made paper. 9⅜ × 4 inches. Folia, 3. Lines, 7, 8 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Complete in three leaves.

8326.

4295. पञ्चीकरणविवरण *Pañcīkaraṇavivaraṇa.*

Substance, country-made paper. 8 × 4½ inches. Folia, 19, of which the 2nd is missing. Lines, 9 on a page. Extent in ślokas, 190. Character, Nāgara. Appearance, discoloured. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पूज्यपादशिष्य-शङ्करभगवतः कृतौ पञ्चीकरणविवरणं समाप्तम् ।

Post-colophon Statement :

श्रीरस्तु । संवत् १९५८ वर्षे मार्गशीर्षे सुदि ३ सोमे तद्दिने विविक्त-मलारतीनां शिष्येण आनन्दभारतीकेन कृष्णानन्देन सन्नामो दत्तः ।

See W. No. 2190 and Cs. 3, 71. Both of them make Ānandagiri the author of the *Vivaraṇa*, while the present manuscript puts it down to Śaṅkarācārya himself as the author of the text.

8327.

2335. सन्ध्यापञ्चीकरण *Sandhyāpañcīkaraṇa.*

Substance, country-made yellow paper. 9½ × 4 inches. Folia, 4. Lines, 7 on a page. Extent in ślokas, 56. Character, Nāgara. Date, śaka 1751. Appearance, fresh. Complete.

Colophon :

इति सन्ध्यापञ्चीकरणं समाप्तम् ।

Post-colophon :

शके १७५१ शार्वरी शकाब्दे माघकृष्ण १२ शनौ दिवा लिखितं । हस्ताक्षरमिदं गणेशभट्टसूनुभास्करभट्टवालवेकरस्य श्रीमत्स्वामिचरणारविन्दनिरूपितं स्वार्थं मोक्षार्थञ्च गलवक्षेत्रे सम्पादितं भमपष्ठ etc.

जले वह्निः स्थले वह्निः वह्निः पर्वतमस्तके ।
त्रयो वह्निः समुत्पन्नो शुद्धो भवकमण्डलुः ॥
अनन्ताय गुर्वनन्ताय नमो नमः । श्रीमत्सीतारामार्पणमस्तु ।

It begins :

ॐ पञ्चीकरणमिदं लिख्यते । ॐ सच्छब्दवाच्यमविद्याशवलं ब्रह्म ब्रह्मणोऽव्यक्तं अव्यक्तान्महत् महतोऽहङ्कारः अहङ्कारात् पञ्च-तन्मात्राणि, पञ्चतन्मात्रेभ्यः पञ्चभूतानि पञ्चभूतेभ्योऽखिलं जगत् । पञ्चमहाभूतानामेकैकं द्विधा विभज्य पुनरेकैकं चतुर्धा विभज्य स्वार्द्धभागं विहाय इतरेषु पञ्चीकरणं भवति । मायारूपदर्शनं तस्यैव निराकरणं अध्यारोपापवादाभ्यां निष्प्रपञ्चः प्रपञ्च्यते ।

The work is divided into two chapters. The 2nd chapter begins in leaf 3a : अथ महावाक्यप्रबोधप्रकारं व्याख्यास्यामः ।

The work is unknown to Aufrecht, but a *Vārtika* is known in Bühler's Gujrat Report, Vol. IV, 102.

8328.

9026. (A) पञ्चीकरण *Pañcīkaraṇa.*

By Śaṅkarācārya.

Substance, country-made paper. 10 × 4½ inches. Folia, 3. Lines, 35 in the book. Extent in ślokas, 30. Character, Nāgara. Appearance, fresh. Complete.

Printed, ed. KSS., Benares.
Complete in six leaves.

(B) पञ्चीकरणवार्त्तिक *Pañcīkaraṇavārttika.*

By Sureśvarācārya.

Substance, country-made paper. 10 × 4½ inches. Folia, 6. Lines, 8 on a page. Extent in ślokas, 80. Character, Nāgara. Appearance, fresh. Complete.

Complete in three leaves.
Printed, ed. KSS., Benares.

8329.

2351. यतिसन्ध्यावार्त्तिक *Yatisandhyāvārttika.*

By Sureśvarācārya.

The same as *Pañcīkaraṇavārtika.*

For the manuscript and the work see L. 3253. The MS. has two additional verses in praise of Śaṅkarācārya. See the third work in our No. 2344.

Colophon:

इति श्रीमच्छंकराचार्यविरचितं भगवत्पूज्यपादशिष्यसुरेश्वराचार्य-
विरचितं यतिसन्ध्यावार्त्तिकं समाप्तम् ।

Post-colophon:

चतुर्थमठ आम्नायप्रारंभः ।
अयने विषमे चैव परागे चन्द्रसूर्ययोः ।
गुरुवाश्विप्रमोद्धिद्दु(?) पाठग्रहणपूर्वकम् ॥
भो भो स्वामिन् कृपासिन्धो प्रार्थयिष्यामि तेऽधुना ।
पर्वण्याश्विनमस्कारानज्ञां दातुमर्हसि ॥

.. ..

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।
ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥
श्रीगुरुभ्यो नमः । अथ मठाम्नायो लिख्यते ।

8330.

9313. **पञ्चीकरणवार्त्तिक** *Pañcīkaraṇavārttika.*

By Sureśvarācārya.

Substance, country-made paper. 9 × 4 inches. Folia, 2. Lines, 10 on a page. Extent in ślokas, 24. Character, Nāgara. Appearance, decayed. Generally correct. Complete.

See L., Vol. I, No. 308, p. 174.

8331.

9569. *Pañcīkaraṇavārttika.*

Substance, country-made paper. 13 × 5 inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 75. Character, Nāgara. Date, saṃvat 1913. Appearance, tolerable. Generally correct. Complete.

The versified paraphrase of Śaṅkara's well-known *Pañcīkaraṇaprakriyā.*
See L. 308; Oxf. 226a.

8332.

1099. *Pañcīkaraṇavārttika.*
With the Ābharaṇa commentary.

Substance, country-made paper. 12½ × 7 inches. Folia, 8. Lines, 17-18 on a page. Extent in ślokas, 500. Character, Nāgara. Appearance, old. Generally correct. Complete.

An anonymous commentary on memorial verses of Sureśvara on Śaṅkara's treatise on *Pañcīkaraṇa.*

Beginning of the commentary:

श्रीगणेशाय नमः । इह खलु परमेश्वराराधनार्थं अनुष्ठितै-
र्नित्यादिकर्मभिः परिशुद्धान्तःकरणानां ततएव नित्यानित्यवस्तुविवेके-
हामुत्रार्थफलभोगविरागशमदमादिसाधनसम्पन्नमुमुक्षुत्वाख्यसाधन-

चतुष्टयवतां एव जिज्ञासूनां परित्यक्तकर्मणां परमहंसपरिव्राजकानां श्रवणमनननिदिध्यासनपराणां आत्मण्योपनिषदा(?) सन्धिं समाधावात्मन्याचरेदिति समाधिर्विदित................

....

ॐकारोच्चारणं तदर्थतत्त्वानुसन्धानात्मकमंगलमाचरन् प्रकरणस्यार्थं संक्षेपेण प्रौढबुद्धिसौकर्यार्थं कथयति—ॐकार इति ।

It ends:

वेदानुजस्य ज्ञानवन्तो भगवन्तस्तेषां भगवत्त्वपत्वात् तत्त्वासाक्षात्कारवन्तस्तु भवनातमात्मैर्निर्विघ्नस्तान् गुरून् कृत्वा इत्यर्थः ॥

8333.

8730.

(1) पञ्चीकरणवार्त्तिक *Pañcīkaraṇavārttika.*

By Sureśvara.

With the commentary entitled पञ्चीकरणवार्त्तिकाभरण ।

Substance, country-made paper. 13½ × 7 inches. Folia, 14. Lines, 12 on a page. Extent in ślokas, 500. Character, Nāgara. Appearance, fresh. Complete.

Complete in 14 leaves.

(2) पञ्चीकरण *Pañcīkaraṇa.*

By Śaṅkarācārya.

With a commentary by Ānandagiri.

Substance, country-made paper. 13 × 6½ inches. Folia, 16. Lines, 17 on a page. Extent in ślokas, 950. Character, Nāgara. Appearance, fresh. Complete.

Complete in five leaves.

(3) पञ्चीकरणतत्त्वचन्द्रिका *Pañcīkaraṇatattvacandrikā.*

A commentary upon the commentary of the above by Ānandagiri.

Complete in 11 leaves.

8334.

4175. पञ्चीकरणवार्त्तिक *Pañcīkaraṇavārttika.*

By Sureśvarācārya.

With the Ābharaṇa commentary.

Substance, country-made paper. 14 × 7 inches. In Tripātha from. Character, Nāgara. Date, saṃvat 1900. Appearance, good. Complete.

Colophon :

इति श्रीसुरेश्वराचार्यविरचितं पञ्चीकरणवार्त्तिकं समाप्तम् ।

इति श्रीपञ्चीकरणवार्त्तिकाभरणं सम्पूर्णम् ।

Post-colophon Statement :

संवत् १९०० मिति पौषवदी १२ वार बुध ।

8335.

11233. *Pañcīkaraṇavārttika.*

With the Vārttikābharaṇa.

Substance, country-made paper. 12½ × 7 inches. Folia, 2–7. Lines, 20 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :

इति श्रीसुरेश्वराचार्यविरचितं पञ्चीकरणवार्त्तिकं संपूर्णम् ।

इति श्रीपञ्चीकरणवार्त्तिकाभरणं समाप्तम् ।

Well known and often described.

8336.

2652. पञ्चीकरणवार्त्तिकाभरण *Pañcīkaraṇavārttik-ābharaṇa.*

Substance, country-made paper. 8 × 5 inches. Folia, 3 to 31. Lines, 11 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

See H.P.R., Vol. II, No. 121.

After the end as given in H.P.R., our manuscript contains:

अनया पञ्चीकरणवार्त्तिकाभरणरूपया पुस्त्या कृष्णः प्रीतो भवताद्
बुधाश्च तां समीक्ष्य मोदन्तां ।

Colophon:

इति श्रीपञ्चीकरणवार्त्तिकाभरणं संपूर्णम् ।

8337.

8567. **वार्त्तिकाभरणटीका** *Vārttikābharaṇaṭīkā.*

By Abhinava Nārāyaṇe[*ndra*].

Substance, country-made paper. 10 × 4½ inches. Folia, 20. Lines, 12 on a page. Extent in ślokas, 480. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Generally correct.

This text is a metrical वार्त्तिक on पञ्चीकरणप्रक्रिया by Śaṅkarācārya. The *Vārttika* is by Sureśvarācārya. It contains 64 verses. The commentary is by Abhinava Nārāyaṇendra Sarasvatī.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमदभिनवनारायणे[न्द्र]-
विरचिता वार्त्तिकाभरणटीका समाप्ता ।

8338.

1288. **पञ्चीकरणभावप्रकाशिका** *Pañcīkaraṇabhāva-prakāśikā.*

By Abhinava Nārāyaṇendra Sarasvatī, disciple of Jñānendra Sarasvatī, pupil of Paramahaṃsa Kaivalyendra Sarasvatī.

Substance, country-made paper. 10½ × 4½ inches. Folia, 86. Lines, 10 on a page. Extent in ślokas, 2,150. Character, Nāgara. Appearance, tolerable. Generally correct. Complete in two sections.

Beginning :

श्रीगणेशाय नमः । श्रीवासुदेवाय नमः ।

प्राज्ञतैजसविश्वाख्यो य आत्मा माययाभवत् ।
यत्रैतत्त्रितयं नास्ति सोऽहं सच्चित्सुखाद्वयः ॥

अस्ति श्रुतिशतगम्यं विदुषां यच्चरण एव कैवल्यम् ।
कैवल्ययोगिचरणं तत एव प्रथितमाश्रये तमिमम् ॥

तिमिरनिकरं दूरं शमयन् मनःकुमुदममलीकुर्व-
स्तापं च संसृतिजं हरन् सपदि हृदयाकाशे यः प्रकाशते
मम सन्ततम् ।
भवतु गुरवे तस्मै ज्ञानेन्द्रचन्द्रमसे नमः ॥

ॐकारैकत्वबोधे कतिचिदुपनिषद्भाष्यभङ्गैर्निरीक्ष्य
भावप्राप्तावकाशाः स्थितिमिव दधते केचुचित् ये दुरूहाः ।
तानेतानद्य पञ्चीकरणकृतिजुषो नव्यनारायणेन्द्रः
प्राप्य ज्ञानेन्द्रभिक्षोः प्रशमयति बहिश्चारणी कापि जिह्वा ॥

ॐ श्रीमच्छङ्करभगवदाचार्या इह जन्मनि जन्मान्तरे वा कृतसुकृत-परिपाकासादितसत्त्वशुद्धिवशादुत्पन्ननित्यानित्यवस्तुविवेकादिसाधनसम्पत्त्या ब्रह्मजिज्ञासुना श्रवणमनननिदिध्यासननिष्ठानां परमहंसपरिव्राजकानां.............

समाधिरुपदिष्टस्तत्प्रकारं दर्शयितुं
पञ्चीकरणं नाम अनुष्ठानपद्धतिरूपं
प्रकरणमुपादिशन् पञ्चीकृतपञ्चमहाभूतानित्यादिना
....

तत्र यमकार (?) इत्यन्तेन ग्रन्थेन स्थूलराशिरात्मन्यारोपितः प्रदर्शितः ।

End :

तस्य ॐकारशब्देन अहमर्थसाक्षिप्रत्यगात्मा लक्ष्यते न तावन्मात्र-मित्येवं तद्व्याख्यानरूपतया सार्थकत्वात् ॥ अतो निरस्तविश्वादिसमस्तभेदस्य

प्रत्यगात्मनो ब्रह्मत्वप्रतिपत्तिप्रकार एव पञ्चीकरणं प्रकाश्यत इति मुमुक्षुभिः परमहंसपरिव्राजकैः ओँकारेणोक्तप्रकारेण आत्मा ब्रह्मतया प्रतिपत्तव्य इति सिद्धम् ।

Colophon :

इति परमहंसपरिव्राजकाचार्य्यश्रीकैवल्येन्द्रसरस्वतीपूज्यपादशिष्यश्रीज्ञानेन्द्रसरस्वतीपूज्यपादशिष्यश्रीमदभिनवनारायणेन्द्रसरस्वतीविरचितायां पञ्चीकरणभावप्रकाशिकायां द्वितीयः परिच्छेदः ॥

8339.

1278. पञ्चीकरणतात्पर्य्यचन्द्रिका

By Rāmānanda Sarasvatī.

By Rāmānanda Sarasvatī.

Substance, country made paper. 11 × 4½ inches. Folia, 70. Lines, 12 on a page. Extent in ślokas, 2,500. Character, Nāgara. Date, Saṁvat 1743. Appearance, fresh. Generally correct. Complete.

It begins :

श्रीगणेशाय नमः । श्रीरामाय नमः । श्रीगुरुभ्यो नमः ।

यो विश्वविराट्तैजससूत्रप्राज्ञेश्वरात्मकस्तमसा ।
यस्तदतीतस्तूर्य्यश्चिन्मात्रः सोऽहमोङ्कारः ॥
भावं शास्त्रस्य न विदुः पान्थाः स्वर्णनिधिं यथा ।
(?) यदशाङ्गदर्वीयांसस्तस्मै श्रीगुरवे नमः ।
न वयं बहुभाषितुं प्रगल्भा
न च सम्भावनमात्मनो विधातुम् ।

अपितु प्रथितुं प्रमाणतोऽर्थं
मितवाण्या विदुषां निवेदयामः ॥
यद्यप्यौदासीन्यमेव वरं परदुरुक्तिषु ।
तथापि वाग्व्ययोऽयं स्तात् मन्दानां मोहशान्तये ॥

इह खलु सर्वज्ञैः परमकारुणिकैः श्रीमदाचार्यभगवत्पादैरधिकारिणां योगसाधनात्मतत्त्वज्ञानाय ॐकारब्रह्मणो बोधकत्वेन तदेकत्वेन चा[भि]प्रेत्य पञ्चीकरणे आत्मतत्त्वज्ञानप्रकारस्तत्साधनोपासनप्रकारश्चोपदिष्टः। तन्मूलं माण्डूक्यश्रुतेरोङ्कारगतब्रह्मबोधकत्वप्रतीकत्वोभयप्रकारप्रतिपादनपरतया तस्यापि तत्समानार्थकत्वात् तच्छ्रुतेः तथात्वं च अग्रे निरूपयिष्यते। तत्र तावत् विद्यारण्यचरणा ध्यानदीपे महता प्रबन्धेन निर्विशेषस्यापि ब्रह्मण उपास्तिं प्रसाध्य अनुष्ठानप्रकारोऽस्या पञ्चीकरण ईरितः इति पञ्चीकरणस्य ॐकारालम्बनब्रह्मोपासनपरत्वमास्थिता। तमेव पक्षमाश्रित्य प्रणवनिर्णय-व्याख्यातृभिः कृष्णानन्दसरस्वतीश्रीचरणैस्तत्प्रकारः प्रपञ्चितः। तत्र परोद्भावितशङ्काशूकान् अग्रे निरसयिष्यामः। आनन्दगिर्याचार्यास्तु पञ्चीकरणमोङ्कारसाधनकेवलात्मतत्त्वप्रतिपादनपरत्वेन योजितवन्तः। तदर्थ-संग्रहश्च पञ्चीकृतपञ्चमहाभूतेत्यारभ्य अध्यारोपापवादन्यायेन युगपद्वाच्य-वाचकप्रविलापनपूर्वकनिर्विशेषब्रह्मत्वप्रतिपत्त्यौपयिकतया वैलक्षण्येन केवलविशेषरूपतया उक्तः।

It ends:

हन्तातिदुर्बलपरोक्तिजरद्गवीनां
प्रत्यञ्च् (?) भर्त्यपरिकृतं न पातकेन।
किन्ते फलं ननु विनोदय चित्त भूयः
श्रीदेशिकेन्द्रचरणशरणोनसर्वैः त्वम्॥

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीरामभद्रभगवत्पूज्यपादपङ्कज-हरिचरणपरायणश्रीरामानन्दसरस्वतीविरचितायां पञ्चीकरणतात्पर्यचन्द्रि-कायां द्वितीयः उल्लासः समाप्तः।

Post-colophon:

शुभमस्तु। सिद्धिरस्तु।

यादृशं पुस्तकं दृष्ट्वा .... etc. संवत् १७४३ मिती चैत्रशुदि पञ्चमीवार शुक्रवार ता दिन पुस्तक पञ्चीकरणतात्पर्य-चन्द्रिका कल्याणमीक्षितव्या। खेमक शारण दास कायेथ। शुभमस्तु।

This seems to be a commentary on the *Dhyānadīpa* of *Pañcadaśī* and especially on that portion of it which treats of Pañcīkaraṇa. The author supports Śaṅkarācārya, Vidyāraṇya, Ānandagiri, Kṛṣṇānanda and others while refuting their opponents.

8340.

553. वाक्यवृत्ति *and* वाक्यसुधा

Vākyavṛtti and *Vākyasudhā.*

By Śaṅkarācārya.

With their Vivaraṇa commentaries by Viśveśvara.

For the manuscript see L.1445.

The MS. commences annotating on Śaṅkara's *Vākyavṛtti* which begins सर्गस्थिति etc. (See IO. Catal. No. 2300) and continues on the same subject up to the leaf 23. The 24th leaf is missing. In the 25th leaf it begins to comment on *Vākyasudhā*, another work of Śaṅkarācārya, which begins दृगदृश्यं etc. (see L. 1247), and goes to the end. It contains also both the texts.

Vākyavṛtti, printed, ed. Ānandāśrama Sanskrit Series, Poona.

Vākyasudhā, printed, text and English translation, with notes by Maṇilāla Dvivedin, *Ad.*

8341.

10095. वाक्यसुधा *Vākyasudhā.*

By Śaṅkarācārya.

Substance, country-made paper. 10×4½ inches. Folia, 4. Lines 7 on a page. Character, Nāgara. Date, Saṁvat 1807. Appearance, old and discoloured. Complete.

Colophon :

इति वाक्यसुधा ।

Post-colophon :

संवत् १८०७ वैशाख सु० लि० नन्दलाल

Well-known and often printed.

8342.

9838. वाक्यसुधाप्रकरण *Vākyasudhāprakaraṇa.*

By Śaṅkarācārya.

Substance, country-made paper. 7 × 4 inches. Folia, 6. Lines 6, on a page. Extent in ślokas, 54. Character, Nāgara. Date, Samvat 1900. Appearance, old. Verse. Generally correct. Complete.

Noticed before in detail.

Colophon :

इति श्रीशङ्कराचार्य्यविरचितं वाक्यसुधाप्रकरणं समाप्तम् ।

संवत् १९०० माघ वदी ९ गुरौ भवानीप्रसादमिश्रेण स्वपठनार्थं लिखितमिदम् ।

8343.

2634. *Vākyasudhāprakaraṇa.*

With a commentary.

Substance, country-made paper. 9 × 4 inches. Folia, 23 to 31. Lines, 12, 15 on a page. Extent in ślokas, 200. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Śaṅkarācārya's *Vākyasudhāprakaraṇa* is well-known. The commentary is by Bhīmadāsa Bhūpāla.

It begins :

श्रीभीमदासभूपालो निजबुद्धिविशुद्धये ।

पदैर्वाक्यसुधामेतां विवेचयति निर्मलैः ॥

तत्र तावद् भगवान् शंकराचार्य्योऽविद्याविषधरमुषितप्रबोधस्य जगतोऽनुग्रहाय वाक्यसुधा नाम शास्त्रसंग्रहं चकार । तत्रायमाद्यः श्लोकः—रूपं दृश्यमित्यादि ।

Colophon :

इति शंकराचार्य्यविरचितं वाक्यसुधाप्रकरणं सटिप्पनं सम्पूर्णम् ।

Then one śloka purporting to give the essence of the Vedānta philosophy and nine ślokas entitled ज्ञाननवकम्, attributed to Śaṅkarācārya.

किं ज्योतिस्तव भानुमानहनि मे रात्रौ प्रदीपादिकं
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे ।
चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दर्शने
किं तत्राहमतो भवान् परमकं ज्योतिस्तदस्मि प्रभो ॥
इत्येकश्लोकी वेदान्तः ।

The 1st śloka of *Jñānanavaka* :

कालक्षेपो न कर्त्तव्यः क्षीणमायुः क्षिणे क्षिणे (?) ।
कृतान्तस्य कृपा नास्ति कर्त्तव्यं विष्णुचिन्तया ॥

8344.

8795. *Vakyasudhāprakaraṇa.*

With a commentary.

Substance, country-made paper. 11 × 4½ inches. Folia, 6. Lines, 14 on a page. Extent in ślokas, 150. Character, Nāgara. Appearance, old. Complete.

Complete in six leaves.

The name of the commentator is not given. But it seems to be Bhīmadāsa Bhūpāla from the beginning of the work.

This is a succinct exposition of the Vedānta system.

The commentary begins :

तत्र तावत् भगवान् शङ्कराचार्य्योऽविद्याविषधरमुषित-
प्रबोधस्य जगतोऽनुग्रहाय वाक्यसुधानाम शास्त्रं चकार ।
तत्रायमाद्यः श्लोकः । —

The opening verse of the text:

रूपं दृश्यं लोचनं दृक् दृक् दृश्यं दृष्टृ मानसं
दृश्या धीवृत्तयः साक्षी दृगेव न तु दृश्यते ।

The central idea of this is that all manifestations (phenomena) are unreal, and that alone which manifests them all, the All-Illuminator alone, is real. Now all the forms before us are manifested by the eye and so exist only in phenomena. So is the case with the eye to which the mind is all. The mental faculties, again, are illuminated by that which shines by itself (call it by whatever name you please). So it follows that what we call ब्रह्म and ब्रह्म alone, is real.

The concluding verse of the text:

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके
तल्लये सच्चिदानन्दाः पर्य्यवस्यन्ति साक्षिणि ।

The total absorption of all finite into the Infinite, Elysian Deep.

The end of the commentary:

यत्तु वाक्यसुधामेतां विवृत्य विशदैः पदैः
पुण्यं मयार्ज्जितं किञ्चित् तद्ब्रह्मणि समर्पितं ।

8345.

4293. वाक्यसुधादृग्दृश्यप्रकरणटीका

Vākyasudhādṛgdṛśyaprakaraṇaṭīkā.

Substance, country-made paper. 10×6½ inches. Folia, 14. Lines, 17 on a page. Extent in ślokas, 476. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

The text by Śaṅkarācārya is well-known.
The commentary is anonymous.

It begins:

नमो रामाय देवाय सच्चिदानन्दमूर्त्तये ।
दक्षाय गुरवे व्यासशङ्कराचार्य्यमूर्त्तये ॥

See IO. Catal. No. 2303.

8346.

301. दृग्दृश्यविवेकः *Dṛgdṛśyaviveka.*

By Śaṅkarācārya.

With an anonymous commentary.

Substance, country-made paper, 10½ × 4½ inches. Folia, 12. Lines, 8 on a page. Extent in ślokas, 190. Character, Nāgara. Appearance, new but dilapidated. Prose and verse. Generally correct. Complete.

The text generally goes under the name of *Vākyasudhāprakaraṇa,* and is often noticed and printed.

The commentary appears to be a new one and begins thus:

नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।
दृग्दृश्ययोर्विवेकस्य व्याख्यानं क्रियते मया ॥

ग्रन्थादौ मुख्यामुख्ये दृग्दृश्ये निर्दिशति ।
Then begins the text रूपं दृश्यम् इत्यादि ।
रूपमिति प्रथमोद्दिष्टं दृग्दृश्यद्वयं व्याचष्टे ।

End:

तदेवं साक्षिणः कालत्रयेऽपि सद्रूपत्वादुभयविधप्रपञ्चस्य सृष्टेः पूर्वं लयानन्तरञ्चासत्त्वात् सर्वाधिष्ठानतत्पदलक्ष्यब्रह्माभिन्नसाक्षिव्यतिरेकेण भोक्तृभोग्यात्मकसर्वोऽपि प्रपञ्चाभावादित्युपनिषत् । ४७ ॥

Colophon:

इति श्रीदृग्दृश्यव्याख्या सम्पूर्णा ॥

Post-colophon:

शुभमस्तु । श्रीरस्तु । श्रीराजराजे ।

8347.

8811. **वाक्यसुधाप्रकरण** *Vākyasudhāprakaraṇa.*

By Śaṅkarācārya.

With a commentary.

Substance, country-made paper. 13 × 6 inches. Folia, 5. Lines, 21 on a page. Extent in ślokas, 125. Character, Nāgara. Appearance, old but fresh. Complete.

Complete in five leaves and 45 ślokas.

For the beginning of the text see No. 273.

The beginning of the commentary:

नमो रामाय देवाय सच्चिदानन्दमूर्त्तये ।
कृष्णाय गुरवे व्यासशङ्कराचार्य्यमूर्त्तये ॥
नामरूपात्मविश्वाख्यः पङ्कोपलम्न ईक्ष्यते ।
तद्वाक्यसुधयाप्लाव्य निष्पङ्कं तत्त्वमीक्ष्यतां ॥
पदार्थबुद्धिर्वाक्यार्थज्ञानहेतुरिति स्थिते ।
आदौ पदार्थबुद्ध्यर्थः परिच्छेदः प्रवर्त्तते ॥
वाक्यं 'तत्त्वमसी'त्यादि प्रत्यक्ब्रह्मैक्यबोधकं ।
'त्वंपदार्थ' इह प्रत्यङ् 'तत्पदार्थो' महेश्वरः ॥

तत्रादौ वाक्यसुधाख्यं प्रकरणमारभमाणो भगवान् भाष्यकारः 'त्वंपदार्थं' व्युत्पादयति —'रूपं दृश्यमि'त्यादिपञ्चभिः श्लोकैः ।

8348.

9195 *Vākyasudhāprakaraṇa.*

With an anonymous commentary.

Substance, country-made paper. 11 × 6 inches. Folia, 13. Lines, 14 on a page. Extent in ślokas, 160. Character, Nāgara. Appearance, tolerable. Prose and verse, generally correct. Complete.

Both the text and the commentary are well-known.

8349.

1103. **वाक्यसुधा** *Vākyasudhā.*

By Śaṅkarācārya.

Substance, country-made paper. 10×4½ inches. Folia, 23. Lines, 10 on a page. Extent in ślokas, 460. Character, modern Nāgara. Appearance, fresh. Complete. Date, Saṁvat 1882.

It is with an anonymous commentary which begins:

ॐ नमः रामाय देवाय सच्चिदानन्दमूर्त्तये ।
कृष्णाय गुरवे व्यासशङ्कराचार्य्यमूर्त्तये ॥
नामरूपात्मविश्वाख्यः पङ्कोपलग्न ईक्ष्यते ।
तद्वाक्यसुधयाप्लाव्य निष्पंकं तत्त्वमीक्ष्यतां ॥
पदार्थबुद्धिर्वाक्यार्थज्ञानहेतुरिति स्थितौ ।
आदौ पदार्थबुद्ध्यर्थः परिच्छेदः प्रवर्त्तते ॥
वाक्यं 'तत्त्वमसी'त्यादि प्रत्यग्ब्रह्मैक्यबोधकम् ।
'त्वंपदार्थ' इह प्रत्यङ् 'तत्पदार्थो' महेश्वरः ॥

तत्रादौ वाक्यसुधाख्यं प्रकरणमारभमाणोऽयं भगवान् भाष्यकारः 'त्वंपदार्थं' व्युत्पादयति—'रूपं दृश्यमि'त्यादिपञ्चभिः श्लोकैः ।

Colophon:

इति वाक्यसुधाप्रकरणटीका समूला समाप्तिमागता ।

Post-colophon Statement:

ॐ तत् सत् ब्रह्म, संवत् १८८२ मिति श्रावण सुदी प्रतिपद् ॥१॥

8350.

9077. **वाक्यसुधाप्रकरण** *Vākyasudhāprakaraṇa.*

By Śaṅkarācārya.

With an anonymous commentary.

Substance, foolscap paper. 11¼×5¾ inches. Lines, 15, 16 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Noticed minutely under a previous number.

8351.

9018. *Vākyasudhāprakaraṇa.*

By Śaṅkarācārya.

With an anonymous commentary.

Substance, country-made paper. $8\frac{1}{4} \times 4$ inches. Folia, 42. Lines, 7 on a page. Extent in ślokas, 560. Character, Nāgara. Date, Saṁvat 1935. Appearance, fresh. Complete.

Complete in 42 leaves.

Noticed in detail under a previous number.

8352.

492. वाक्यवृत्ति *Vākyavṛtti.*

By Śaṅkarācārya.

With the commentary by Ānandajñāna, pupil of Śuddhānanda.

For the MS. see L. 1324.

Post-Colophon :

श्रीरस्तु ।
येनात्मना विलीयन्ते उद्भवन्ति च वृत्तयः ।
नित्यावगतये तस्मै नमो धीप्रत्यगात्मने ॥
प्रथमवज्रोपमयुक्तिसम्भृतैः श्रुतेररातिं शतशो वचोबलैः ।
ररक्ष वेदार्थ-निधिं विशालधीः नमो यतीन्द्रयगुरोर्गरीयसे ॥
विमथ्य वेदोदधितः समुद्धृतं सुरैर्महद्भिस्तु यथा महात्मभिः ।
तथामृतं ज्ञानमिदं हि यैः पुरा नमो गुरुभ्यः परभीक्षितं च यैः ॥

मायाप्रधानमव्यक्तमविद्याऽज्ञानमक्षर-
मव्याकृतं च प्रप्लुतिस्तम इत्यभिधीयत इत्यादि—
भ्रमो भ्रान्तिरविवेको मोहो बीजं च कारणं भिदा तन्द्रा च मोहिनी ।

8353.

10048. *Vākyavṛtti.*

With the commentary by Viśveśvara Paṇḍita.

Substance, country-made paper. 11½×5 inches. Folia, 16. Lines, 17 on a page. Character, Nāgara of the 18th century. Appearance, fresh. Complete.

Colophon of the commentary:

इति श्रीमन्महायोगिमाधवप्राज्ञगुरुप्रसादादिनापरिमितज्ञानानन्दस्वरूप-विश्वेश्वरपण्डितविरचिता वाक्यवृत्तिप्रकाशिका समाप्ता ॥

For the commentary see L. 2847.

8354.

10932. **वाक्यवृत्तिप्रकाशिका** *Vākyavṛttiprakāśikā.*

By Viśveśvara Paṇḍita.

Being a commentary on Śaṅkarācārya's well-known work, Vākyavṛtti.

Substance, country-made paper. 10×4½ inches. Folia, 44. Lines, 9 on a page. Extent in ślokas, 792. Character, Nāgara. Date, Saṁvat 1802, (it seems to be the date of the original). Appearance, fresh. Complete (with the text).

Colophon:

इति श्रीमन्महायोगिमाधवप्राज्ञगुरुप्रसादादिनापरिमितज्ञानानन्दस्वरूप-विश्वेश्वरपण्डितविरचिता वाक्यवृत्तिप्रकाशिका समाप्ता ।

Post-Colophon:

संवत् १८०२ श्रावण ३ ।

Beginning:

श्रीगणेशाय नमः ।

अज्ञानतिमिरान्धस्य etc.

ब्रह्माहमेतन्मयि भाति विश्वं

श्रीमाधवप्राज्ञगुरोः प्रसादात् ।

अन्वर्थविश्वेश्वरपण्डिताख्य-

स्तस्याङ्घ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥

परमकृपानिधयः श्रीमच्छङ्करभगवत्पादाः तापत्रयार्कसन्तप्तानां अपरिमितजननादिसंसाराध्वश्रमपीड़ितानां आत्मज्ञानशिशिरमधुरजलाकांक्षिणां विदूरशारीरकमीमांसाजलाशयगमनासमर्थानां वाक्यवृत्तिसंज्ञकोपदेशप्रकरणप्रपापरिकल्पनेन अन्तःशीतलतां विगतक्लेशतां चापादयन् तन्त्रादौ प्रकरणश्रवणे प्रवृत्तानामधिकारिणामविघ्नेन ब्रह्मप्रतिपत्तये तादात्म्यसिद्धये प्रकरणप्रतिपाद्याद्वितीयबोधस्मरणपूर्व्वकं नमस्कारस्यावश्यकर्त्तव्यतां द्योतयन् स्वयं नमस्कुरुते —

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं etc.

8355.

8564. *Vākyavṛttiprakāśikā.*

Substance, country-made paper. 9 × 4½ inches. Folia, 26. Lines, 14 on a page. Extent in ślokas, 1,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose and verse. Generally correct.

The text, वाक्यवृत्ति, is by Śaṅkarācārya, for which see Rājendralāla 178, 1324.

The commentary is by विश्वेश्वर पण्डित, the disciple of महायोगी माधवप्राज्ञ। For a description of this see Rājendralāla, 2847.

Colophon :

इति श्रीमन्महायोगिमाधवप्राज्ञगुरुप्रसादादिनापरिमितज्ञानानन्दस्वरूपविश्वेश्वरपण्डितविरचिता वाक्यवृत्तिप्रकाशिका समाप्ता। श्रीरामः। श्रीशिवः।

8356.

8755. लघुवाक्यवृत्ति *Laghuvākyavṛtti.*

By Śaṅkarācārya.

With a commentary.

Substance, country-made paper. 13 × 5 inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 100. Character, Nāgara. Appearance, fresh. Complete.

Complete in six leaves.

8357.

2356 दक्षिणामूर्त्तिस्तोत्र *Dakṣiṇāmūrtistotra.*

By Śaṅkarācārya.

Substance, country-made paper. 9 × 6 inches. Folia, 5. Lines, 8, 9 on a page. Extent in ślokas, 65. Character, Nāgara. Date, Śaka, 1750. Appearance, fresh. Verse. Complete.

Colophons :

3A, इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमच्छङ्कराचार्य्यविरचितं दक्षिणामूर्त्तिस्तोत्रं सम्पूर्णं ।

5B, ॐ शान्तिः, शान्तिः, शान्तिः ।

Post-Colophon :

रामकृष्ण श्रीकृष्णार्पणमस्तु हे पुस्तक कृष्णतीर्थस्वामी चे असे शके १७५० सर्व्वधारी नाम संवत्सरे आषाढ़ शुक्ल ६ षष्ठी भृगुवार तद्दिने प्रथमप्रहरी भारथी वावाचे सन्निधमुकाम लस्करन जीग ग्वालेयर थे समाप्त । हतवलेले इत्युपनाम लक्ष्मण भट्टस्य सुत विनायकेन लिखितं स्वार्थं परोपकारार्थं श्रीवेदपुरुषार्पणमस्तु ।

There are two works in this manuscript: the *Dakṣiṇāmūrtistotra* in 14 verses and the *Śāntipāṭha* from the Vedas.

The Dakṣiṇāmūrtistotra begins :

ॐ विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं ।
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ॥

8358.

9192. *Dakṣiṇāmūrtistotra.*

Substance, country-made paper. 12 × 7 inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 24. Appearance, fresh. Verse. Generally correct. Complete.

The same as noticed above.

8359.

9191. *Dakṣiṇāmūrtistotra.*

Substance, country-made paper. 12 × 6 inches. Folia, 64. Lines, 11 on a page. Extent in ślokas, 1,920. Character, Nāgara. Date, Saṁvat 1790. Appearance, fresh. Prose and verse. Generally correct. Complete. Neatly written.

This stotra is accompanied with Sureśvarācārya's *Mānasollāsa* or *Dakṣiṇāmūrtistotravārtika* and its commentary entitled मानसोल्लासवृत्तान्तविलास, by Rāmatīrtha.

The text printed in *Bṛhatstotraratnākara,* p. 60. For a description of *Mānasollāsa* see L. 1763, 1783 ; for the commentary on *Mānasollāsa,* see L. 141, 1763.

8360.

5765. दक्षिणामूर्त्तिस्तोत्रभावार्थवार्त्तिक (मानसोल्लास)

Dakṣiṇāmūrtistotrabhāvārthavārttika (Mānasollāsa).

By Sureśvarācārya.

Substance, country-made paper. 8 × 4 inches. Folia, 36. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशङ्करभगवत्पूज्यपादाचार्य्यकृतिश्रीदक्षिणामूर्त्तिस्तोत्रभावार्थवार्त्तिकमानसोल्लासाख्यं श्रीसुरेश्वराचार्य्यनिर्मितं समाप्तं । शुभं भवतु ।

Often printed. See L. 1763.

8361.

8813. मानसोल्लास *Mānasollāsa.*

By Sureśvarācārya.

With the commentary by Rāmatīrtha.

Substance, country-made paper. 13×5 inches. Folia, 34. Lines, 17 on a page. Extent in ślokas, 2,250. Character, Nāgara. Appearance, fresh. Complete.

Complete in 34 leaves and in 355 verses.

See IO. Catal., p. 739 and L. 1763.

8362.

882. **मानसोल्लासवृत्तान्तविलास**

Mānasollāsavṛttāntavilāsa.

By Rāmatīrtha.

The *Mānasollāsa* is a *vārttika* by Sureśvarācārya on Śaṅkarācārya's well-known *Dakṣiṇāmūrtistotra* in ten verses.

For the manuscript, see L. 1763.

The manuscript contains also the text. The text with the *vārttika* has been printed.

8363.

9588. **हस्तामलक** *Hastāmalaka.*

By Śaṅkarācārya.

Substance, country-made paper. $10\frac{1}{2} \times 6$ inches. Folia, 2. Lines, 8 on a page. Extent in ślokas, 20. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Complete.

Well-known, often printed and noticed.

8364.

4626. **हस्तामलकस्तोत्र** *Hastāmalakastotra.*

With Śaṅkara's Bhāṣya.

Substance, country-made paper. 14×5 inches. Folia, 14. Lines, 8 on a page. Character, Bengali in a 19th century hand. Appearance, fresh. Complete.

Well-known and often printed. See ed. *Jīv.*, Cal.

8365.

3429. **हस्तामलकभाष्य** *Hastāmalakabhāṣya.*

Substance, country-made paper. 18×8 inches. Folia, 11. Lines, 5, 6 on a page. Extent in ślokas, 220. Character, Bengali of the 19th century. Appearance, discoloured. Complete.

Colophon:

इति हस्तामलकभाष्यं समाप्तम् ।

The *Bhāṣya* is attributed to Śaṅkarācārya. See IO. Catal. No. 2309.

8366.

8812. हस्तामलकटीका (वेदान्तसिद्धान्तदीपिका)

Hastāmalakaṭīkā (entitled *Vedāntasiddhāntadīpikā*).

With the text.

Substance, country made paper. 13 × 6 inches. Folia, 4 Lines, 22 on a page. Extent in ślokas, 350. Character, Nāgara. Appearance, old but fresh. Complete.

Complete in four leaves and 12 verses.

The last colophon:

इति वेदान्तसिद्धान्तदीपिकायां हस्तामलकटीकायां (?) समाप्तं ।

The commentary begins:

रामं सर्व्वगुणातीतं मायागुणसमाश्रयं
नत्वा वेदान्तसिद्धान्तदीपिकेयं प्रतन्यते ।
आपातकृतश्रामाणां विप्राणामल्पमेधसां
सुखं ब्रह्मपदं गन्तुमियमेव भविष्यति ॥

इह यथा रज्जुज्ञानात् सर्पः प्रकाशते तत्वज्ञानाच्चोम (?) शाम्यत्येवं आत्माज्ञानात् इदं स्वप्नप्रभं जगद्धिष्ठाने ब्रह्मण्यवभासते तत्त्वज्ञानेन निवृत्तिमेति इत्यभिप्रेत्य संसारदावानल-विप्लुष्टान्तःकरणस्य विषयसुखानि दुःखपक्षे निक्षिप्य हिरण्यगर्भादिसुखेष्वप्युद्विग्नचित्तस्य सर्व्वमूलाज्ञाननिवृत्तौ यतमानस्य तन्निवृत्तिलक्षणतत्त्वज्ञानोत्पत्तौ जीवपरमात्मनोरभेदमुपदिशत्याचार्य्यो 'निमित्तमि'त्यादिना ।

8367.

11032.

Substance, country-made paper. 11 × 3½ inches. Folia, 4. Lines, 5 on a page. Extent in ślokas, 52. Character, modern Nāgara. Appearance, fresh. Complete.

I

Beginning :

श्रीगणेशाय नमः ।

कस्त्वं शिशो कस्य कुतोसि गन्ता
किन्नाम ते त्वं कुत आगतोऽसि ।
एतद्वद त्वं मम सुप्रसिद्धं
मत्प्रीतये प्रीतिविवर्द्धनोऽसि ॥ १ ॥
नाहं मनुष्यो न च देवयक्षो
न ब्राह्मणक्षत्रियवैश्यशूद्राः ।
न ब्रह्मचारी न गृही वनस्थो
भिक्षुर्न चाहं निजबोधरूपः ॥ २ ॥
निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविर्लोकचेष्टानिमित्तं यथापः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥
यम + + वन्नित्यबोधस्वरूपं
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्त्तन्त आश्रित्य निष्काममेकं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥

It consists of 14 ślokas. Well known and often printed. (See the text of the previous number.)

3A. इति श्रीहस्तामलकस्तोत्रं समाप्तं । शुभमस्तु ।

II

4A. इतिश्रीशङ्कराचार्य्यविरचितं विज्ञाननौकास्तोत्रम् ।

Beginning :

तपोयज्ञदानादिभिः शुद्धबुद्धि-
र्विरक्तो नृपादौ पदे तुच्छबुद्ध्या ।

परित्यज्य सर्व्वं यदा नौति तत्वं
परं ब्रह्म नित्यं तदेवाहमस्मि ॥

III

नाहं देहो नेन्द्रियाण्यन्तरङ्गमाहङ्कारः प्राणवर्गो न बुद्धिः ।
दारापत्यक्षेत्रवित्तादि (?) दूरे साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥

Four ślokas are without a colophon.

8368.

6603. हरिस्तोत्र *Haristotra.*

By Śaṅkarācārya.

Substance, country made paper. 16×2½ inches. Folia, 3. Lines, 6 on a page. Character, Bengali (in the handwriting of Kāśirāma in the beginning of the 18th century). Appearance, fresh. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छङ्कराचार्य्यविरचितं हरि-
स्तोत्रं समाप्तं ।

This is the same as *Harimīḍestotra*, the burden of which is 'तं संसारध्वान्तविनाशं हरिमीडे' ।

There are altogether 43 verses, of which the first 23 have the same burden.

8369.

8525. *Haristotra.*

By Śaṅkarācārya.

Substance, country-made paper. 13×6½ inches. Folia, 3. Lines, 12 on a page. Extent in ślokas, 72. Character, Nāgara. Date, Saṁvat 1888. Place of deposit, Calcutta, Government of India. Appearance, New. Verse. Generally correct.

This is a hymn attributed to Śaṅkarācārya in 43 verses.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छङ्कराचार्य्यविरचितं हरिस्तोत्रं सम्पूर्णं । शुभमस्तु । ॐ हरिः । तत् सत् ।

मलवद्दृश्यते व्योम खद्योतो हव्यवाडिव ।
न मलं दृश्यते व्योम्नि न खद्योतो हुताशने ॥
भाद्रौ कृष्णपक्षे सौम्यां संवत् १८८८ ।

8370.

8943. हरिमीडस्तोत्र *Harimīḍestotra.*

By Śaṅkarācārya.

Substance, country-made paper. 9½ × 4 inches. Folia, 8. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

8371.

525. *Harimīḍestotra.*

With the Bhāṣya (commentary) by Ānandagiri.

Size, 11¼ × 6½ inches.

For the manuscript, see L. 1297.

Post-colophon Statement :

लिखितं जानकीदासवैष्णवेन स्वपठनार्थं ॥

8372.

609. *Harimīḍestotra.*

With the commentary entitled हरितत्त्वमुक्तावली, *by Svayamprakāśa Yati, disciple of Kaivalyānanda-yogīndra.*

For the MS., see L. 1489. Rājendralāla omits here to give the end of the commentary for which see, L. 853.

Post-colophon Statement :

शुभं भूयात् । श्रीसंवत् १६१३ लिखी भगवान् दीनत्रिपाठीप्रसादेन ॥

8373.

10973. *Harimīḍestotra.*

With its commentary.

हरितत्त्वमुक्तावली

By Svayamprakāśa Yati.

Substance, country-made paper. 13 × 7 inches. Folia, 32. Lines, 16 on a page. Extent in ślokas, 1,280. Character, modern Nāgara. Appearance, fresh. Date, samvat 1896. Complete.

The text is well known. For the commentary, see, L. 1489.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यकैवल्यानन्दयोगीन्द्रपादकमल-भृङ्गायमानस्वयंप्रकाशाख्ययतिविरचितशङ्करभगवत्पादकृतहरिस्तुतिव्याख्या हरितत्त्वमुक्तावली सम्पूर्णं समाप्तं ।

Post-colophon :

शुभमस्तु । संवत् १८९६ माघे ।
सुधासर्गे नाम विचित्रपत्तनस्थितेन सच्छास्त्रविशारदेन ।
सत्पुस्तकं ख्यातमदो मनोज्ञं ज्योतिष्प्रकाशेन विलिख्यते स्म ॥

8374.

8904. हरितत्त्वमुक्तावली (हरिमीड़ेस्तोत्रव्याख्या)

Haritattvamuktāvalī (Harimīḍestotravyākhyā).

By Svayamprakāśa Yati.

Substance, country-made paper. 10 × 5½ inches. Folia, 61. Lines, 12 on a page. Extent in ślokas, 1,440. Character, modern Nāgara. Appearance, fresh. Complete.

Complete in 61 leaves. See L. 853, 1489.

8375.

109B. *Haritattvamuktāvalī.*

The MS. has been noticed in L. 853.

8376.

10479. *Haritattvamuktāvalī.*

Being a commentary on a hymn by Śaṅkara, known as Harimīḍestotra.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 41. Lines, 12 on a page. Extent in ślokas, 840. Character, Nāgara of the 19th Century. Appearance, fresh. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यकैवल्यानन्दयोगीन्द्रपादकमल-भृङ्गायमानस्वयंप्रकाशाख्ययतिविरचिता शङ्करभगवत्पादकृतहरस्तुतिव्याख्या हरितत्त्वमुक्तावली समाख्या समाप्ता ।

See L. 1489.

8377.

8700. हरितत्त्वमुक्तावली *Haritattvamuktāvalī.*

Substance, country-made paper. 10×5 inches. Folia, 4. Lines, 10 on a page. Extent in ślokas, 40. Character, Nāgara. Appearance, fresh. Incomplete.

8378.

8563. हरितत्त्वमुक्तावली *Haritattvamuktāvalī.*

By Svayamprakāśa Yati.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 89. Lines, 9 to 10 on a page. Extent in ślokas, 1700. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose and verse. Generally correct.

This is a commentary on Śaṅkarācārya's हरिमीडे स्तोत्र or हरिस्तोत्र। For a description of this work see Rājendralāla, 853, 1489. Complete in 89 pages.

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्य्यकैवल्यानन्दयोगीन्द्रपादकमल-भृङ्गायमानस्वयम्प्रकाशाख्ययतिविरचिता शङ्करभगवत्पादकृतहरिस्तुतिव्याख्या समाप्ता।

8379.

8841. हरिस्तुति *Haristuti.*

By Śaṅkara.

Substance, country-made paper. 10×4½ inches. Folia, 5+2 (without leaf-marks). Lines, 17, 14 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. A fragment.

It begins :

मीमांसकानां सिद्धान्तान् प्रसिद्धान् कतिचित्त्विह।
बध्नम् (?) वैषम्यसाम्याभ्यां श्रीहरिं स्तौति शङ्करः॥

तत्र जैमिनिवैषम्येण तावत् स्तौति—

वेदेन धर्म्मप्रमितिर्न ते मता वाच्यास्ति ते नाकृतिरीश कापि च।
न चाप्यभावस्तव मातुमिष्यते विरुद्धता जैमिनिना तवेदृशी॥

हरिपक्षे। हे ईश ते जैमिनिना सह ईदृशी विरुद्धता कथमित्याह। वेदेनोपनिषद्रूपेण ते तव धर्माणां प्रमितिर्निष्ठा निर्धर्मकत्वोक्तेः। तथा वाच्या वक्तुमर्हा ते काप्याकृतिराकारो नास्ति निराकारतोक्तेः। तथा तव अभावो नास्तिता केनापि प्रमाणेन मातुं प्रमातुं नेष्यते अनादित्वाविनाशित्वोक्तेः। जैमिनेस्तु वेदेन धर्मप्रमितिर्मता तथा सर्व्वाप्याकृतिर्जातिर्वाच्या तथाभावोऽनुपलब्ध्या प्रमातुमिष्यते। इति द्वितीयसूत्रस्याकृतिवादाकृत्यधिकरणयोरभाववादस्य चार्थो बद्धः। ४। १।

जैमिनिसाम्येन स्तौति ।

विधेस्तवास्ते रुचिकृत् स्तुतिश्चाप्यूर्ज्जोवरोधस्तव नैव साध्यः ।
मन्त्रप्रकाश्योऽसि च यज्ञरूप-स्तव प्रभो जैमिनिना तु साम्यं ॥

हरिपक्षे । हे प्रभो तव जैमिनिना साम्यं तदेवाह । विधेर्विधातुः स्तवः स्तुतिः पुरुषसूक्तादौ रुचिकृत् रुचिकरी न तूद्वेगकरी । तथा तव ऊर्ज्जसः तेजसः अवरोधः कुण्ठनं ऊर्ज्जोवरोधः स नैव साध्यो रावणादेः । तथाहि हे यज्ञरूप यज्ञात्मक त्वं मन्त्रैः रामादिमन्त्रैः प्रकाश्योऽध्यक्षीक्रियमाणोऽसि ।

मीमांसापक्षे । जैमिनिरपि औदुम्बरादिकरणप्रतिपादितप्रामाण्यस्य विधेः स्तुतिरर्थवादः प्रतिपाद्या रुचिकृत् प्रवृत्तिप्रतिबन्धकालस्य (?) भङ्गाम्यप्ररोचना-कारिण्यास्ते । तथा जैमिनेरूर्ज्जोन्नस्येति भिन्नं पदं, अवरोधप्राप्तिर्नैव साध्या भाव्या । तथा यज्ञो यागः स्वतो द्रव्यदेवतादिसाधनद्वारा वा मन्त्रैर्याज्यानि वाक्यादिभिः प्रकाश्यः स्मार्यो यतः । इति अर्थवादाधिकरणोदुम्बराधिकरण-मन्त्राधिकरणानामर्थो बद्धः ।

Colophons :

3A. इति द्वितीयाध्यायाधिकरणसिद्धान्तोपनिबन्धनेन हरिस्तुतिः ।

3B. श्रुत्यादिषड्भिरित्यादिश्लोकद्वयानन्तरं पाठान्तरेणेमे श्लोकाः ।
पुरुषक्रतुधर्मोदिता ते etc.

After the 39th verse :

इतः परं "प्रयोजकस्त्वं सकलः प्रयोज्य" इत्यादयः श्लोकाः ।

The 5th leaf begins with :

श्रुत्यादिषड्भिर्न परार्थता ते ग्रहस्तदीयस्तु विवक्षितैक्यः ।
तवाप्युपादेयतया मतो यो जहाति सर्व्वं सविशेषणं स्वं ॥

To the end of the 40th verse—

In the two leaves without page marks, there are verses with their commentaries :

अथ वैयाकरणसाम्येन स्तौति ।…अथ वेदान्तिसाम्येन स्तौति……

……………… अथ साङ्ख्यसाम्येन प्रभुं स्तौति ……… … …………

अथ योगशास्त्रज्ञसाम्येन प्रभुं स्तौति· …… …. . .. …. …………………… ।

8380.

6593. हरिस्तोत्रटीका *Haristotraṭīkā.*

Substance, country-made paper. Folia, 6, marked also from 132 to 137. Lines, 7, 8 on a page. Character, Bengali of the 18th century (written in a small hand). Appearance, fresh.

The commentator's name does not appear as the MS. is left incomplete. The text is by Śaṅkarācārya.

It begins:

ॐ शङ्करं शङ्कराचार्य्यं केशवं बादरायणं ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

सत्यज्ञानानन्दात्मकमद्वितीयं ब्रह्मैव शुद्धसत्वप्रधानमायोपाधिकं सदीश्वरभावं मलिनसत्वप्रधानाविद्योपाधिकं सज्जीवभावञ्च जगाम । ... ... अथ भगवान् परमेश्वरः ... शङ्कराचार्य्य-रूपेण ब्रह्माद्यंशैः (2A) शिष्यभूतैः सहावतीर्य्य ब्रह्मसूत्रव्याख्यानरूप-श्रीमच्छारीरकभाष्यकरणेन पुरुषधौरेयाननुजग्राह । अथेदानीं ब्रह्मसूत्रार्थमीमांसासमर्थान् अनायासेन झटिति ब्रह्मत्वसाक्षात्-चिकीर्षतो मन्दाधिकारिणोऽनुग्रहीतुकामः श्रीभगवान् भाष्यकारः ... ... हरिस्तोत्रमारिप्सुश्चिकीर्षितं प्रतिजानीते— स्तोष्य इति ।

8381.

457. षट्श्लोकीटीका *Ṣaṭślokīṭīkā.*

The six ślokas begin:

को देवो यो मनःसाक्षी मनो मे दृश्यते मया ।
तर्हि देवस्त्वमेवासि ह्येको देव इति श्रुतेः ॥ १ ॥

They are attributed to Śaṅkarācārya. This work is written as an interlocution between a preceptor and his disciple.

It is accompanied with a Marathi commentary by Nirañjana Mādhava Yogī, disciple of Rāmapara Brahmānandanātha. The Marathi commentary is interspersed with Sanskrit quotations.

The text is sometimes called *Cidratna*.

Post-colophon :

श्रीकृष्णार्पणमस्तु । श्रीरस्तु । शुभं भवतु । मार्गशीर्ष शु ६ ॥ संवत् १८६६ सुभानु नाम । शके । १७३४

For the M.S., see L. 1360.

8382.

11113. षट्पदीस्तोत्र *Ṣaṭpadīstotra.*

By Śaṅkarācārya.

With a commentary.

Substance, country-made paper. 10 × 5 inches. Folia, 6. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Beginning :

ॐ श्रीरामकृष्णगोविन्दगुरुचरणकमलपादुकाभ्यो नमः ।

नत्वा रामं रमानाथं श्रीकृष्णं शङ्करं तथा ।
करिष्यामीह षट्पद्यव्याख्यानं सुगमाक्षरम् ॥

इह खलु जीवान् वेदविरुद्धकर्म्मानुष्ठानोत्पन्नदुरितदावानलविदग्धान्तःकरणान् विषयरसवडिशाकृष्टहृदयतया विमुखान् समुद्दिधीर्षुः श्रीमच्छङ्कराचार्य्यः षट्पदीस्तोत्रं प्रणिनाय । तत्र विषयासवप्रमादापहृतविवेकानां विष्णुविप्रगुरुज्येष्ठेष्टविनयादुरितोत्पत्तिमाकलय्य (?) तन्निरुक्तमेव तावत् प्रार्थयते । अविनयमिति ।—

अविनयमपनय विष्णो दमय मनः शमय विषयतृष्णां ।
भूतदयां विस्तारय तारय संसारसागरतः ॥

8383.

9214. षट्पदीमञ्जरी *Saṭpadīmañjarī.*

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 22. Lines, 13 on a page. Extent in ślokas, 880. Date, saṁvat 1730. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

This codex contains a commentary, entitled षट्पद-मञ्जरी, on a hymn by Śaṅkarācārya, in praise of Śrī Kṛṣṇa in six stanzas, by Śaṅkarānanda Tīrtha.

It begins thus:

श्रीगणाधिपतये नमः ।

निजेष्टसम्प्रदानकल्पकल्पभूरुहाकृतिं
दुरन्तविघ्नवारिदप्रभञ्जनं निरञ्जनं ।
मदीयचित्तसारसप्रबोधभास्करं परं
रसालमूलवासिनं भजामि विघ्ननाय[श]कं ॥ १ ॥

श्रीनन्दनन्दनममन्दसुरेन्द्रवृन्द-
सान्द्रानुरागपरिभावितपादपद्मं ।
वंशीरवामृतविमोहितगोप-गोपी-
सन्दोहमिन्दुमुखमच्युतमाश्रयेऽहं ॥ २ ॥

भाष्यकृच्चरणसारसमादरेण
योगीन्द्रवृन्दैरुपगीयमानं ।
सद्भागधेयमखिलार्थनिदानभूतं
कैवल्यसुखरससम्भूतमानतोऽस्मि ॥ ३ ॥

वेदान्तार्थविचारजन्यधिषणाविध्वस्तभेदाशयं
नानातन्त्रपदार्थसंशयघनध्वान्तार्कमानन्ददं ।
नानादेशदिगन्तसन्ततयशःप्रासावकाशं गुरुं
श्रीनारायणतीर्थपादमनिशं भक्तात्तमूर्त्तिं भजे ॥ ४ ॥

यदीयपादजीवनं नृणामघं धुनोत्यलं
सुरापगेव सन्ततं तनोति शं दृगंचलं ।
यदाननाब्जरङ्गके विभाति भारती नटी
नतोऽस्मि तान् सहस्रधा सदाशिवाख्यदेशिकान् ॥ ५ ॥

See L., Vol. XVIII, No. 2849, p. 289.

The last colophon runs:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशिवनारायणानन्दतीर्थविरचित षट्पदीमञ्जरी समाप्ता ।

लिखितं शिवभट्टप्रपौत्रमहादेवभट्टभ्रातृपादवभट्टपौत्रगिरिभट्टसुतेन महादेव-दीक्षित-सारदानन्देन । भाद्रपदशुद्धतृतीयायां सं० १७३०

The colophon of this MS. omits ··· सेवक after शिवनारायणानन्दतीर्थ as is evident from the 4th stanza, quoted above.

The colophon of the MS., noticed by R. Mitra states:

श्रीपरमहंसपरिव्राजकाचार्य्यश्रीशिवनारायणानन्दतीर्थगुरुचरणसेवक-श्रीशङ्करानन्दतीर्थविरचिता षट्[पद]मञ्जरी ।

8384.

1080. **षट्पदी** (सटीका) *Ṣaṭpadī.*

With a commentary.

Substance, country-made paper. $9\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 3. Lines, 14, 16 on a page. Extent in ślokas, 110. Character, Nāgara. Date, saṁvat 1878. Appearance, tolerable. The text in verse and the commentary in prose. correct. Complete.

Ṣaṭpadī, the well-known hymn of Śaṅkarācārya in praise of Viṣṇu, as God of the Advaita Vedānta, printed in *Bṛhatstotra-ratnākara*.

The accompanying commentary is by Rāma-bhadra Miśra.

It begins thus:

स्रक्चन्दनादयस्ते रसा इव विषयरसाः तेषु तृष्णां शमय उपरमय ।

[Compare with the text 'अविनयमपनय' etc.]

अप्राप्ते वस्तुनि इच्छोदयस्तृष्णा, यद्वा विषयरसो विषयप्रीतिस्तत्र तृष्णा । अविनयमपनय । हेत्वन्तरमाह—भूतेति । भूतेषु जीवेषु दयां स्वार्थमनये + (?) परदुःखप्रहरणेच्छां विस्तारय विस्तीर्णं कुरु । दयालुर्हि सर्व्वत्र विनतो भवतीत्यादि ॥

End:

नारायणस्येति श्लोकस्य फलस्तुतिपरत्वे बहिर्भूतत्वादिति षट्पदीत्वमेव । आर्य्या श्लोक एव । आर्य्यालक्षणं च—यस्याः पादे प्रथमे द्वादशमात्रा तथा तृतीयेऽपि । अष्टादश द्वितीये चतुर्थके पञ्चदश सार्य्येति ॥

Colophon:

इति श्रीसर्व्वविद्यापारदनामकाशीवासिना श्रीरामभद्रमिश्रेण विरचितषट्पदीविवरणं सम्पूर्णम् ॥

Post-colophon:

श्रीसंवत् १८७८ । माघशुक्ल ८ बुधे मिश्र कृपाराम ज्योतिर्व्विद् पण्डितेन लिखितं सटिप्पनं ॥

8385.

692. सिद्धान्तबिन्दु *Siddhāntabindu.*

By Śaṅkarācārya.

For the MS., see L. 1535.

8386.

2660. *Siddhāntabindu.*

Substance, country-made paper. $7\frac{1}{4} \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 6 on a page. Character, Nāgara, of the 19th century. Appearance, fresh. Complete.

The work is in ten ślokas, often printed.

8387.

9212. *Siddhāntabindu.*

By Śaṅkarācārya.

Substance, country-made paper. 11 × 5 inches. Folio, 1. Lines, 8 on a page. Extent in ślokas, 14. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Often printed.

Colophon :

इति श्रीमच्छङ्कराचार्य्यविरचितं सिद्धान्तबिन्दु-स्तोत्रं ।

8388.

8694. *Siddhāntabindu.*

By Śaṅkarācārya.

With a commentary by Madhusūdana Sarasvatī.

Substance, country-made paper. $10\frac{1}{2} \times 6$ inches. Folia, 29. Lines, 13 on a page. Extent in ślokas, 750. Character, Nāgara. Appearance, worm-eaten and bad. Complete.

Complete in 29 leaves.

It begins :

श्रीशङ्कराचार्य्यं नवावतारं
विश्वेश्वरं विश्वगुरुं प्रणम्य ।
वेदान्तशास्त्रश्रवणालसानां
बोधाय कुर्व्वे कमपि प्रयत्नं । १

इह खलु साक्षात् परम्परया वा सर्व्वानेव जीवान् समुद्दिधीर्षुः भगवान् श्रीशङ्करोऽनात्मभ्यो विवेकेन आत्मानं नित्यशुद्धबुद्धमुक्तस्वभावं संक्षेपेण बोधयितुं दशश्लोकीं प्रणिनाय ।

8389.

1726. सिद्धान्तबिन्दुसंदीपन

Siddhāntabindusaṁdīpana.

By Puruṣottama Sarasvatī, pupil of Madhusūdana and Śrīdhara.

Substance, country-made paper. 9¾ × 4¼ inches. Folia, 48. Lines, 10 on a page. Extent in ślokas, 1,050. Character, Nāgara. Date, saṁvat 179 (0?). Appearance, old. Complete

For a description of the work, see L. 679.

Post-colophon :

श्रीसंवत् १७६ (०?) सर्सैनाम पौष वदि २ ।

8390.

8872. बिन्दुसन्दीपन *Bindusandīpana.*

By Puruṣottama Sarasvatī, disciple of Śrīdhara and Madhusūdana Sarasvatī.

Substance, country-made paper. 9¼ × 4¼ inches. Folia, 77. Lines, 7-9 on a page. Character, modern Nāgara. Extent in ślokas, 1,540. Date, saṁvat 1920. Complete.

The last colophon runs thus :

इति श्रीमधुसूदनसरस्वतीश्रीश्रीधरसरस्वतीपूज्यपादशिष्यपरमहंस-परिव्राजकाचार्य्य-श्रीपुरुषोत्तमसरस्वतीश्रीपादविरचितो विन्दुसन्दीपनाख्यो ग्रन्थः समाप्तः ।

Post-colophon :

श्रीरस्तु । कल्याणमस्तु । संवत् १९२० ।

This is a commentary on *Siddhāntabindu* and has been noticed in a previous number.

8391.

5909B. पञ्चरत्नमालिकास्तोत्र *Pañcaratnamālikāstotra.*

By Śaṅkarācārya.

With a Hindi translation by Śivarāmasvāmin.

Substance, country-made paper. 8½ × 4 inches. Folia, 3, of which the 1st is missing. Lines, 9 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

Five verses inculcating *Vairāgya* with a sixth on *Phalaśruti,* of which the present MS. contains the last three—4 to 6, the fourth being preceded by the translation of the third.

Verse 5 :

एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम्
पुर्णात्मा सुखमीक्ष्यतां जगदिदं संबाधितं दृश्यताम् ।
प्राक्कर्म्म प्रविलाप्यतां चितिबलात् नाप्युत्तरे श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥

Verse 6 :

यः श्लोकपञ्चकमिदं पठते मनुष्यः
संशीलयत्यनुदिनं स्थिरतामुपैति ।
तमाशु संसृतिभवानलतीव्रघोर-
तापः प्रशान्तिमुपयाति च तत्प्रसादात् ॥

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमत्-शङ्कराचार्य्य-विरचित-पञ्चरत्न-मालिकास्तोत्रशिवरामस्वामिकृतटीका संपूर्णा ।

8392.

9842. **प्रश्नोत्तरमाला** *Praśnottaramālā.*

By Śaṅkarācārya.

Substance, country-made paper. 7×8½ inches. Folia, 4. Lines, 7 on a page. Extent in ślokas, 37. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Nearly Complete.

The well-known Vedānta catechism by Śaṅkarācārya, often printed.

8393.

6980. प्रश्नोत्तरमाला *Praśnottaramālā.*

(Vedāntic Catechism.)

Attributed to Śaṅkarācārya.

Substance, country-made paper. 10½×5 inches. Folia, 7. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

For the work, see L. 972.

8394.

7213. प्रश्नोत्तररत्नमाला *Praśnottararatnamālā.*

(Vedāntic Catechism.)

By Śaṅkarācārya.

Substance, country-made paper. 10×4½ inches. Folia, 2. Lines 13 on a page. Character, Jaina Nāgara of the 19th century. Appearance, fresh. Complete.

Colophon :

इति श्रीप्रश्नोत्तररत्नमाला संपूर्णा ।

Post-colophon :

लिष्यतं पाचरोदमध्ये ।

Beginning :

ॐ सिद्धेभ्यो नमः ॥

अपारसंसारसमुद्रमध्ये सम्मज्जतो मे शरणं फिमस्ति ।

गुरो कृपालो कृपया वदैतत् विश्वेशपादाम्बुजदीर्घनौका ॥ १ ॥

There are 32 stanzas. Well known and often printed.

8395.

11040. *Praśnottararatnamālā.*

Substance, country-made paper. 10½×5 inches. Folia, 8. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

प्रश्नोत्तररत्नमाला संपूर्णा (पूर्णम्)

Post-colophon :

सं १६०+(?)

After the date, there are two stray verses.

It contains the tenets of Vedānta in the form of catechism, usually attributed to Śaṅkarācārya. Printed in *Bṛhatstotraratnākara,* p. 329, also in A.S.B., 1847, 1233, but attributed to Śrī Śuka Yatīndra.

8396.

3548. **षट्पदीमञ्जरी** *Ṣaṭpadīmañjarī.*

By Śaṅkarānanda Tīrtha, disciple of Śiva Nārāyaṇānandatīrtha.

Substance, country-made paper. 15¾×4 inches. Folia, 15. Lines, 9 on a page. Extent in ślokas, 630. Character, Bengali. Date, Śaka 1699. Appearance, fresh. Complete.

See L. 2849, and our No. 8383.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशिवनारायणानन्दतीर्थगुरुचरण-सेवकश्रीशङ्करानन्दतीर्थविरचिता षट्पदीमञ्जरी सम्पूर्णा ।

Post-colophon :

शकाब्दाः १६९९ । ११ । ११ ।

प्रणवं पूर्व्वमुद्धृत्य शक्तिबीजं ततो लिखेत् ।
परपूर्व्वं ततः पश्चात् आत्मनेपदमुद्धरेत् ॥
हृदन्तोऽयं समाख्यातो द्रष्टुं गगनमण्डले ।
ॐ ह्रीँ परमात्मने नमः ॥
—इमं मन्त्रं जपन् सूर्य्यमण्डलमविच्छेदं पश्येत । ततः
सूर्य्यमण्डले इष्टदेवतामूर्त्तिं पश्येत् ।
आत्मदेहं महादेहं यः पश्यति खगोचरे ।
उद्धरेत् सप्तगोत्राणि कुलमेकोत्तरं शतम् ॥

गिरोरुभयपक्षश्च पत्नीपक्षं तथैव च ।
गुरोरेवं कुले देवि सप्तगोत्राणि मानवे ॥
शुक्लपक्षमिदं देहं छायाव्याजेन सुन्दरि ।
यः पश्यति महाभागे तस्य पुण्यफलं शृणु ॥
केदारे उदकं पीत्वा यत्फलं लभते नरः ।
ततः शतगुणं पुण्यं आकाशे देहदर्शनात् ॥
ब्रह्मज्ञाने तु यत् पुण्यं यत् पुण्यं कृष्णदर्शने ।
गयाश्राद्धे कृते देवि दृष्टिमात्रेण तत् फलम् ॥
वाराणस्यां तनुत्यागे यत् फलं लभते नरः ।
ततः शतगुणं पुण्यमाकाशे देहदर्शनात् ॥
इयन्तु शाङ्करी विद्या गुप्ता कुलवधूरिव ।
धर्म्मार्थकाममोक्षश्च लभते नात्र संशयः ॥
यस्मै कस्मै न दातव्या इत्याज्ञा शङ्करैः कृता ।
विद्यासागरमासाद्य रत्नं प्राप्य धिया मया ॥
लिख्यते सारदा विद्या गोपयेन्मातृजारवत् ॥
इति शङ्करविरचिता सारदाविद्या समाप्ता ।

8397.

2350. ब्रह्मचिन्तनिका *Brahmacintanikā.*

By Śaṅkarācārya.

For the MS. and the work, see L. 4035. It contains 21 verses only.

The Post-colophon Statement:

श्रीकाशीविश्वेश्वरार्पणमस्तु । हस्ताक्षर विनायकहतव ।

8398.

2347. ब्रह्मैक्यप्रकरणस्तोत्र

Brahmaikyaprakaraṇastotra.
By Śaṅkarācārya.

For the manuscript and the work, see L. 4043.
It is a hymn in 11 verses.

The Post-colophon Statement:

चावरे इत्युपनामकव्यंकटेशभट्टात्मजसदाशिवेन लिखितम् ।

कृष्णानन्दतीर्थस्येदं पुस्तकम् ।

Then a verse:

वामोरूपरि दक्षिणं च चरणं इत्यादि—

8399.

9104. **मनीषापञ्चक** *Manīṣāpañcaka.*

By Śaṅkarācārya.

With a commentary by Bālagopālendra Muni, entitled मधुमञ्जरी ।

Substance, country made paper. 12×6 inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance, tolerable. The text in verse and the commentary in prose. Generally correct.

The text, printed in *Bṛhatstotraratnākara*, p. 312.

The commentary begins thus:

श्रीगणेशाय नमः ।

श्रीमद्यतीन्द्रमानम्य जगन्नाथं मुनिं गुरुं ।
मनीषापञ्चकव्याख्या तन्यते मधुमञ्जरी ॥

तत्रादौ कथा निरूप्यते ।

It ends:

मनीषापञ्चकस्यैवं कृता टीका मनोहरा ।
बालगोपालेन्द्रनाम्ना मुनिना मधुमञ्जरी ॥
ॐ तत् सत् । ब्रह्मणे नमः ।

Colophon:

इति मनीषापञ्चकव्याख्या सम्पूर्णा ।

8400.

3762. **उपदेशपञ्चक** *Upadeśapañcaka.*

Substance, country-made paper. 9½×4 inches. Folio, 1. Lines, 18 altogether. Extent in ślokas, 14. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

Colophon :

इति श्रीशङ्कराचार्य्यविर[चि]तं उपदेशपञ्चकं सम्पूर्णम् ।

Advice, conveyed in five verses :

ॐ वेदो नित्यमधीयतां तदुदितं कर्म्मस्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढा धीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्म्माशु सन्त्यज्यताम् ।
सद्विद्या उपसर्प्यतां प्रतिदिनं तत्पादुका(के) सेव्यतां
ब्रह्मैवाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समुत्कर्ण्यताम् ॥ २ ॥

वाक्यार्थश्च विचार्य्यतां श्रुतिशिरःपक्षः समाश्रीयताम्
दुस्तर्कात् सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयतां ।
ब्रह्मैवास्मि विभाव्यतामहरहर्गर्व्वः परित्यज्यताम्
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यतां ॥ ३ ॥

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यताम्
स्वाद्वन्नं न तु यत्यतां विधिवशात् प्राप्तेन सन्तुष्यतां ।
शीतोष्णादि समुह्यतां न तु वृथा वाक्यं समुच्चार्य्यतां
औदासीन्यमपीप्स्यतां जनकृपानैष्ठुर्य्यमुत्सृज्यतां ॥ ४ ॥

एकान्ते सुखमास्यतां परतरे चेतः समाधीयताम्
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।
प्राक्कर्म्म प्रविलाप्यतां चितिबलान्नाप्युत्तरैः श्लिष्यताम्
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

यः श्लोकपञ्चकमिमं पठते मनुष्यः
सञ्चिन्तयत्यनुदिनं स्थिरतामुपेत्य ।
तस्याशु संसृतिद[ा]वानलतीव्रघोर-
तापः प्रशान्तिमुपयाति चितिप्रसादात् ॥

8401.

5493. विमुक्तिकन्योद्वाह *Vimuktikanyodvāha.*

By Śaṅkarācārya.

Substance, country-made paper. 8¾×4 inches. Folia, 11. Lines, 7 on a page. Extent in ślokas, 110. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

Beginning:

यस्य प्रसादात् कैवल्यमचिराल्लभ्यते नृभिः ।
तं कृपानिलयं शान्तं रामचन्द्रं गुरुं भजे ॥
काश्ययोध्याश्रयं गौरीसीताश्लिष्टं विभूतिमत् ।
शिवं शिवाय नो भूयाच्छिवरामाह्वयं महः ॥

शुद्धं सिद्धं वृद्धिनाशादिहीनम्
ब्रह्मश्रीशोमेशविश्वामराद्यम् ।
मुक्तिस्थानं सौम्यगङ्गाभिषिक्तं
काशीसंस्थं ब्रह्मलिङ्गं स्मरामः ॥

भजे विश्वनाथं भवानीञ्च गङ्गां
गुहं भैरवं दण्डपाणिं च तुण्डिम् ।
हरिं माधवं चक्रतीर्थञ्च काशीं
गुरूंस्तीर्थदेवांश्च रामेश्वरञ्च ॥

श्रीकाशिकाधीश्वरविश्वनाथ
गौरीमुखाम्भोज दिनाधिनाथ ।
भवाम्बुधेर्मामव दीनबन्धो
कृपामृताब्धे मकरध्वजाय ॥

संहृत्य पापानि+ +र महान्ति
मह्यं महन्निरहंस्व महः प्रदर्श (?) ।
सुधाद्दृशाह्लादय चन्द्रमौले
शम्भो शिव स्वाह्वय सार्थतोयैः ॥ (?)

End :

काशीस्थदेवस्मृतये च मोक्ष-
धर्म्मावगत्यै स्थितये च काश्याम् ।
स्वमुक्तिलाभाय च शम्भुतुष्ट्यै
काश्यां यतिः स्तोत्रमिदं चकार ॥

Colophon :

इति श्रीशङ्कराचार्य्यविरचितं काश्यां विमुक्तिकन्योद्वाहः सम्पूर्णः ।

8402.

8657. शतश्लोकी *Śataślokī.*

By Śaṅkarācārya.

With a commentary.

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 32. Lines, 15 on a page. Extent in ślokas, 1,500. Character, Nāgara. Date, Saṁvat 1856. Appearance, fresh. Complete

Complete in 32 leaves and 88 verses.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमद्गोविन्दभगवत्पूज्यपाद-[शिष्य]श्रीमच्छङ्कराचार्य्यकृता शतश्लोकी समाप्ता । संवत् १८५६ वर्षे ज्येष्ठशुक्लप्रतिपदि भौमवासरे लिखितं व्यासोपनाममूर्त्तिरामात्मज-शिवनाथेनेदं ।

8403.

8948. शिवमानसीपूजा *Śivamānasīpūjā.*

By Śaṅkarācārya.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folio, 1. Character, Nāgara of the 19th century. Appearance, fresh.

Complete in one leaf.

Printed in *Bṛhatstotraratnākara.*

8404.

10351.

Substance, country-made paper. 8×4 inches. Folia, 2—18. Lines, 12 on a page. Character, Nāgara. Date, Samvat 1652. Appearance, discoloured.

Short works.

I. 4A.

इति लघ्वी वाक्यवृत्तिः समाप्ता ।

End :

निरस्तातिशयानन्दं वैष्णवं परमं पदं ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

II. 8B.

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोविन्दभगवत्पूज्यपाद-शिष्यस्य शङ्करस्य कृत आत्मज्ञानोपदेशविधिः समाप्तः ॥

III. 12A.

इति त्रिपुरी समाप्ता ॥

Beginning :

ॐ शब्दस्पर्शरूपरसगन्धादयो विषयाः पञ्च, पृथिव्यादयश्च परमात्मन एवं समुत्पन्नाः । तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः, आकाशाद् वायुर्वायोरग्निः etc., etc.

IV. 14A.

इति स्वरूपं समाप्तं ॥

Beginning :

ॐ नमः परमात्मने ॥
अनात्मभूते देहादावात्मबुद्धिस्तु देहिनाम् ।
साऽविद्या तत्कृतो बन्धस्तन्नाशो मोक्ष उच्यते ॥

ॐ पृथिव्याकाशस्तेजोवायुराकाशमादित्यो द्यौश्च इत्येतत् स्थूलशरीरं शुक्रशोणितसम्भूतम् ।

त्रीणि मातृतः, त्रीणि मा[पि]तृतः। त्वङ्मांसशोणितमिति मातृतः। अस्थि-स्नायुमज्जा इति पितृतः।

इत्येतत् षाट्कौषिकं शरीरं।

In Hall's "Index" there is a work entitled *Svarūpa-nirṇaya by Śaṅkarācārya.*

V. (The last work).

इति श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमत्परमहंसपरिव्राजकाचार्य्यस्य श्रीशङ्करकृता बालबोधिनी समाप्ता।

Post-colophon :

संवत् १६५२ चैत्रवदि ११ रवौ

अवन्तिकामुक्तपुरीक्षेत्रे श्रीमहाकालचरणसन्निधौ लिखितम्।

नागरचित्रकूटदासजी त्रिपातमधुसूदनाश्रमपठनार्थं।

यादृशं पुस्तकं etc.

Beginning :

ॐ नमः परमात्मने।

प्रणम्य परमात्मानं मोहान्धतिमिरापहं।
तत्प्रसादबलेनैव क्रियते बालबोधिनी॥
यस्य स्मरणमात्रेण क्षीयन्ते भवभीतयः।
तं सर्व्वसाक्षिणं यामि शरणं क्षपणो ह्यहम्॥

अथात्मा कीदृशः। सद्रूपं सर्व्वथा भावरूपं चिद्रूपं विशुद्धबोधरूपम् आनन्दरूपं स्वरूपसुखरूपं सत्यमबाधितं नित्यं कालत्रयावस्थायि कूटस्थमविकारि अस्थूलादिगुणकं etc., etc.

See L. 175.

8405.

885. स्वात्मनिरूपण *or* स्वात्मानन्दप्रकाश

Svātmanirūpaṇa or *Svātmānandaprakāśa.*

Attributed to Śaṅkarācārya.

With a commentary by Saccidānanda Sarasvatī.

For the manuscript, see L. 1781, where it is described under the title of वेदान्तार्य्या आर्य्याव्याख्याभिधटीकासहिता।

Post-colophon :

सं १८६४ ।

The commentator attributes the text, composed in 155 āryās, to Śaṅkarācārya. But the writer of the text pays honour to his guru Śrīnivāsa which the commentator explains as Śrī Kṛṣṇa.

The last but one verse runs thus :

मोहान्धकारहरणं संसारोद्वेलसागरोत्तरणम् ।
स्वात्मनिरूपणमेतत् प्रकरणमकृत दक्षिणामूर्त्तिः ॥

So Śaṅkarācārya is not the author.

8406.

10093. पञ्चपादिका *Pañcapādikā.*

By Padmapādācārya.

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 3. Lines, 8 on a page. Character, Nāgara of the 17th century. Appearance, old and faded.

A mere fragment containing the 1st Chapter only.

Well-known and printed, ed. Rāma Śāstrī, VizSS., Benares, Calcutta Sanskrit Series, No. 1, 1933.

8407.

915. *Pañcapādikā.*

For the manuscript, see L. 1823. (See No. 35.)

Rājendralāla gives the author's name as Khaṇḍānanda.

Post-colophon Statement :

ॐ श्रीमङ्गलमूर्त्तये नमः ॥ श्रीवागीश्वर्य्यै नमः ॥
श्रीरामचन्द्राय नमः ॥ श्रीविश्वेश्वराय नमः । श्रीसंवत् १८७८ ।

8408.

9070. *Pañcapādikā.*

Substance, country-made paper. 10½×4 inches. Character, Nāgara. In four fragments.

A well-known work.

(1) Leaves 1— 8.
(2) „ 7—29 (old Nāgara).
(3) „ 1— 8.
(4) „ 1—35.

8409.

35. पञ्चपादिकाविवरण *Pañcapādikāvivaraṇa.*

By Prakāśātma Yati.

For the description of the MS., see L. 809.

Pañcapādikā by Padmapādācārya is complete in nine varṇakas. The MS. under notice comes to the 8th varṇaka, where it breaks off abruptly, while commenting on the Sūtra, तत्तु समन्वयात्, 1. 1. 4.

The text, *Pañcapādikā,* is printed in Vizianagram Sanskrit Series, Benares, 1891 ; and as to the origin and title of the text see English preface to it. The *Pañcapādikā* is not a scribe's error for *Padmapādikā. Pañcapādikāvivaraṇa* is printed, ed. Rāma Śāstrī, VizSS., Benares, 1882; Calcutta Sanskrit Series, No. 1, 1933.

8410.

9088. *Pañcapādikāvivaraṇa.*

Substance, country made paper. 12½×3½ inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 325. Character, Nāgara. Appearance, bad but fresh. Incomplete.

In a leaf worm-eaten and marked A:

पञ्चपादिकाविवरणे प्रथमं सूत्रं समाप्तं ।

8411.

1280. *Pañcapādikāvivaraṇa.*

Substance, country-made paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 93: 1-16 leaves in one handwriting, leaves, marked 6-9, in another handwriting, while the rest, 10-81, in a third handwriting. Character, Nāgara. Appearance, tolerable. Generally correct.

1-8 leaves contain the text *Pañcapādikā,* which has no end. The rest is the *Vivaraṇa*—the commentary on *Pañcapādikā*—which has no beginning.

For the description of *Vivaraṇa,* see L. 809, Burnell 87a.

8412.

964. *Pañcapādikāvivaraṇa.*

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 149. Lines, 10, 12 on a page. Extent in ślokas 3,750. Character, Nāgara. Appearance, old. Generally correct.

A commentary on Padmapādācārya's *Pañcapādikā,* by Prakāśātman, pupil of Ananyānubhava.

Although marked from 1, it has neither the beginning nor the end.

It begins:

अत्रोक्तस्तावत् विचारविधेः फलानुबन्धो व्यवहितविषयब्रह्मात्मतानुबंधश्चेदानीमव्यवहितविचारविषयानुबन्धमन्यत एव प्राप्तानुष्ठानं दर्शयितुं प्रथममाक्षिपति—सिद्धैव ननु ब्रह्मजिज्ञासेति ।

Colophons:

83B. इति श्रीमत्परमहंसपरिव्राजकानन्यानुभवपूज्यपादशिष्यप्रकाशात्मभगवतः कृतौ पञ्चपादिकाविवरणे प्रथमसूत्रम् ।

122A. इति श्रीविवरणेऽष्टमवर्णकं समाप्तं ।

The following leaves from 122B to the end contain no colophon.

See No. 35.

8413.

9072. पञ्चपादिकाटीका *Pañcapādikāṭīkā.*

By a disciple of Nṛhari.

Substance, country-made paper. 10½ × 4 inches. Folia, 72 (of which the first three are a restoration in a modern hand), of which foll. 46, 54, 55, 67, 69 and 71 are missing. Character, Nāgara of the 17th century. Appearance, old.

Beginning :

. . . . ॥ १ ॥

यस्याङ्घ्रिद्वन्द्वमद्वन्द्वं कृतं केनापि हेतुना ।
तनुते विमलां बुद्धिं वन्देऽहं नृहरिं गुरुम् ॥ २ ॥

8414.

9071. पञ्चपादिकाटीका *Pañcapādikāṭīkā.*

By Vidyāsāgara.

Substance, country-made paper. 10½ × 3 inches. Folia, 2-161. Lines, 6, 7 on a page. Extent in ślokas, 2,880. Character, Nāgara. Date, samvat 1596. Appearance, old. Complete. The first two leaves are a restoration.

Last colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्याभयानन्दपूज्यपादशिष्य-श्रीआनन्दपूर्णमुनीन्द्रस्य विद्यासागरापरनामधेयस्य कृतौ पञ्चपादिकाटीका समाप्ता ।।

Post-colophon :

संवत् १५९६ समये कार्त्तिक वदि ११ ।

Along with it there is a fragment of the work with leaves marked 1—22.

8415.

8802. *Pañcapādikāvivaraṇa.*

With the commentary विवरणतत्त्वदीपन *by Akhaṇḍānanda Muni, the disciple of Akhaṇḍānubhūti.*

Substance, country-made paper. 11¼×6 inches. Folia, 361. Lines, 19 on a page. Extent in ślokas, 21,600. Character, Nāgara. Date, Saṁvat 1845. Appearance, fresh. Complete.

Complete in 361 leaves.

Vivaraṇa begins:

पालने विमलसत्त्ववृत्तये जन्मकर्मणि रजोजुषे लये ।
तामसाय जगतः पराकृतद्वैतजालवपुषे नमो नमः ॥ १ ॥

यस्याः प्रसादमवलम्ब्य जगद्गुरूणामप्यस्खलद्बहुगुणाः प्रचरन्ति वाचः ।
सा वेदशास्त्रपरिनिर्म्मितवन्द्यदेहा भूयात् समग्रवरदैव सरस्वती नः ॥ २ ॥

विघ्नाभितापमपहृत्य मदीयकृत्यबीजं प्रवृद्धमदनुग्रहवर्षपातैः ।
संप्रार्थितः सिततरोऽपि गणेशमे(घः ?) सिञ्चन्नभीष्टफलमङ्कुरयन्त्वमोघं ॥ ३ ॥

After two other ślokas on *Maṅgalācaraṇa* occurs the following:

वन्दे तमात्मसंबुद्धस्फुरद्ब्रह्मावबोधतः ।
अर्थतोऽपि न नाम्नैव योऽनन्यानुभवो गुरुः ॥ ६ ॥

प्रकाशात्मा यतिः सम्यक् प्राप्तविद्याशुशुत्सया ।
यथाश्रुतं यथाशक्ति व्याख्यास्येयं पञ्चपादिकां ॥ ७ ॥

The Tattvadīpana begins:

यद्बोधात् समुद्भूतं यद्बोधात् प्रविलीयते ।
नामरूपात्मकं विश्वं तस्मै पूर्णात्मने नमः ॥ १ ॥

After five other ślokas on *maṅgalācaraṇa* we have:

नानाविधनिबन्धाह्वप्रसूनरसमादरात् ।
निबन्धमधु संगृह्य क्रियते तत्त्वदीपनं ॥

The last colophon of the text runs thus:

इति परमहंसपरिव्राजकानन्यानुभवपूज्यपादशिष्यप्रकाशात्मभगवतः कृतौ पञ्चपादिकाविवरणे समन्वयसूत्रं समाप्तम् इति ।

The last colophon of the commentary runs thus:

इति श्रीपरमहंसपरिव्राजकाचार्य्याखण्डानुभूतिपूज्यपादशिष्येणाखण्डानन्दमुनिना विरचिते विवरणतत्त्वदीपने समन्वयसूत्रं समाप्तं।

संवत् १८४५ आषाढ़मासे कृष्णपक्षे षष्ठी भौमवासरे।

The 1st varṇaka is complete in 125 leaves, the 2nd in 26 leaves and the 3rd in 75 leaves.

Then in leaf 269 occurs the following:

इति श्रीपरमहंसपरिव्राजकानन्यानुभवपूज्यपादशिष्यस्य प्रकाशात्मभगवतः कृतौ पञ्चपादिकाविवरणे प्रथमं सूत्रं समाप्तं।

Then begins the 5th varṇaka complete, in 25 leaves, the 6th in 11 leaves, the 7th in 1 leaf only, the 8th in 17 leaves and the 9th in 39 leaves.

So it appears that, two sūtras, namely, प्रथम and समन्वय (चतुर्थ), comprise this work.

8416.

10203. विवरणतत्त्वदीपन *Vivaraṇatattvadīpana.*

Being a commentary on Pañcapādikāvivaraṇa, a gloss by Prakāśātman on Padmapādācārya's Pañcapādikā (or a commentary on Śaṅkarācārya's Śārīrakamīmāṁsābhāṣya).

By Akhaṇḍānanda.

Substance, country made paper. 10×5½ inches. Folia, 78, of which the 2nd is missing. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. A fragment.

For the beginning of the work, see I.O. Catal. No. 2259.

8417.

9073. *Vivaraṇatattvadīpana.*

Substance, country-made paper. 10½×4 inches. Folia, 2-77. Lines, 10, 11 on a page. Extent in ślokas, 2,200. Character, Nāgara of the 18th century. Appearance, old and discoloured.

A well-known work.

Seventy-seven leaves.

In leaf 12A, षष्ठं वर्णकं समाप्तं ।

In the last leaf, समन्वयसूत्रं समाप्तं । समाप्तं नवमवर्णकम् ।

Post-colophon :

संवत् राक्षसनाम संवत्सरे मार्गशीर्षमासे कृष्ण ५ सोमे लिखितं । शुभं भवतु ।

8418.

1001. *Vivaraṇatattvadīpana.*

Substance, country-made paper. 9¼×4 inches. Folia, 103. Lines, 10 on a page. Extent in ślokas, 2,600. Character, Nāgara. Appearance, tolerable. Generally correct.

The manuscript is defective both at the beginning and at the end. The only colophon in leaf 43A, states that this is *Vivaraṇatattvadīpana* by Akhaṇḍānanda Muni, disciple of Akhaṇḍānubhūti ; and there ends the 2nd varṇaka :

इति श्रीमत्परमहंसपरिव्राजकाचार्याखण्डानुभूतिपूज्यपादशिष्येण अखण्डानन्दमुनिना विरचिते विवरणतत्त्वदीपने द्वितीयवर्णकं समाप्तम् ।

Then begins the 3rd varṇaka, which abruptly ends. For the 1st varṇaka, see W.p. 181, and for another part, unspecified, see L. 831.

As stated by Aufrecht, *Vivaraṇatattvadīpana* is a gloss on *Brahmasūtrabhāṣyavārttika* of Sureśvarācārya, which seems to be wrong.

8419.

1690. *Vivaraṇatattvadīpana.*

Substance, country-made paper. 11×4½ inches. Folia, 337. Lines, 8 on a page. Extent in ślokas, 6 000. Character, Nāgara. Appearance, tolerable. Generally correct.

Printed, ed. Rāma Śāstrī Tailaṅga, VizSS., Benares; Calcutta Sanskrit Series, No. 1, 1933.

See W.p. 181, L. 831, Burnell 87B, and Hall, p. 90.

A gloss on Sureśvarācārya's *Brahmasūtrabhāṣya-vārttika,* the *vārttika* exists only in its gloss, as wrongly stated by Aufrecht.

A complete manuscript of the work is not known. The manuscript under notice contains the 2nd, 3rd and 4th *sūtras.* There are also minor divisions called varṇakas, the colophons of which are not all given.

Colophons :

96A, इति श्रीमत्परमहंसपरिव्राजकाचार्य्य[ा]खण्डानुभूतिपूज्यपाद-शिष्येणाखण्डानन्दमुनिना विरचिते विवरणतत्त्वदीपने तृतीयवर्णकं समाप्तम् ।

206A, विवरणतत्त्वदीपने द्वितीयसूत्रं समाप्तम् ।

223B, विवरणतत्त्वदीपने षष्ठवर्णकं समाप्तम् ।

224B, विवरणतत्त्वदीपने तृतीयसूत्रं समाप्तम् ।

255A, विवरणतत्त्वदीपने अष्टमंवर्णकं समाप्तम ।

327B, विवरणतत्त्वदीपने चतुर्थसूत्रं समाप्तम् ।

It begins thus :

फलसिद्धावर्थात् तत्कामाधिकारी सिध्यति, किमुत्तरग्रन्थेनेति चेत मुमुक्षुत्वमात्रस्याधिकारनिमित्तत्वासंभवाद्विशेषणान्तरमेष्टव्यं, तथा च साधन-चतुष्टयविशिष्टाधिकारिनिरूपणार्थं वर्णकान्तरप्रारम्भो युक्तः ।

8420.

8061. पञ्चाक्षरीभाष्यतात्पर्य्यसंग्रह

Pañcākṣarībhāṣyatātparyasaṁgraha.

By Padmapādācārya.

Substance, Nepalese paper. (White on one side and yellow on the other). Lines, 6 on a page. Character, modern Nāgara in a Nepalese hand. Appearance, fresh. Complete.

Colophons :

इति श्रीपद्मपाद(पादपद्म)भगवत्पू[ज्य]पादाचार्य्यकृतमन्त्रराजदिव्यमहा-मन्त्रश्रीपञ्चाक्षरीभाष्यतात्पर्य्यसंग्रहः संपूर्णः ।

Post-colophon :

श्रीसंवत् १९६४ साल मिति ज्येष्ठमासे शुक्लपक्षे त्रयोदश्यां पुण्यतिथौ भौमवासरे एतद्दिने इदं पुस्तकं संपूर्णं लिखितेति शुभं ।

Beginning :

श्रीगणेशाय नमः ।
नमो रुद्राय देवाय स्वतन्त्रायाखिलात्मने ।
प्रधानपुरुषेशाय जगत्सर्गादिहेतवे ॥

8421

5690. श्रुतिसारसमुद्धरण *Srutisārasamuddharaṇa.*

By Troṭakācārya.

With the commentary by Saccidānanda, disciple of Pūrṇātman.

Substance, country-made paper. 15×8 inches. Folia, 40. In Tripatha form. Character, Nāgara. Date, Saṃvat 1803. Appearance, fresh. Complete.

For a description of the text, see L. 1584.

The commentary begins thus :

श्रीगणेशाय नमः ।

विलसच्चितिवलितः स्फुरदखिलः स्वकतमसा
परिनिर्मितविपुलद्वयपिहितस्वकमहिमा ।
व्यावहारिकवपुषा विधिवचनादिकविषयो
मम मानसनिलयो हरिरवताज्जगदखिलम् ॥
श्रीकृष्णप्रत्यगात्मानं भक्त्या नत्वा गुरूनपि ।
टीकामहं करिष्यामि त्रोटकश्लोकगामिनीम् ॥

तत्र त्रैलोक्यनाथहरिमीत्यमित्यादिना आद्यश्लोकेन इष्टदेवता-गुरुनमस्कारव्याजेन प्रारिप्सितस्य प्रकरणस्य विषयसम्बन्धप्रयोजनानि सूचयति ।—

प्रकरणं नाम—शास्त्रैकदेशसम्बद्धं शास्त्रकार्य्यान्तरे चावस्थितं —तल्लक्षणज्ञैरुच्यते—

"शास्त्रैकदेशसम्बद्धं शास्त्रकार्य्यान्तरे स्थितं ।
आहुः प्रकरणं नाम ग्रन्थभेदं विपश्चितः" ॥

इति स्मरणात् ।

Colophon:

इति श्रीपूर्णात्मयोगीन्द्रशिष्यसच्चिदानन्दयोगीन्द्रेण रचिता तत्त्वदीपिका त्रोटकवृत्तिटीका समाप्ता ।

Post-colophon Statement:

शुभं संवत् १८०३ मिति फाल्गुनकृष्णा चन्द्रवासरे । शुभं भूयात् ।

8422

10973. *Śrutisārasamuddharaṇa.*

Substance, country made paper. 13×7 inches. Folia, 29. In Tripātha form Character, modern Nāgara. Appearance, fresh Complete

A work on *Advaita Vedānta.* The author was a direct disciple of Śaṅkarācārya. See L. 1584.

The commentary begins:

ॐ नमो गणेशाय नमः ।
विलसच्चितिवलितः स्फुरदखिलः स्वकतमसा— etc.
श्रीकृष्णं प्रत्यगात्मानं भक्त्या नत्वा गुरूनपि ।
टीकामहं करिष्यामि त्रोटकश्लोकगामिनीम् ॥

The colophon of the text:

इति श्रीमद्भगवत्पूज्यपादशिष्यश्रीत्रोटका[चार्य्यविरचितं] श्रुतिसारसमुद्धरणं समाप्तम् ।

The colophon of the commentary:

इति श्रीपूर्णयोगीन्द्रशिष्येण सच्चिदानन्दयोगिना रचिता तत्त्वदीपिका त्रोटकश्लोकदीपिका समाप्ता ।

On the reverse of the last leaf we have:

सुधासरो नाम विचित्रपत्तन-
स्थितेन सच्छास्त्रविशारदेन ।
सत्पुस्तकं ख्यातमिदं मनोज्ञं
ज्योतिष्प्रकाशेन विलिख्यते स्म ॥

8423

8668. *Śrutisārasamuddharaṇa.*

Better known as त्रोटकश्लोकाणि *by Troṭakācāryā, the disciple of Śrī Bhagavatpūjyapāda, with a commentary, entitled* तत्त्वदीपिका *by Saccidānanda Yogī.*

Substance, country-made paper. 12×6 inches. Folia, 49. Lines, 13 on a page. Extent in ślokas, 900. Character, Nāgara. Date, Saṁvat 1747. Appearance, old. Complete.

The text and the commentary are complete in 49 leaves, the text is complete in 180 verses. The Troṭaka metre begins at the 2nd verse and continues to the 178th verse. The colophons, both of the text and the commentary, are written in red ink, and in an inferior hand.

"पार्थिव नाम सम्वत्सरे मासि अशाढ़ शुद्ध ५ रोज मङ्गलवार शुक्लपक्षे समाप्तं ।"

8424

8980. तैत्तिरीयश्रुतिवार्त्तिक *Taittirīyaśrutivārttika.*

By Sureśvarācārya.

Substance, country-made paper. 9½ × 4 inches. Folia, 515. Lines, 7 on a page. Extent in ślokas, 7,200. Character, Nāgara. Appearance, fresh. Complete.

A metrical paraphrase of Śaṅkarācārya's
तैत्तिरीयोपनिषद्भाष्य ।

Printed, ed. Ānandāśrama Sanskrit Series, Poona. See IO. Catal. No. 1822, L. 1724.

8425

10483. तैत्तिरीयकश्रुतिवार्त्तिकटीका

Taittirīyakaśrutivārttikaṭīkā.

By Ānandajñāna, disciple of Śuddhānanda.

Substance, country-made paper. 13½ × 5 inches. Folia, 64. Lines, 12 on a page. Extent in ślokas, 2,000. Character, Nāgara of the 18th century. Appearance, old and discoloured. Complete.

Printed, ed. Ānandāśrama Sanskrit Series, Poona.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशुद्धानन्दपूज्यपादशिष्यस्य भगवदानन्दज्ञानस्य विरचिता तैत्तिरीयवार्त्तिकटीका समाप्ता ।

The text is a metrical paraphrase of Śaṅkara's Bhāṣya on the Taittirīyopaniṣad.

Beginning:

ॐ कृष्णाय सच्चिदानन्दतनवे परमात्मने ।
नमो विधीयते त्रेधा गुरवे च तदात्मने ॥
श्रद्धाभक्ती पुरस्कृत्य सम्प्रदायानुसारतः ।
व्याख्यास्येहं यथाशक्ति तैत्तिरीयकवार्त्तिकम् ॥

End:

भगवान् भाष्यकारस्तस्य यतीनामग्रेसरस्य भवस्य भगवतो महादेवस्य नाम शङ्कराख्यं विभृतस्तेनैव नाम्ना सर्व्वत्र प्रख्यातस्य सुरेश्वरसंज्ञया लोके विख्यातो यतिः शिष्यो भूतः स च तस्यैवाचार्यस्याज्ञां परिपालयन्...... यथोक्तं वार्त्तिकं चकार ॥

... ...

व्याकृतं संग्रहेणैव तैत्तिरीयकवार्त्तिकं ।
सा चेयं व्याक्रिया प्रीतिं भगवत्येव कुर्व्वती ॥
चिराय वर्त्ततां कृष्णे तृष्णां त्यक्त्वान्यगामिनी ॥

8426

2820. तैत्तिरीयोपनिषदर्थसंग्रह

Taittirīyopaniṣadarthasaṁgraha.

By a disciple of Rāghavendra and its commentary Prakāśikā by Tārakabrahmānanda Sarasvatī.

Substance, country-made paper. 10¼×5 inches. Folia, 29, of which the 1st leaf is missing. Lines, 14 on a page. Extent in ślokas, 900. Character, Nāgara of the 18th century. Appearance, discoloured.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचा × निष्ठा च शान्तिरसात्म २ × र्थे-तारकब्रह्मानन्दसरस्वतीविरचिता तैत्तिरीयकोपनिषदर्थसारसंग्रहप्रकाशिका समाप्ता ।

श्रीमद्राघवानन्दपूज्यपादशिष्यश्रीम ।

This is an abstract of the Taittirīyopaniṣad. In Burnell 110A, it is erroneously stated to be by Rāghavendra, the guru of the author.

Text :

4B, इन्दुकोटिसदृशाननद्युतिं
बिम्बकान्तिरुचिराधरं गुरुम् ।
अङ्कगामिमिथिलाधिपात्मजं
रामचन्द्रमहमाश्रये परम् ॥

5A, यस्याः प्रसादेन परोऽपबुद्धः
स्वात्मापि देवात्म[त]यानुभूतः ।
तस्मै नमो वेदशिरोऽवगम्य
ब्रह्मात्मिकायै स्मृतिशास्त्रदेव्यै ॥
अङ्के यस्याः शयानस्य मृत्युर्नास्तीति निश्चयः ।
श्रुतिं तां सततं देवीं ध्यायामि परमात्मना ॥

5B, यस्य प्रसादेन भवन्ति लोकाः
ऐश्वर्य्यशास्त्रार्थपरात्मसिद्धाः ।

तस्मै नमो विश्वहिते रताय
विघ्नेश्वरायाखिललोककर्त्त्रे ॥

5B, सिद्धासनं प्राप्य जितेन्द्रिया ये
सत्यात्मबुद्ध्या सकलं विलाप्य ।
तिष्ठन्ति तत्त्वे सहजप्रबोधे
तान् राघवानन्दगुरून् नमामि ॥

5B (Comm.) स्वग्रन्थस्य गुरुशिष्यसंवाद(6A)रूपतया वाद-कथात्वं द्योतयितुं योग्यमधिकारिणं शिष्यमुपक्षिपति—जन्मेति ।

(Text) जन्मकोटिभिरनुष्ठिताखिलध्यानकर्म्मपरमेश्वरेक्षणैः ।
कृत्स्नदृश्यगतदोषविगुणबुद्धिमानथ करोति तत्त्वतः ॥

6A, यद्यदल्पमिह किञ्चिदीक्षते
तत्तदेव परिणामि नश्वरम् ।
निश्चिनोति परिमार्गयत्यतो
नित्यवस्तु किमिहेति तत्त्वतः ॥

29B (the last śloka),
संपूज्य सीतापतिमाविरासीत्
स्वानन्दसाम्राज्यमनामयं मे ।
सर्व्वज्ञता शान्तिरसात्मनिष्ठ
त्यागो विरागः परमः पराचि ॥

Commentary :

सीतापतिं संपूज्य मे अनामयं आमयः उपद्रवः अज्ञानं तत्कार्य्यं च तन्निवृत्तिसहितं स्वानन्दसाम्राज्यं स्वयमेवानन्दः स्वानन्दः सम्यग्राजत इति सम्राट् स्वानन्दश्चासौ सम्राट् चेति स्वानन्द-सम्राट् तस्य भाव आविरासीदाविर्भूतम् । सर्व्वं जानाति सर्व्वज्ञः सर्व्वज्ञस्य भावः सर्व्वज्ञता ब्रह्मात्मतेति यावत् शान्तिरसात्मनिष्ठ तपः-

शान्तिनिष्ठे आविरास्तां । इति यथायोग्यमन्वयः । पराचि पराग्वस्तुनि शब्दादिविषये जातः परम उत्कृष्टः विरागः रागाभावः परमः त्यागश्चा-विरासीदित्यन्वयः ॥

8427

1353. बृहदारण्यकोपनिषद्भाष्य(सम्बन्ध)वार्त्तिक

Bṛhadāraṇyakabhāṣya(sambandha)vārttika.

By Sureśvarācārya.

Substance, country-made paper. 10 × 4½ inches. Folia, 27. Lines, 18 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Saṃvat 1716 and Śaka 1650. Appearance, tolerable. Verse. Generally correct.

This appears to be the introductory portion of *Bṛhadāraṇyakopaniṣadvārttika,* a metrical paraphrase of Śaṅkara's Bhāṣya on *Bṛhadāraṇyaka.* It consists of 1,148 verses, as appears from the concluding verse, quoted below.

For the beginning, see I.O. Catal. No. 216 and L. 2.

Complete up to *Sambandha-vārttika* only. Printed, ed. Ānandāśrama Sanskrit Series, Poona.

It ends thus:

शतानि दश चैकं च चत्वारिंशत्तथाष्टकं ।

श्लोकाः सम्बन्धभाष्येऽस्मिन् सङ्ख्याताः संख्ययाखिलाः ॥३३॥

It is called in the colophon of the manuscript, *Sambandhavārtikam.*

श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छङ्करभगवत्पूज्यपादशिष्य-श्रीमत्सुरेश्वराचार्य्यप्रणीतं बृहदारण्यकभाष्ये सम्बन्धवार्त्तिकं सम्पूर्णम् । तत् सद् ब्रह्मार्पणमस्तु ॥

Post-colophon:

इदं सम्बन्धवार्त्तिकमूलपुरुषोत्तमानन्दसरस्वत्याख्येन लिखितं काश्यां प्रभवसंवत्सरे पौषकृष्णषष्ठ्यां भृगुवासरे लिखितं स्वार्थं परार्थं च काश्यां

रामघट्टे क्षेयं श्रीमद्बालकृष्णानन्दसरस्वत्याख्यस्य अनुग्रहेण पुरुषोत्तमानन्देन लिखितं संवत् १७१६ शके १६५० प्रभवनामसंवत्सरे पौषकृष्णषष्ठ्यां पुरुषोत्तमानन्दसरस्वत्याख्येन लिखितम् ॥

8428

1250. बृहदारण्यकवार्त्तिक *Bṛhadāraṇyakavārttika.*

By Sureśvarācārya.

Substance, country-made paper 12×4 inches. Folia, 137. Lines, 7 on a page. Extent in ślokas, 3,2000. Character, Nāgara. Appearance, old. Generally correct. Incomplete at the end.

See L. 2 and IO. Catal. No. 216.

8429

1027. बृहदारण्यकोपनिषद्भाष्यवार्त्तिक

Bṛhadāraṇyakopaniṣadbhāṣyavārttika.

By Sureśvarācārya.

Substance, country-made paper. 9×4 inches. Folia, 71. Lines, 11 on a page. Extent in ślokas, 2,250. Character, Nāgara. Appearance, old and dilapidated. Generally correct.

A metrical paraphrase of Śaṅkarācārya's Bhāṣya on *Bṛhadaraṇyakopaniṣad.*

The MS. is defective and worn-out. Colophon in L. 69: तृतीयब्राह्मणं समाप्तम् ।

Then follow two leaves and the manuscript comes abruptly to an end.

In the body of the manuscript there is neither the name of the author nor that of the book.

8430

276. *Bṛhadāraṇyakopaniṣadbhāṣyavārttika.*

By Sureśvarācārya.

Substance, foolscap paper. 13×4 inches. Folia, 167. Lines, 7 on a page. Extent in ślokas, 4,200. Character, Nagara. Appearance, fresh. Generally correct.

Printed at Benares.

The present MS. appears to be a copy of the MS., deposited in the house of Vāmanācārya at Benares and noticed in L. 2.

8431

1354. सम्बन्धवार्त्तिकटीका *Sambandhavārttikaṭīkā.*

By Ānandagiri.

Substance, country-made paper. $10\frac{1}{2}\times4\frac{1}{4}$ inches. Folia, 144. Lines, 14 on a page. Extent in ślokas, 4,862 Character, Nāgara. Date, Saṃvat, 1716. Appearance, tolerable Generally correct Complete.

A commentary on the preceding number, up to *sambandhavārttika* only, in the same hand and bearing the same date. See IO. Catal. No. 221. There the opening verse is imperfectly quoted. It runs thus:

स्वाज्ञानोद्भूतभूतप्रमुखबहुमुखद्वैतदेहद्वयोद्य-
न्मातृत्वादिप्रपञ्चप्रचयपरिचयप्राप्तसंसारयन्त्रं ।
नेत्यभ्यासप्रसूतप्रबलमतिबलप्राप्तमोहप्रभावं
प्रोह्य प्रत्यर्थिसार्थद्युतिकथमकथं धाम कामं प्रपद्ये ॥ १ ॥

The commentary omits the last verse, giving the number of ślokas, the work consists of.

Post-colophon Statement :

संवत् १७१६ शके १६५० प्रभवसंवत्सरे फाल्गुन शुक्र अष्टम्यां सौम्ये पुरुषोत्तमानन्दसरस्वत्याख्येन लिखितमिदं सम्बन्धवार्त्तिकपुस्तकम् : स्वार्थं परार्थं च लिखितं शुभं भवतु ॥ श्रीरामचन्द्रः शरणं प्रपद्ये ॥

Printed, ed. Ānandāśrama Sanskrit Series, Poona.

8432

10998. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 12½ × 5 inches Folia, 25. Lines, 11-13 on a page. Character, Nāgara of the 19th century. Appearance, discoloured. Complete.

Beginning :

श्रीगणेशाय नमः ।

स्वाविद्याविभवप्रसूत-विपुल-द्वैतप्रपञ्चाहित-

स्पष्टभ्रान्तिनिरोहितात्ममतयो ये भागशो मन्वते ।

निर्भागं सकलाभिधानमननव्यापारदूरस्थितं

वन्दे नन्दितविश्वमव्ययमजं भक्त्या तमेकं विभुम् ॥

शंका (?) एवोपनिषच्छलेन सकलाम्नायार्थसंशोधिनीं

संचक्रुर्गुरवोनुवृत्तगुरवो वृत्तिं सतां शान्तये ।

अर्थाविष्करणं कुतार्किककृतशङ्कासमुच्छित्तये ।

तस्या न्यायसमाश्रितेन वचसा प्रक्रम्यते लेशतः ॥

अत्रैवोपनिषच्छब्दो ब्रह्मविद्यैकगोचरः ।

तत्रैव चास्य सद्भावादभिधार्थस्य तत् कुतः ॥

See I.O Catal. No. 216. This is the beginning of Sureśvarācārya's *Bṛhadāraṇyakopaniṣadbhāṣyavarttika.*

After these 25 leaves, there are two marked 26 and 27, belonging to some other work. It is in prose.

Then come three leaves, marked 28-30, belonging to *Sambandhavārttika* in verse, at the end of which we have the colophon : इति सम्बन्धवार्त्तिकम् ।

It ends :

त्यक्त्वा कर्माण्यतो प्रत्यक्प्रवणबुद्धयः ।

अपास्तरागाहि + ला ईक्षन्ते ज्ञं स्व-आत्मनि ॥

अजोशेषमहानर्थहेत्वात्मा ज्ञानहानिकृत् ।

प्रत्यग्याथात्म्यविज्ञानभास्करोदयहेतवे ।

आरब्धेयं प्रयत्नेन वेदान्तोपनिषत् परा ॥

8433

8615. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 10 × 4 inches. Folia, 263. Lines, 9 on a page. Extent in ślokas, 9,000. Character, Nāgara. Appearance, good. Complete.

The commentary on *Sambandhavārttika* is complete in 263 leaves and 9,000 ślokas.

It ends:

सम्बन्धवार्त्तिकमहाम्बुधिरेष तीर्णः
सत्सम्प्रदायपदवीकृतसेतुबन्धः ।
सत्तर्कमानलहरी गहनावगाढः
पूर्णेन पुण्यनिचयेन पुराचितेन ॥

It begins:

स्वाज्ञानोद्भूतभूतप्रमुखबहुविधद्वैतदेहद्वयोद्यन्
मातृत्वादिप्रपञ्चप्रचयपरिचयप्राप्तसंसारयन्त्रं ।
नेत्यभ्यासप्रसूतप्रबलप्रतिबलप्राप्तमोहप्रभावं
प्रोह्य प्रत्यर्थिसार्थद्युतिकथमकथं धाम कामं प्रपद्ये ॥ १ ॥

कारुण्यामृतवारिपूरलहरीदूरीकृतस्वाश्रित-
स्वान्तध्वान्तनिरन्तरान्तररजोराशिर्यशः सेवधिः ।
भास्वद्भासु सहस्रभानुगहनोऽवज्ञाततिग्मद्युतिः
देवः श्रीपुरुषोत्तमो विजयते नीलाद्रिचूडामणिः ॥ २ ॥

त्वंगत्तुङ्गभुजङ्गसङ्गगहनप्रत्युद्यदङ्गद्युतिः
भ्रश्यद्विश्वदिगन्तरालबहलप्रोढास्वकाराङ्कुरः ।
सोमः सोमकलाकलापकलितो लावण्यकारणभू-
र्भूयात् नो निरवद्यबोधविषये देवो भवानीपतिः ॥ ३ ॥

बन्धूकबन्धुरुचये रुचये नमस्यां
हेरम्बनाम वहते महते गजाय ।
प्रत्यूहभङ्गविधये निधये गुणानां
शोभामतीव भजते सृजते जगन्ति ॥ ४ ॥

मातर्नतोऽस्मि भवतीमथ चार्थये त्वां
चेतः सरस्वति सुरेश्वरवार्त्तिकेन ।
वाचा सहैव सदनुग्रहसंप्रसन्न-
मेकाग्रमस्तु परिहाय पराञ्चमर्थं ॥ ५ ॥

श्रीमद्व्यासपयोनिधिर्निधिरसौ सत्सूक्तिपंक्तिस्फुरन्
मुक्तानामनवद्यहृद्यविपुलप्रोद्योतिविद्यामणिः ।
क्षान्तिः शान्तिधृती दयेतिसरितामेकान्तविश्रान्तिभूः
भूयान्नः सततं मुनीन्द्रमकरश्रेणीश्रयः श्रेयसे ॥ ६ ॥

यद्भाष्याम्बुजजातजातमधुरप्रेयोमधुप्रार्थना
स्वार्थव्यग्रधियः समग्रमरुतः स्वर्गेऽपि निर्वेदिनः ।
यस्मिन् युक्तिपथः पथीनमुनिभिः सम्प्रार्थितः सम्बभौ
तस्मै भाष्यकृते नमोऽस्तु भगवत्पादाभिधां बिभ्रते ॥ ७ ॥

संसाराम्भोधिपाय प्रकटनपटुतागाढगूढागमान्त-
व्याख्याव्याख्यातविद्वन्निवहमहिमसंव्याप्तसर्व्वावकाशः ।
शश्वन् विश्वात्ममोहप्रवहहुतवहः स दुहानः सुधानां
धारां गीर्भिः सुरेशः स जयति यमिनामग्रिमग्रामणीन्द्रः ॥ ८ ॥

यत्पादाम्बुजचञ्चरीकधिषणा निर्व्वाणमार्गाधिगा
पंक्तिर्मुक्तनिसर्गदुर्गदुरिता वाचंयमानामियं ।
यस्मिन्नित्यमिदं शमादि समभूत् बोधाङ्कुरो मे यतः
शुद्धानन्दमुनीश्वराय गुरवे तस्मै परस्मै नमः ॥ ९ ॥

कारुण्याम्भोनिधिभ्यो विधिशतवशगान् प्राणिनो मोचयद्भ्यः
विद्यापारं गतेभ्यो गतविततमस्तोमवद्भ्यो महद्भ्यः ।
आ भूमेरा च सत्यात् प्रथितपृथुयशःश्रेणिनिश्रेणिभाग्भ्य-
स्तेभ्यो सद्भ्यो गुरुभ्यस्त्रिविधमपि नमः सन्ततं संविदध्युः ॥
संप्रदायविदामुक्तीरनुस्मृत्य प्रणीयते ।
शास्त्रप्रकाशिका सेयं सुरेश्वरवचोनुगा ॥

इह खलु निखिलाम्नायार्थपरिशोधनार्थं काण्वोपनिषद्-
भाष्यं व्याचिकीर्षुराचार्य्यः चिकीर्षितपरिसमाप्त्यादि-
परिपन्थिदुरितनिर्हाननिसिद्धये वृद्धाचार्य्यप्रमाणक-
मिष्टदेवताप्रणतिलक्षणं मङ्गलाचरणं मुखतः
समाचरन् अर्थाच्च व्याचिख्यासितभाष्यार्थं
सुखप्रतीत्यर्थं संक्षिपति—स्वाविद्ये त्यादिना ।

The next verse quoted is "विभुमिति, 3rd भक्त्येति, 4th स्वाविद्ये ति, 5th निर्भोगमिति, 6th सकलेति"।

8434

1209. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 57. Lines, 10 on a page. Extent in ślokas, 1,150. Character, Nāgara. Date. Saṁvat 1640. Appearance, old. Generally correct. Incomplete.

The 1st leaf is missing. Fragmentary. A commentary on Sureśvarācārya's *vārttika* commentary on Śaṅkarācārya's Bhāṣya on *Bṛhadāraṇyaka.*

See IO. Catal. Nos. 221 and 222, which are fragmentary.

Post-colophon :

शुभं भवतु संवत् १६४० समये वैशाखवदि ११ रवौ दिने ।

8435

1583. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 11¼ × 4¾ inches. Folia, 112. Lines, 9 on a page. Extent in ślokas, 4,000. Character, Nāgara. Appearance, old. Generally correct.

The 4th Chapter only.

See No. 1209.

Maṅgalācaraṇa :

सत्यं सत्यस्य यद्ब्रह्म मूर्त्तामूर्त्तविलक्षणम् ।
चिदेकतानन्तदेहमपूर्व्वानपरात्मकम् ॥

The commentary begins :

तृतीयेऽध्याये सूत्रितविद्याविद्ययोरविद्या प्रपञ्चिता, विद्यां प्रपञ्चयितुं चतुर्थमध्यायं रभमाणो वृत्तं कीर्त्तयति । . . . . ..

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्य्यशुद्धानन्दपूज्यपादशिष्यभगवदमला-नन्दज्ञानकृतायां सुरेश्वरवार्त्तिकटीकायां शास्त्रप्रकाशिकायां चतुर्थोऽध्यायः ।

8436

10981. *Sambandhavarttikaṭīkā.*

Substance, country made paper 11 × 4½ inches. Folia, 828 Lines, 8 on a page. Character, modern Nāgara Appearance, fresh.

To the end of the 3rd adhyāya.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशुद्धानन्दपूज्यपादशिष्येण भगवदानन्दज्ञानेन कृतायां सुरेश्वरवार्त्तिकटीकायां शास्त्रप्रकाशिकायां तृतीयोऽध्यायः ।

End :

वार्त्तिकामृतसर्व्वस्वमास्वादयितुमिच्छवः ।
आनन्दगिरिसम्भूतां समुपाध्वं सरस्वतीम् ॥

See IO. Catal. No. 221.

8437

11013. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 382. Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh.

The 6th adhyāya only.

Beginning :

ॐ श्रीगणेशाय नमः ।

ॐ स्वस्ति प्रत्यगुपाधिवर्गविधुरं शुद्धं परं भास्वरं
पूर्णानन्दमपास्तभेदविभवं ब्रह्मेति विज्ञायते ।
तस्मिन्नस्मि सदा निषण्णधिषणो धीशब्दयोर्नोऽपदे
वेदान्तैरधिगम्यमानमहिमत्वात्मावबोधे यदि ॥

पूर्व्वाध्याये सच्चिदानन्दप्रत्यग्ब्रह्म निर्द्धार्य्य अध्यायान्तरमारभमाणो वृत्तमनुद्रवत्यानन्दमिति ।—

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीशुद्धानन्दपूज्यपादशिष्येण श्रीमदानन्दज्ञानेन विरचितायां श्रीमत्सुरेश्वरवार्त्तिकटीकायां श्रीमच्छास्त्र-प्रकाशिकायां षष्ठोऽध्यायः । समाप्तोऽयं षष्ठोऽध्यायः ।

8438

11014. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 11 × 5 inches. Folia, 139. Lines, 8 on a page Character, modern Nāgara Appearance, fresh

The 5th adhyāya only.

Colophon :

इति श्रीपरमहंसपरिव्राजकार्य्यश्रीशुद्धानन्दपूज्यपादशिष्यभगवदानन्द-ज्ञानविरचितसुरेश्वरवार्त्तिकटीकायां शास्त्रप्रकाशिकायां पञ्चमाध्यायः ।

8439

11041. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 48. Lines, 8 on a page Character, modern Nāgara. Appearance, fresh A mere fragment containing the 8th chapter only

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छुद्धानन्दपूज्यपादशिष्य-श्रीमद्भगवदानन्दज्ञानकृतायां सुरेश्वरवार्त्तिकटीकायां शास्त्र-प्रकाशिकायां अष्टमोऽध्यायः ।

8440

11135. *Sambandhavārttikaṭīkā.*

Substance, country-made paper. 11 × 5 inches. Folia, 32. Lines, 8 on a page. Character, modern Nāgara. Appearance, fresh.

Adhyāya, VII only.

Beginning :

ॐ नमः श्रीगणेशाय नमः। हरिः। पूर्व्वस्मिन्नध्याये ब्रह्मात्मज्ञानं सविषयं सफलं साङ्गोपाङ्गवादन्यायेनोक्तं। इदानीं तमनूद्य सङ्गतिं वदन् काण्डान्तरमाह—समाप्तमिति।

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छुद्धानन्दपूज्यपादशिष्यश्रीभगवदानन्दज्ञानकृतश्रीमद्भगवत्सुरेश्वरवार्त्तिकटीकायां श्रीमच्छास्त्रप्रकाशिकायां सप्तमोऽध्यायः समाप्तः।

8441

1148. *Sambandhavārttikaṭīkā.*

Substance, country made paper. 12 × 5 inches. Folia, 500. Lines, 10 on a page. Extent in ślokas, 12,500. Character, Nāgara. Appearance, old. Generally correct. Incomplete.

Beginning :

स्वाज्ञानोद्भूतभूतप्रमुखबहुमुखद्वैत + + + +
मातृत्वादिप्रपञ्चप्रचयपरिचयप्राप्तसंसारयन्त्रं— etc.

5th verse :

मातर्नतोऽस्मि भवतीमथ चार्थये त्वां
चेतः सरस्वति सुरेश्वरवार्त्तिके मे।
वाचा सहैव सदनुग्रहसत्प्रसन्न-
मेकाग्रमस्तु परिहाय पराञ्चमर्थम्॥

The next two ślokas are devoted to Vyāsa and Śaṅkarācārya.

Then a verse on all teachers.

सम्प्रदायविदामुक्तीरनुस्मृत्य प्रणीयते ।
शास्त्रप्रकाशिका सेयं सुरेश्वरवचोनुगा ॥

इह खलु निखिलाम्नायार्थपरिशोधनार्थं काण्वोपनिषद्भाष्यं व्याचिकीर्षुराचार्यः चिकीर्षितपरिसमाप्त्यादिपरिपन्थिदुरितनिबर्हण-सिद्धये etc., etc. भाष्यार्थं सुखप्रतिपत्त्यर्थं संक्षिपति—स्वाविद्ये-त्यादिना । तं विभुं वन्दे भक्त्येति सम्बन्धः ।

This is a commentary on Sureśvarācārya's *Bṛhadāraṇyakopaniṣadvārttika*, a metrical paraphrase of Śaṅkarācārya's Bhāṣya on *Bṛhadāraṇyaka*.

8442

1184. नैष्कर्म्यसिद्धिः *Naiṣkarmyasiddhi.*

By Sureśvarācārya.

Substance, country-made paper. 9 × 5 inches. Folia, 30. Lines, 12 on a page. Extent in ślokas, 540. Character, Nāgara. Appearance, old. Generally correct. Complete.

Printed, ed. VizSS, Benares, Hiriyanna, Bombay; trans. (English) by R. B. Das, Lahore, under the title, *Essentials of Advaitism.*

As its title shows, the work is directed against *karma* or ritual, and is in favour of knowledge.

For a description of the work, see I.O. Catal. No. 2317.

In the colophon of our manuscript, it is called also *Vārttikasudhā*. So the work appears to be the abstract of all the *Vārttika* works of the author.

8443

11207. *Naiṣkarmyasiddhi.*

Substance, country-made paper. 12 × 5 inches. Folia, 16. Defective in the beginning. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh.

Colophon :

सम्बन्धोक्तिरियं साध्वी प्रतिश्लोकमुदाहृता ।
नैष्कर्म्यसिद्धेर्चर्चात्वेमां (?) व्याख्यागम्या भवेद्ध्रुवम् ॥
समाप्ता चेयं सम्बन्धोक्तिरिति नैष्कर्म्यसिद्धिः ।

Directed against vedic ritual and in favour of knowledge as a means to salvation.

Published in the Bombay Sanskrit Series, No. XXXVIII, with the *Candrikā* of *Jñānottama.*

8444

11216. *Naiṣkarmyasiddhi.*

Substance, country-made paper. 12¼ × 5 inches. Folia, 14. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. A fragment.

9A. इति श्रीमच्छङ्करपूज्यपाद[शिष्यश्रीसुरेश्वराचार्य्य]कृतैतन्नैष्कर्म्य-
सिद्धौ प्रथमाध्यायः ।

The 2nd chapter ends abruptly.

8445

8607. *Naiṣkarmyasiddhi.*

With the commentary Candrikā by Mahopādhyāya Jñānottama Miśra.

Substance, country-made paper, 13½ × 5 inches. Folia, 89. Lines, 12 on a page. Extent in ślokas, 4,000. Character, Nāgara. Appearance, good. Complete.

The text and the commentary are complete in 89 leaves in four chapters. The commentator lived in the village of Maṅgala in the Coḍa country.

8446

11079. नैष्कर्म्यसिद्धिचन्द्रिका

Naiṣkarmyasiddhicandrikā.

By Mahopādhyāya Jñānottama Miśra.

Substance, country-made paper. 12¼ × 5½ inches. Folia, 60. Lines, 13 to 15 on a page. Character, Nāgara. Date, Samvat 1839. Appearance, fresh. Complete.

Last colophon :

इति महोपाध्यायज्ञानोत्तममिश्रविरचितायां नैष्कर्म्यसिद्धिचन्द्रिकायां चतुर्थोऽध्यायः समाप्तः ।

Post-colophon :

संवत् १८३९ समय फाल. शुक्ल २ पक्षे द्वितीयायां रविवारे । शुभम् ॥

The text by Sureśvarācārya is well-known.

It is directed against the Mīmāṁsā system and is in favour of knowledge as the only means to salvation.

Published in the Bombay Sanskrit Series, No. XXXVIII, with Jñānottama's *Candrikā,* by Colonel G. A. Jacob, Bombay, 1891.

See I.O. Catal. No. 2317.

8447

11262.

Two leaves numbered 58 and 59 and marked with letters नैं टि, which seem to stand for नैष्कर्म्यसिद्धिटिप्पन ।

8448

8697 काशीमोक्षनिर्णय *Kāśīmokṣanirṇaya.*

By Sureśvarācārya.

Substance, country-made paper. 10 × 5 inches. Folia, 18. Lines, 10 on a page. Extent in ślokas, 240. Character, Nāgara. Appearance, fresh. Complete.

Complete in 13 leaves.

The last colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यसुरेश्वराचार्य्यविरचितः सकल-श्रुतिस्मृतिनिर्द्धारितकाशीमोक्षनिर्णयः समाप्तः ।

8449

867. **प्रमाणमाला** *Pramāṇamālā.*

By Ānandabodha.

For the manuscript, see L. 1787.

8450

9081. *Pramāṇamālā.*

Substance, country made paper. 13 × 6¼ inches. Folia, 7. Lines, 19, 20 on a page. Extent in ślokas, 560. Character, modern Nāgara. Appearance, fresh. Complete.

Printed, ed. ChSS. 11, Benares, under *Nyāya-makaranda.*

See L. 1787.

8451

860. **न्यायदीपावली** *Nyāyadīpāvalī.*

By Ānandabodha.

Substance, country-made paper. 12 × 5 inches. Folia, 5. Lines, 17, 18 on a page. Extent in ślokas, 650. Character, Nāgara. Appearance, tolerable. Complete.

Printed, ed. ChSS. 11, Benares, under *Nyāya-makaranda.*

It begins thus :

श्रीगणेशाय नमः ॥

जगदङ्कुरकन्दाय विशदानन्दमूर्त्तये ।
गलिताखिलभेदाय नमः शान्ताय विष्णवे ॥१॥

दुस्तर्कतिमिरश्रेणीविदारणविशारदां ।
रुचिरां न्यायदीपानामावलिं रचयाम्यहम् ॥

विवादपदं मिथ्याद्दश्यत्वात् यदित्थं तत्तथा यथोभयवाद्यविवादपदं रजतं तथैव तत्त्वतस्तथं-विवादपदस्यानेकरूपवत्वेऽपि साध्यविशेषोपादानेन तद्विशेषसिद्धिः ॥ इत्यादि ॥

It ends:

ततो न सत्प्रतिपक्षतापीति सिद्धं सम्यग्रजतप्रवृत्तौ च साध्यादि-संप्रतिपत्तेर्न साध्यविकलतादि दुष्टं ततो + पीति सर्वमनवद्यं ॥

सेवन्तां मतिमन्तः सरस्वतीं चन्द्रिकां विशरदां ।
आनन्दबोधकृतिनः प्रसरन्तीं पूर्णदिग्वक्त्रां ॥ (?)

Colophon:

इति श्रीमदानन्दबोधविरचिता न्याय-दीपावलिः संपूर्णा ।

The last four lines are supplied by a small hand.

This is a polemic treatise on the Vedanta refuting the Nyāya.

8452

1744. **न्यायमकरन्दः** *Nyāyamakaranda.*

By Ānandabodhayati.

Substance, country-made paper. 9 × 3¼ inches. Folia, 82. Lines, 8 to 11 on a page. Extent in ślokas, 2,000. Character, Nāgara. Date, saṁvat 1569. Appearance, old and soiled. Complete.

Printed, ed. ChSS. No. 11, Benares.

The first two leaves are restored.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्यआनन्दबोधमुनिना विरचितः सन्न्यायमकरन्दः समाप्तः ।

Post-colophon :

शुभं भवतु संवत् १५६१ वर्षे मार्गशीर्षमासे + + पंचम्यां तिथौ शनिवासरे लिखितं कर्णेन आत्मपठनार्थम् ।--

For a description of the work, see L. 1682 and I.O. Catal. No. 2372, p. 757B.

The first of the verses at the end is the same as in the I.O. manuscript. The 2nd verse is not given in the I.O. Catal., which gives the 3rd verse as the last one. The 3rd introductory verse as given in our manuscript is a different one from that of the I.O. manuscript; and there is also the 4th in our manuscript.

सेवंतां मतिमन्तः सरस्वतीं चन्द्रिकां विशदाम् ।
आनन्दबोधकृतिनः शमयन्तीमांतरं तापम् ॥ ३
आनन्दबोधसुकवेः सूक्तिं के नाभिनन्दन्ति ।
नो चेदरुचिनिदानं मत्सरसंज्ञं महापित्तम् ॥ ४

The last line only is given in L.

8453

837. न्यायमकरन्दः *Nyāyamakaranda.*

With a commentary.

For the manuscript, see L. 1682.

The text is by Ānandabodha Bhaṭṭāraka, and the commentary by Paramahaṁsa Citsukhamuni, disciple of Paramahaṁsa Jñānottama. This is a basic work on neo-vedāntism.

The colophon of the text :

इति श्रीआनन्दबोधभट्टारकविरचितो न्यायमकरन्दः समाप्तः ।

The colophon of the commentary :

इति श्रीपरमहंसपरिव्राजकाचार्यज्ञानोत्तमपूज्यपादशिष्येण श्रीमच्चित्-सुखेन मुनिना विरचिता न्यायमकरन्दटीका समाप्ता ।

8454

8814. **तत्त्वप्रदीपिका** *Tattvapradīpikā.*

By Citsukhācārya, disciple of Jñānottama.

Substance, country-made paper. 12 × 5½ inches. Folia, 107. Lines, 16 on a page. Extent in ślokas, 6,500. Character, Nāgara. Appearance, old but fresh. Complete.

Printed, ed. Nirnayasagar Press, Bombay.

Complete in four chapters—I and II in 89 leaves, III in 5 leaves and IV in 13 leaves.

See I.O. Catal., P. 758; L. 1134.

8455

10946. *Tattvapradīpikā.*

Substance, country-made paper. 11 × 4½ inches. Folia, 183. Lines, 10 on a page. Character, Nāgara. Date, saṁvat 1848. Appearance, fresh.

Contains chapters II—IV.

Last Colophon :

इति श्रीगौड़ेश्वराचार्य्यपरमहंसपरिव्राजकाचार्य्यज्ञानोत्तमपूज्यपाद-शिष्येण श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीचित्सुखमुनि[ना] विरचितायां तत्त्वप्रदीपिकायां चतुर्थः परिच्छेदः । इति तत्त्वप्रदीपिका समाप्ता ।

Post-colophon :

संवत् १८४८ भाद्र शुदि चतुर्थ्यां मया काश्मीरवासिना पण्डित-गुलाबरायेण लिखितं ।

8456

10488. *Tattvapradīpikā,* called also

प्रत्यक्तत्त्वप्रदीपिका *Pratyaktattvapradīpikā.*

Substance, country-made paper. 14¼ × 7 inches. Folia, 3 to 20. In Tripāṭha form. Character, Nāgara of the 18th century. Appearance, discoloured and old. Fragmentary.

The 3rd śloka runs thus:

3A, विप्रतिपत्तिव्रातध्वान्तध्वंसप्रगल्भवाचाला ।
क्रियते चित्सुखमुनिना प्रत्यक्तत्त्वप्रदीपिका विदुषा ।

The text is accompanied by a commentaiy. It is a work on neo-vedāntism.

8457

911. *Tattvapradīpikā.*

With the commentary Mānasanayanaprasādanī by Pratyaksvarūpa Bhagavān.

Substance, country-made paper. 12¼ × 5 inches. Separate paginations: the 1st chapter has 129 leaves, the 2nd 141, the 3rd 15, and the 4th 32. Extent in ślokas, 12,500. Character, Nāgara. Appearance, tolerable. Text in verse and prose, commentary in prose. Generally correct. Complete.

For a description of the work with the commentary, see L. 1134 and I.O. Catal. Nos. 2375 and 2376.

The commentary, generally called *Nayanaprasādinī,* is also printed, ed. N. S. Press, Bombay.

Hall in his contributions, p. 154, thinks that this work is directed against Nyāya. But the object of the work is stated in the following line: विप्रतिपत्तिव्रात-ध्वान्तध्वंसप्रगल्भवाचाला, which is explained by the commentator in the following words:

विप्रतिपत्तीनां व्रातः समूहः + + + + + + + तयोपेता वाचाला बहुभाषिणी etc., etc., etc. .... अनेनासम्पूर्णोक्तिः परिहृता । प्रतीचो जीवस्य तत्त्वं पारमार्थिकं रूपं निरतिशयानन्दनिरस्तानर्थव्रातं ब्रह्म तस्य प्रदीपिकेव प्रदीपिका प्रकाशकत्वात् । एतदुक्तं भवति ।

यद्यपि शारीरकादितत्त्वग्रन्थैः प्रत्यक्तत्त्वप्रकाशने करणभूत-वेदान्तानां विप्रतिपत्तिनिरसनरूपोपकरणेतिकर्त्तव्यताकृत्यमपि कृतं तत्तदभि-नवविप्रतिपत्तिव्रातनिराकरणेन तदेवास्यापि प्रयोजनं भवति विप्रतिपत्ति-

तिरोहितं ब्रह्म विषयः तत्काम्यधिकारी तथाविधश्च सम्बन्धः इत्यस्त्येवा-
साधारणमस्य विषयादि। अतएव चारम्भणीयमिति।

It does not speak of any refutation of the Nyāya system of philosophy except by reference to Nyāya-Vaiśeṣika categories as worthless.

The commentator makes his namaskāra to three persons as his gurus, namely (1) Vidyāgiri Munīndra, (2) Pratyakprakāśa Yatīndra and (3) Āryamānasatīrtha.

The text opens with an invocation to Nṛsiṁha of Siṁhagiri which is modern Sringeri, the capital of Śaṅkara Vedāntism on the Tuṅgabhadrā in Mysore.

8458

9299. *Tattvapradīpikā*, also called
चित्सुखी *Citsukhī.*

With the commentary entitled Mānasanayana-prasādinī by Pratyagrūpa.

Substance, country-made paper. 13 × 5 inches. Folia, 136. Lines, 11, 14 on a page. Extent in ślokas, 6,800. Character, Nāgara. Appearance, fresh. Generally correct. Incomplete.

To the end of the 1st chapter.

See L., Vol. III, No. 1134, p. 86, both for the text and the commentary.

Colophon of the text:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीज्ञानोत्तमपूज्यपादशिष्यश्रीचित्-
सुखमुनिविरचितायां तत्त्वप्रदीपिकायां प्रथमः परिच्छेदः।

साधुरामलालाख्येन लिपिः कृता।

Colophon of the commentary:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यप्रत्यक्प्रकाशपूज्यपादशिष्यस्य
प्रत्यग्रूपभगवतः कृतौ तत्त्वप्रदीपिका[टीका]यां नयनप्रसादिन्यां प्रथमः
परिच्छेदः।

8459

11147. नयनप्रसादिनी *Nayanaprasādinī.*

By Pratyaksvarūpa, disciple of Pratyakprakāśa. Being a commentary on Citsukha's Tattvapradīpikā.

Substance, country-made paper. 10 × 5¼ inches. Folia, 135. Lines, 11 on a page. Character, modern Nāgara. Appearance, fresh. To the end of the 1st chapter.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यप्रत्यक्प्रकाशपूज्यपादशिष्यस्य प्रत्यग्रूपभगवतः कृतौ तत्त्वप्रदीपिकाटीकायां नयनप्रसादिन्यां प्रथमः परिच्छेदः समाप्तः ।

See I.O. Catal. No. 2376, in which it is called *Nayanamodinī.* See also L. 1134 and Oxf. No. 615.

8460

10937. मानसनयनप्रसादिनी

Mānasanayanaprasādinī.

By Pratyaksvarūpa.

Being a commentary on Tattvapradīpikā or Citsukhī.

Substance, country-made paper. 10 × 4 inches. Folia, 155. Lines, 4 on a page. Character, modern Nāgara. Copied from a MS., dated Saṁvat 1542. Appearance, fresh.

A mere fragment containing the 1st chapter only.

For the text and the commentary, see L. 1134.

8461

10945. *Mānasanayanaprasādinī.*

Substance, country-made paper. 10 × 4 inches. Folia, 168 (containing the commentary in the 2nd adhyāya)+22 (containing the commentary on the 3rd adhyāya)+54 (containing the commentary on the 4th pariccheda). The first is wanting. Lines, 9, 10 on a page. Character, modern Nāgara. Appearance, fresh.

Last Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यप्रत्यक्प्रकाशपूज्यपादशिष्यस्य प्रत्यक्स्वरूपभगवतः कृतौ तत्त्वप्रदीपिकाटीकायां मानसनयनप्रसादिन्यां चतुर्थः परिच्छेदः ।

See L. 1134.

8462

8734. *Citsukhī or Pratyaktattvadīpikā.*

चित्सुखी *or* प्रत्यक्तत्त्वदीपिका

By Citsukhācārya, disciple of Jñānottama, Ācārya of Gauḍeśvara.

With a commentary entitled Nayanaprasādanī by Pratyaksvarūpa, disciple of Pratyakprakāśa.

Substance, country-made paper. 13¼ × 5 inches. Folia, 282. Lines, 13 on a page. Extent in ślokas, 14,600. Character, Nāgara. Appearance, fresh. Complete.

Complete in four chapters and 282 leaves.

The text begins:

श्रीगणेशाय नमः ।

स्तम्भाभ्यन्तरगर्भभावनिगदव्याख्याततद्वैभवो
यः पञ्चाननपाञ्चजन्यवपुषा व्यादिष्टविश्वात्मतः ।
प्रह्लादाभिहितार्थतत्क्षणमिलदृष्टप्रमाणं हरिः
सोऽव्याद्वः शरदिन्दुसुन्दरतनुः सिंहाद्रिचूडामणिः ॥ १ ॥
ज्योतिर्यद्दक्षिणामूर्त्तेर्व्यासशङ्करशब्दितं ।
ज्ञानोत्तमाख्यं तं वन्दे सत्यानन्दपदोदितं ॥ २ ॥
विप्रतिपत्तिव्रातध्वान्तध्वंसप्रगल्भवाचाला ।
क्रियते चित्सुखमुनिना प्रत्यक्तत्त्वप्रदीपिका विदुषा ॥ ३ ॥

The colophon of the text:

इति गौडेश्वराचार्य्यपरमहंसपरिव्राजकाचार्य्यज्ञानोत्तमपूज्यपादशिष्य-श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीचित्सुखमुनिविरचितायां तत्त्वप्रदीपिकायां चतुर्थः परिच्छेदः । ४

इति तत्त्वप्रदीपिका समाप्ता ॥ ० ॥

The colophon of the commentary:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यप्रत्यक्प्रकाशपूज्यपादशिष्यस्य प्रत्यक्स्वरूपभगवतः कृतौ तत्त्वप्रदीपिकाटीकायां नयनप्रसादन्यां चतुर्थः परिच्छेदः समाप्तः ।

8463

10489. *Pratyaktattvapradīpikā.*
With a commentary.

Substance, country-made paper. 14½ × 7 inches. Folia, 48. In Tripāṭha form. Character, Nāgara of the 18th century. Appearance, old and worn-out. A fragment.

Beginning of the text:

ननु कथं विगलितनिखिलभेदब्रह्मप्रतिपत्तिः प्रत्यक्षादिविरहात् । तथाहि प्रत्यक्षेण + + + दमस्माद् भिन्नमिति नीलपीतादेर्भेदमध्यवस्यामः etc., etc.

Beginning of the commentary:

नमस्ये मानौघैः प्रमितममितं स्थाणुमनिशं
समस्तज्ञं लोकत्रितयनयनं सत्रिनयनं ।
सकालं कालारिं सकलवपुषं निष्कलमुमा-
सहायं कामारिं भवमभयमीशं पशुपतिम् ॥

End of the text:

न तावदर्थसत्तामात्रविषयत्वं भ्रमस्यापि प्रमात्वप्रसङ्गात् नापि यावत् प्रतीयमानार्थसत्त्वं प्रत्यभिज्ञायामतीतानागतानुमानेषु वैधज्ञाने च तदभावे तेषामप्रमात्वापातात् ।

8464

10989. खण्डनखण्डखाद्य *Khaṇḍanakhaṇḍakhādya.*

By Śrīharṣa.

Substance, country-made paper. 10 × 5 inches. Folia, 90. Lines, 15 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Printed, ed. ChSS., Benares; trans. (English) by G. Jha, Allahabad, in *Indian Thought;* (Bengali) in part, by Rajendra Ghosh, Calcutta.

An examination of the principal systems of Indian philosophy, from the point of view of the Vedānta.

8465

8819. *Khaṇḍanakhaṇḍakhādya.*

Substance, country-made paper. 13 × 5¼ inches. Folia, 72. Lines, 11 on a page. Extent in ślokas, 3,100. Character, Nagara. Appearance, new. Incomplete.

An incomplete copy of the text.

Leaves are in disorder. The last leaf is numbered 234.

It ends:

ग्रन्थग्रन्थिरपि क्वचित् क्वचिदपि न्यासि प्रयत्नान्मया
प्राज्ञंमन्यमना हठेन पठते मास्मिन् खलः खेलतु ।
श्रद्धाराध्यगुरुः श्लथीकृतदृढग्रन्थिः समासादय-
न्वैतत्तर्करसोर्मिमज्जनसुखेष्वासञ्जनं सज्जनः ।
ताम्बूलद्वयमासनञ्च लभते यः कान्यकुब्जेश्वरात्
यः साक्षात्कुरुते समाधिषु परब्रह्मप्रमोदार्णवं ।
यत्काव्ये मधुवर्षवर्षितपरा तर्केषु यस्योक्तयः
श्रीश्रीहर्षकवेः कृतिः कृतिमुदे तस्याभ्युदीयादियं ॥

इति श्रीश्रीहर्षकृतनिर्व्वाणसर्व्वस्वखण्डनखण्डे तुरीयः सङ्कीर्णः परिच्छेदः । ॐ लिखितं पण्डितदेवारामेण काश्मीरे पुष्टिपारिस मैघमे (?) एकादश्याम् ।

8466

10990. खण्डनखण्डखाद्यटीका

Khaṇḍanakhaṇḍakhādyaṭīkā.

By Mahāmahopādhyāya Śaṅkara Miśra.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 100. Lines 13 on a page. Character, Nāgara. Date, Saṁvat 1832. Appearance, fresh.

Printed, ed. ChSS., Benares.

Beginning :

हरिशङ्करयोः सितासितं
भुजगारातिभुजङ्गलाञ्छनं ।
वसुरस्तु मुदे विरुद्धयो-
रपि संसर्गिनिमित्ततां गतम् ॥

विरुद्धधर्मद्वयसन्निपातेऽप्यभेद एवेति विभावयन्नः ।
पुनातु भेदः प्रतिभासशून्यं स्त्रीपुंसरूपं शिवयोः शरीरम् ॥
भवनाथसूक्तिगुम्फना[या]मिह खण्डनखाद्यटीकायां ।
श्रीशङ्करेण विदुषा विदुषामानन्दवर्द्धनं क्रियते ॥

It ends :

व्याख्यानमिदमस्माकं यथा पितृवचस्तथा ।
व्याख्यानगुणदोषाभ्यां सम्बन्धो मत्पितुर्न मे ॥

Colophon :

इति श्रीमहामहोपाध्यायमिश्रशङ्करकृतं प्रथमखण्डनखाद्यानन्द-वर्द्धनपुस्तकं समाप्तम् ।

Post-colophon :

शुभमस्तु ३८०० ।
श्रीसंवत् १८३२ मीति असाड सुदी ३ ।

8467

8818. खण्डनखण्डखाद्यटीका

Khaṇḍanakhaṇḍakhādyaṭīkā.

By Padmanābha.

Substance, country-made paper. 11¼ × 2½ inches. Folia, 78. Lines, 7 on a page. Extent in ślokas, 2,100. Character, Nāgara. Date, Saṁvat 1653. Appearance, old. Complete.

Complete in 78 leaves.

संवत् १६५३ समये कार्त्तिकवदि ५ पञ्चमी शुभदिने लिखापितं श्रीनागरबलरामेण आत्मपाठनार्थं लिखितं परोपकारार्थं कायस्थश्रीवास्तव्य-हरिरामपञ्चभ्रातेन काशीवासी ।

The Sanskrit College, Calcutta, describes an incomplete MS. in No. 307, Vol. 3.

It ends:

तदिति । उपलक्ष्यान्तरस्याभावादाश्रयमात्रस्योपलक्ष्यतया भाववत्यपि प्रसङ्ग इत्यर्थः । अन्यएव कोऽपि विशेषो भविष्यतीति शङ्क्यते । तथापीति । निर्व्वक्तुमशक्यतया कोपि नास्तीत्याह तस्येति । श्रीरामः प्रसीदतु । श्रीपद्मनाभ-कृतिनां गरिष्ठमानस्य भो विदितं बलभद्रमिश्रं । एतावता मदुपदिष्टवर्त्मतुष्टोस्तु तेन स्वकृतिसुकृतिप्रगल्भः ॥

श्रीः समाप्तोऽयं पराक्रमोऽपि—

8468

44. खण्डनखण्डखाद्यप्रकाशः

Khaṇḍanakhaṇḍakhādyaprakāśa.

Substance, yellow paper. 6½ × 17 inches. Folia, 40. Lines, 13 in a page. Extent in ślokas, 2,240. Character, Bengali, in the handwriting of Mahāmahopādhyāya Kāmākhyānātha Tarkavāgīśa. Date, Saṁvat 1874. Appearance, fresh. Prose. Generally, correct. Incomplete.

It is a modern copy of the manuscript, noticed by Dr. Rājendralāla Mitra, under No. 1108 in his *Notices.*

8469

1492. **खण्डनोद्धारः** *Khaṇḍanoddhāra.*

By Vācaspati Miśra.

Substance, foolscap paper. 13 × 4 inches. Folia, 130. Lines, 7 on a page. Character, Bengali. Appearance, new. Correct. Complete.

Edited by Vindhyeśvarīprasāda Dube in the *Paṇḍit*, Lz., Benares.

In the preface, Paṇḍita Vindhyeśvarīprasāda says that Vācaspati was a contemporary of Śaṅkara Miśra, whose date is given in my Nepal Catalogue, 1905, p. 49, as Śakābda 1410.

"ॐ न्यायवार्त्तिकतात्पर्य्यटीका उदयनरचिता। शकाब्दाः १४१० सर्षपग्रामे महामहोपाध्यायसन्मिश्रश्रीमच्छङ्कराणां चौवाड्यां गौडीयाम्बष्ठ-श्रीवासुदेवेन"।

8470

947. **उपदेशरत्नमाला** *Upadeśaratnamālā.*

By Vijñānabhikṣu.

For the manuscript, see L. 1797.

8471

4089. **वैयासिकाधिकरणन्यायमाला**

Vaiyāsikādhikaraṇanyāyamālā.

By Bhāratītīrtha.

With the commentary, entitled Kṛṣṇabrahmānandataraṅgiṇī, by Nārāyaṇa Sūri.

Substance, palm-leaf. 13¾ × 1½ inches. Folia, 82. Lines, 5, 9 on a page. Character, Uḍiyā. Date, the 21st year of the reign of Vīrakeśarī.

8472

8900. वेदान्ताधिकरणमाला

Vedāntādhikaraṇamālā.

Substance, country-made paper. 12½ × 5 inches. Folia, 147. Lines, 9 on a page. Character, Nāgara. Date, Saṁvat 1784. Extent in ślokas, 2,600. Appearance, fresh. Complete.

Complete in 147 leaves. See I.O. Catal. No. 2780.

Last Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थमुनिप्रणीतायां वेदान्ताधिकरणमालायां चतुर्थस्याध्यायस्य चतुर्थः पादः । समाप्ता वेदान्ताधिकरणमाला ।

समस्ततत्वार्थविचारदक्षवेदान्तसूत्राधिकरणमाला ।

Post-colophon:

ॐ तत् सत् । श्री । तत्त्वविचारबोधाय लिखितमिदं पुस्तकम् । मुमुक्षुः श्रद्धानश्चाध्ययनं कर्त्तुमर्हति............... ....सं १७८४ ।

8473

10124. *Vedāntādhikaraṇamālā.*

Substance, country-made paper. 11 × 5 inches. Folia, 170. Lines, 7 on a page. Character, Nāgara. Appearance, fresh. Complete. Date, Saṁvat 1797.

Last Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थमुनिप्रणीतायां वेदान्ताधिकरणमालायां चतुर्थाध्यायस्य चतुर्थः पादः ॥

Post-Colophon:

समाप्ता वेदान्ताधिकरणमाला ।

समस्ततत्त्वार्थविचारदक्षा वेदान्तसूत्राधिकरणमाला । लिखितं घमं-डिरामेण वर्मणा नरहरिदासपौत्र-रामसिंहपुत्र-रामप्रसाद-राजपुत्रपठनार्थं । संवत् १७६७ माघकृष्णदशम्यां गुरौ काशीक्षेत्रे मणिकर्णिकातटे समाप्तिं गताधिकरणमाला ।

एकादश ११ सप्त ७ चतुर्दशा१४ष्टौ ८ समन्वये त्रयोदशा१३ष्ट ८ द्वितीये ६ सप्तदशैव १७ च ॥ १ ॥

षडर्६ष्ट८ षट्त्रिंश ३६ संख्या सप्तदश १७ तृतीयके चतुर्दश १४ एकादश ११ षट् ६ सप्त७ च तुरीयके ॥ २ ॥

This work was printed, under the title *Vyāsādhikaraṇamālā*, in the Bibl. Indica, in Vol. II of the *Vedāntadarśana*.

8474

4089A. वैयासिकाधिकरणन्यायमाला

Vaiyāsikādhikaraṇanyāyamālā.

By Bhāratītīrtha.

With the commentary, entitled Kṛṣṇabrahmānandataraṅgiṇī, by Nārāyaṇa Sūri.

Substance, palm-leaf. $13\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 82. Lines, 5, 4 on a page. Character, Uḍiyā. Appearance, old.

The first taraṅga only.

The text has been published several times in Bombay and elsewhere.

The commentary begins:

प्रारिप्सितस्य ग्रन्थस्याविघ्नेन परिसमाप्तये प्रचयगमनाय शिष्टाचारपरिपालनाय च विशिष्टेष्टदेवतातत्त्वं गुरुमूर्त्युपाधियुक्तं नमस्कृत्य ग्रन्थं प्रतिजानीते—प्रणम्येति ।

व्यासेन प्रोक्ता वैयासिकाः etc.

Colophon :

इति श्रीद्विवेदिकुलकलसाम्बुधिपूर्णसुधाकरस्य गोविन्दसूरिसार्व-भौमस्य(?) नारायणसूरिविरचितायां कृष्णब्रह्मानन्दतरङ्गिण्यां प्रथमस्तरङ्गः ।

8475

309. *Vaiyāsikādhikaraṇamālā.*

With a commentary.

Substance, country-made paper. 9½ × 4 inches. Folia, 106. Lines, 10, 12 on a page. Extent in ślokas, 2,500 (by calculation), and by a statement at the end of the MS., 2,250. Character, Nāgara. Date, Saṁvat 1820. Appearance, old. Prose and verse. Generally correct. Complete.

The text and a part of the commentary have been published along with the *Śaṅkarabhāṣya* in Bombay.

In two different handwritings, the first handwriting in leaf 91.

Post-colophon Statement :

संवत् १८२० माघासिताष्टम्यां अपूरीदमधिकरणमालापुस्तकम् । शुभम् ।

खयुग्मवसुचन्द्रेऽब्दे माघकृष्णाष्टमीतिथौ ।
अपूरीयं न्यायमालाख्या जगन्नाथशर्मणा ॥
प्रेक्षावत्तत्त्वबोधाय लिखितं पुस्तकं मया ।
मुमुक्षुः श्रद्दधानश्चाधीयीतानर्थनुत्तये ॥ २ ॥

श्रीकृष्णार्पणमस्तु । ग्रन्थसङ्ख्या २२५०

एकादशसप्तचतुर्दशाष्टौ च समन्वये ।
त्रयोदशाष्ट द्वितीये नवसप्तदशैव च ॥
षड्ष्टषट्त्रिंशत् सप्तदश च स्युयस्तृतीयके ।
चतुर्दशैकादश च षट् सप्त च तुरीयके ॥
अधिकरणानीति शेषः ।

8476

10976. वैयासिकन्यायमाला *Vaiyāsikanyāyamāla.*

By Bhāratītīrtha.

With an anonymous commentary.

Substance, country-made paper. 12 × 6 inches. Folia, 42. In Tripāṭha form. Character, modern Nāgara. Date, Saṁvat 1837. Appearance, fresh. Complete.

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थमुनिप्रणीतायां वैयासिकन्यायमालायां चतुर्थाध्यायस्य चतुर्थः पादः ।
समाप्ता वेदान्ताधिकरणमाला ॥

Post-Colophon :

श्रीरामाय नमः । etc. संवत् १८३७ ।

The text begins :

प्रणम्य परमात्मानं श्रीविद्यातीर्थरूपिणम् ।
वैयासिकन्यायमाला श्लोकैः संगृह्यते स्फुटम् ।

The commentary begins :

प्रारिप्सितस्य ग्रन्थस्य निर्विघ्नेन परिसमाप्तये प्रचयगमनाय शिष्टाचार-परिपालनाय च विशिष्टेष्टदेवतातत्त्वं गुरुमूर्त्त्युपाधियुक्तं नमस्कृत्य चिकीर्षितं ग्रन्थं प्रतिजानीते—प्रणम्येत्यादि ॥

8477

9534.

Substance, country-made paper. 13 × 5 inches. Folia, 30. Lines, 14 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, Fair. Prose. Generally correct. Incomplete.

With the note कौ, प्र, द्वि, तृ and च On the lefthand margin.

See L. 634.

Colophon :

14A, इति प्रथमपरिच्छेदस्य स्वसंकेतः ।

Last Colophon :

इति चतुर्थपादस्य स्वसंकेतः ।

8478

11115. पञ्चदशी *Pañcadaśī.*

By Bhāratītīrtha.

With Rāmakṛṣṇa's commentary.

Substance, country-made paper. 12 × 5½ inches. In Tripātha form. Character, modern Nāgara. Appearance, fresh.

Printed, ed. Bangabasi Press, Calcutta, Nirnaya-sagar Press, Bombay; trans. (English) by a Devotee, M.S. Rau and Krishnaswami Ayyar, Bombay, (Bengali) Panchanan Tarkaratna, Calcutta.

I. विवेकपञ्चक

(1) तत्त्वविवेक complete in 7 leaves, (2) भूतविवेक in 6 leaves, (3) कोषविवेक in 4 leaves, (4) द्वैतविवेक in 5 leaves, (5) महावाक्यविवेक (only one leaf).

II. दीपपञ्चक

(1) चित्रदीप complete in 15 leaves, (2) तृप्तिदीप in 18 leaves, (3) कूटस्थदीप in 5 leaves, (4) ध्यानदीप in 7 leaves, (5) नाटकदीप in 2 leaves.

A

III. ब्रह्मानन्दपञ्चक

(1) ° ब्रह्मानन्दे योगानन्द complete in 10 leaves, (2) ° आत्मानन्द in 5 leaves, (3) ° अद्वैतानन्द in 5 leaves, (4) ° विद्यानन्द in 2 leaves, (5) ° विषयानन्द in 2 leaves.

8479

8874. *Pañcadaśī.*

With its commentary Padadīpa or Padadīpaka by Rāmakṛṣṇa.

Substance, country-made paper. 10 × 4½ inches. Chapters are separately paged. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, discoloured. Very nearly complete.

(i) तत्त्वविवेक, complete in 19 leaves; (ii) भूतविवेक, complete in 15 leaves of which the 1st is missing; (iii) पञ्चकोषविवेक in 10 leaves; (iv) अद्वैतविवेक in 11 leaves, the 1st leaf is missing; (v) महावाक्यविवेक in 3 leaves; (vi) चित्रदीप in 40 leaves; (vii) तृप्तिदीप in 50 leaves, the 1st leaf is missing; (viii) कूटस्थदीप in 12 leaves; (ix) ध्यानदीप in 24 leaves, of which only three remain (no continuous pagination); (x) नाटकदीप in 6 leaves; (xi) योगानन्द in 29 leaves; (xii) आत्मानन्द in 17 leaves; (xiii) अद्वैतानन्द in 15 leaves; (xiv) विद्यानन्द in 5 leaves; (xv) विषयानन्द in 4 leaves.

8480

11011. पञ्चदशीटीका *Pañcadaśīṭīkā.*

By Rāmakṛṣṇa.

Substance, country-made paper. 12 × 5 inches. Folia, 208. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थविद्यारण्यमुनिवर्य्य-किङ्करेण श्रीरामकृष्णाख्यविदुषा विरचितो ब्रह्मानन्दोऽयं । समाप्तं संपूर्णम् ।

There are two stray verses after the Colophon.

8481

11123. पञ्चदशी *Pañcadaśī.*

By Bhāratītīrtha.

With Rāmakṛṣṇa's commentary.

Substance, country-made paper. 12 × 6 inches. Folia, 158. In Tripāṭha form. Character, Nāgara. Date, Saṁvat 1877. Appearance, fresh. Complete.

Vivekapañcaka ends in 34A, *Dīpapañcaka* ends in 110A and *Ānandapañcaka* ends in 158A.

The last colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थमुनिवर्य्यकिङ्करेण श्रीरामकृष्णाख्यविदुषा विरचितसूपदेशग्रन्थविवरणे (?) विषयानन्दः पञ्चमाध्यायः ।

Post Colophon:

तत्त्वविवेकसुतभूतविवेकः पञ्चकोषकविवेचनमग्रे ।
अद्वयस्य महावचनस्य संविवेचनमिदं सुतसंख्यं ॥
चित्रदीप उत तृप्तिदीपकं कूटसंस्थपददीपकं ततः ।
ध्यानदीपकमु[त] नाटकाभिधं दीपपञ्चकमिदं प्रकाशितम् ॥
योगात्मीयाद्वैतविद्या विषयाद्या उदाहृताः ।
पञ्चानन्दाः पञ्चदश्यां इत्यध्याया इतीरिताः ॥

संवत् १८७७ लिखितम् ।

8482

1094. पञ्चकोषविवेकः *Pañcakoṣaviveka.*

By Rāmakṛṣṇa.

Substance, country-made paper. 12 × 5 inches. Folia, 11. Lines, 9 on a page. Extent in ślokas, 240. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

This codex contains the 3rd section of *Pañcadaśī,* named *Pañcakoṣaviveka,* with the commentary of Rāmakṛṣṇa.

8483

2155. भूतविवेकः *Bhūtaviveka.*

The second Chapter of Pañcadaśī with the commentary of Rāmakṛṣṇa, disciple of the author.

Substance, country-made paper. 10 × 5¼ inches. Folia, 18. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, fresh but worm-eaten. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्य-श्रीभारतीतीर्थविद्यारण्यमुनीश्वर-शिष्येण रामकृष्णाख्येन विदुषा विरचिता महाभूतस्य विवेकस्य तात्पर्य्य-दीपिका समाप्ता ।

Often printed.

8484

11015. पञ्चदशी *Pañcadaśī.*

By Bhāratītīrtha.

With Rāmakṛṣṇa's commentary.

Substance, country-made paper. 11 × 5 inches. Folia, 43, of which the 1st is missing. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh.

The MS. contains the first four vivekas of the *Vivekapañcaka. Tattvaviveka ends in* 14A, *Bhūta.* in 26B, *Koṣo.* in 34B, *Dvaita.* in 43A.

Further, it contains the last leaf of *Brahmānanda-pañcaka.*

8485

10177. पञ्चभूतविवेक *Pañcabhūtaviveka.*

Being the 1st Chapter of Pañcadaśī, with Rāmakṛṣṇa's commentary, translated in Marathi by Bapat Śāstrin, 1906.

Substance, country-made paper. 10 × 5 inches. Folia, 15. Lines, 17 on a page. Character, Nagara of the 19th century. Appearance, fresh. Complete.

The commentary begins:

श्रीगुरुभ्यो नमः ॥

नत्वा श्रीभारतीतीर्थविद्यारण्यमुणीश्वरौ ।

पञ्चभूतविवेकस्य व्याख्यानं क्रियते मया ॥

श्रुतिः सदेव सौम्येदमग्र आसीत् etc., etc.

ये श्रुते ने ऐसोवोलिले etc., etc.

For the beginning of the text, see Oxf. 240B.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थविद्यारण्यमुनिवर्य्य-किङ्करेण रामकृष्णाख्यविदुषा विरचिता भूतविवेकतात्पर्य्यदीपिका समाप्ता ।

8486

630. पञ्चभूतविवेकदीपिका *Pañcabhūtavivekadīpikā.*

The MS. is noticed in L. 1471.

The text *Pañcabhūta.* is a chapter of *Pañcadaśī* by Bhāratītīrtha. The commentary *Dīpikā* is by Rāmakṛṣṇa.

8487

10176. अद्वैतविवेक *Advaitaviveka.*

The 3rd Chapter of Pañcadaśī, with Rāmakṛṣṇa's commentary, entitled Padayojanā, translated into Marathi.

Substance, country-made paper. 10 × 4½ inches. Folia, 10. Lines, 15, 16 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

The commentary begins:

नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ।

मया द्वैतविवेकस्य क्रियते पदयोजना ॥

द्वैतविवेक याचे व्याख्यान करुं इछिजेते

There are 68 ślokas in the text, for the beginning of which see Oxf. 540D.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थविद्यारण्यमुनीश्वर-किङ्करेण रामकृष्णाख्यविदुषा अद्वैतविवेकपदयोजना समाप्ता ॥

8488

2224. पञ्चदशी *Pañcadaśī.*

By Bhāratītīrtha Vidyāraṇya.

With Rāmakṛṣṇa's commentary.

Substance, country-made paper. 12 × 5½ inches. Folia, 25. The 1st Chapter is complete in 15 leaves and the second in 11 leaves, of which the 1st is missing. In Tripātha form. Character, Nāgara. Appearance, discoloured.

It contains the first two chapters, printed in pp. 1 to 57 of the edition of Ānandacandra Vedāntavāgīśa.

8489

11057. पञ्चदशी *Pañcadaśī.*

With Rāmakṛṣṇa's commentary.

Substance, country-made paper. 11 × 5 inches. Character, modern Nāgara. Appearance, fresh.

There are 11 batches of leaves.

(i) योगानन्द complete in 21 leaves; (ii) आत्मानन्द in 13 leaves; (iii) अद्वैतानन्द in 12 leaves; (iv) विद्यानन्द in 4 leaves; (v) विषयानन्द, a fragment (two leaves only); (vi) महावाक्यविवेक complete in 3 leaves, marked 44-46; (vii) चित्रदीप in 28 leaves; (viii) तृप्तिदीप in 35 leaves;

(ix) कूटस्थदीप in 9 leaves; (x) ध्यानदीप in 17 leaves; (xi) नाटकदीप in 4 leaves.

There are two stray leaves.

8490

10175. महावाक्यविवेक *Mahāvākyaviveka.*

Being the 5th Chapter of Pañcadaśī, with a vernacular translation.

Substance, country made paper. 10 × 4 inches. Folia, 2, marked 10 and 11. Lines, 17 on a page. Character, Nāgara of the 19th century. Appearance, fresh.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीभारतीतीर्थविद्यारण्यमुनिवर्य्य-किङ्करेण रामकृष्णाख्यविदुषा महावाक्यविवेकतात्पर्यदीपिका समाप्ता ।

Beginning :

येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च ।
स्वाद्वस्वादु विजानाति तत् प्रज्ञानमुदीरितम् ॥ १ ॥

(See Oxf. 540.)

टीका जेणे देखतो आदिकतो गन्धग्राहकत्वकरितो

The text consists of eight ślokas.

8491

G.9129. पञ्चदशीचक्रकापत्तिनिरूपण

Pañcadaśīcakrakāpattinirūpaṇa.

With a commentary.

Substance, country-made paper. 14 × 6 inches. Folia, 2. Lines, 12 on a page. Extent in ślokas, 72. Character, Nāgara. Appearance, fresh. Generally correct.

The text is in the middle and the commentary above and below it.

The text runs:

सविकल्पविकल्प इत्यत्र विकल्पेन सह वर्त्तत इत्यत्र तृतीयान्त-विकल्पपदेन प्रथमान्तविकल्पपदेन च एक एव विकल्पोऽभिधीयते द्वौवा। एक एव चेत् स्वयमेक एव विकल्पाश्रयविशेषणतयाश्रयः तदाश्रितो विकल्पश्चेत्तदात्माश्रयता द्वौ चेत्तदा तृतीयान्तशब्दनिर्दिष्टस्यापि विकल्परूपत्वात् तदाश्रयस्यापि सविकल्पत्वात् तद्विशेषणीभूतो विकल्पः किं प्रथमान्तशब्द-निर्दिष्ट एव उत ताभ्यामन्यः। आद्ये अन्योन्याश्रयता। द्वितीयेऽऽपि धर्मि-विशेषणीभूतो विकल्पः किं प्रथमान्तशब्दनिर्दिष्ट एव विकल्प उत तेभ्योऽन्यः। आद्ये, चक्रकापत्तिः, द्वितीये तस्यापि अन्यस्तथान्यस्तस्यान्य इत्यनवस्थापातः। इति पञ्चदश्यां चक्रकापत्तिनिरूपणम्।

8492

615. **जीवन्मुक्तिविवेकः** *Jīvanmuktiviveka.*

By Vidyāraṇya Svāmī, alias *Mādhavācārya.*

Printed, ed. Poona, translated into English.

For the manuscript, see L. 1486.

Post-colophon Statement:

जोष्टमासे कृष्णपाक्षे तिथौ द्वितीयां बुधवासरेका लिखितां भगवान् दीन प्रसादेन त्रिपाठी—संवत् १९१३।

8493

1233. *Jīvanmuktiviveka,* [called **जीवन्मुक्तिप्रकरण** *Jīvanmuktiprakaraṇa.*]

By Sāyaṇa (Mādhavācārya).

Substance, country-made paper. 11 × 4¾ inches. Folia, 81. Lines, 9 on a page. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Incomplete at the end.

See IO. Catal. No. 2369.

On the title-page in Bengali: श्रीचिरञ्जीवशर्मणः पुस्तकमिदम् ।

8494

8568. **जीवन्मुक्तिविवेकसार** *Jīvanmuktivivekasāra.*

By Sundaradeva.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 21. Lines, 10 on a page. Extent, in ślokas 630. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose. Generally correct

Complete in 21 leaves. This is an abstract of *Jīvanmuktiviveka* by Sāyaṇa.

It ends:

इति समासेन वैराग्यप्रणालीकां वासनाक्षयमनोनाशयोर्नातिसंक्षिप्त-विस्तरो विदुषां वीतरागहेतवे यथामति संक्षेपविवृत्तिमान् अलसानां भवार्त्तानां सुखबोधाय जीवन्मुक्तिविवेकात् सार उद्धृतो देवोपनाम्ना कश्यप-गोत्रपवित्रेण गोविन्ददेवपुत्रेण सुन्दरदेवेन । शिवं । इति श्रीमत्सुन्दर-देवविरचितो जीवन्मुक्तिविवेकसारः सम्पूर्णः । शुभमस्तु सर्वजगतः श्रीरामकृष्णशिवशङ्करवासुदेवाः ।

A work not known to *Aufrecht*.

8495

1405. **अनुभूतिप्रकाश** *Anubhūtiprakāśa.*

By Vidyāraṇya Muni.

Substance, country-made paper. 9 × 4 inches. Folia, 182. Lines, 8, 9 on a page. Extent in ślokas, 2,640. Character, Nāgara. Appearance, fresh but old, as leaves 1, 22, 34, 40, 78 to 81B, 106 to 111 and 125 to 132 are restorations. Generally correct. Complete.

Printed, ed. Bombay.

For a full description of the work, see IO. Catal. No. 538, p. 144. It is an abstract of the twelve principal Upaniṣads in 20 adhyāyas.

8496

2527. अनुभूतिप्रकाश *or* सर्वोपनिषदर्थानुभूतिप्रकाशः

Anubhūtiprakāśa or Sarvopaniṣadarthā-nubhūtiprakāśa.

By Vidyāraṇya Mādhavācārya.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 134. Written in three different hands. First 96 leaves with 10 lines on a page, leaves 97 to 119 with 9 lines on a page; the rest with 10, 11 lines on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Post-colophon Statement: ग्रन्थसंख्या २८०० ।

For a full description of the work, see IO. Catal. No. 538.

8497

1818. *Anubhūtiprakāśa.*

The 13th Chapter only.

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 51 to 61. Lines, 13 on a page. Character, Nāgara. Appearance, old. Complete.

The last verse is marked 300. But there are no verses marked 187 and 339 to 348 (both inclusive). So the statement of Eggeling that it consists of 289 verses is correct.

8498

337. *Anubhūtiprakāśa, called*

सर्वोपनिषदर्थानुभूतिप्रकाश

Sarvopaniṣadarthānubhūtiprakāśa.

By Vidyāraṇya Muni or *Mādhavācārya*

Substance, country-made paper. 11×5 inches. Folia, 116. Lines, 11 on a page. Extent in ślokas, 2,750. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

For a description of the work, see IO. Catal. No. 538, Vol. I.

From the colophon of the last chapter R. Mitra thought this to be a commentary on *Nṛsiṁhatāpaniy-opaniṣad.*

The last Colophon :

इति श्रीविद्यारण्यमुनिविरचिते सर्वोपनिषदर्थानुभूतिप्रकाशे नृसिंहोत्तर-तापनीयव्याख्याने देवविद्याख्यो नाम विंशोऽध्यायः ।

लिपिकृतमिदं पुस्तकं शिवरामाख्यगौड़ब्राह्मणेन वशिष्ठगोत्रेण आङ्गिरसगोत्रश्रीभवानीसहायाख्यगुरोः अर्थं ।

ॐ श्रीगङ्गायै नमः । शुभमस्तु ।

It contains the substance of all the leading Upaniṣads, namely, 12.

8499

8613. वार्त्तिकसार *Vārttikasāra.*

By Mādhavācārya.

With a commentary by Rāmānanda, his pupil.

Substance, country-made paper 14 7 inches. Folia, 215. Lines, 14 on a page. Extent in ślokas, 12,000. Character, Nāgara. Appearance, good. Complete.

The text is a metrical abstract by Mādhavācārya Vidyāraṇya of *Bṛhadāraṇyakabhāṣyavārttika* by Sureśvarācārya. The commentator salutes his guru.

The 1st chapter,	उपोद्घात,	ends in leaf 59,
The 2nd		ends in leaf 43,
The 3rd		ends in leaf 44,
The 4th		ends in leaf 63.

8500

1788. वार्त्तिकसार *Vārttikasāra.*

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 197. Lines, 10 on a page. Extent in ślokas, 5,000. Character, Nāgara. Appearance, tolerable.

It is a summary in verse of the subjects treated in Sureśvarācārya's *Bṛhadāraṇyakopaniṣadbhāṣyavārttika.*

The manuscript contains Chapters III to VI of the *Bṛhadāraṇyakavārttikasāra,* that is, the abstract of the first four chapters of the Upaniṣad.

For the 6th chapter only see IO. Catal. No. 223.

Beginning:

श्रीमत्सुरेश्वराचार्य्यपादाब्जभ्रमरा इमे ।
वार्त्तिकेषु रसं पीत्वा तृप्यन्त्वात्मानुभूतितः ॥ १ ॥
संसारकारणाविद्याध्वंसकृज्ज्ञानलब्धये ।
प्रारब्धेयं प्रयत्नेन वेदान्तोपनिषत् परा ॥ २ ॥
अत्र चोपनिषच्छब्दो ब्रह्मविद्यैकगोचरः ।
तच्छब्दावयवार्थस्य विद्यायामेव सम्भवात् ॥ ३ ॥
उपोपसर्गः सामीप्ये तत् प्रतीचि समाप्यते ।
सामीप्यतारतम्यस्य विश्रान्तेः स्वात्मनीक्षणात् ॥ ४ ॥

The 3rd Chapter ends:

दृश्यस्य मायिकत्वेन न विरोधोऽस्ति कश्चन ।
तदेवं ब्राह्मणे षष्ठे जगत्संग्रह ईरितः ॥ १२ ॥
ब्रह्मण्यध्यारोप एवं तृतीयोऽध्याय ईरितः ।
मुमुक्षुभिर्निर्वर्त्त्योयं तत्त्वगोचरविद्यया ॥ १३ ॥
तद्वे सहस्रे तथा सप्त शतान्यथ तु षोडश ।
संख्याताः संख्यया श्लोकास्तृतीयाध्यायसंग्रहे ॥ १४ ॥ १७१६

111B. *Colophon*:

इति वार्त्तिकसारे तृतीयाध्यायस्य षष्ठं ब्राह्मणं, समाप्तश्चाध्यायः ।

The beginning of the 4th Chapter :

योऽध्यारोपस्तृतीयोक्तश्चतुर्थे सा व्यपोद्यते ।
विद्यासूत्रस्य तात्पर्य्यं अथवात्र निरूप्यते ॥

It ends :

यस्मादपरतन्त्रोयं वेदात्मा ब्रह्मशब्दितः ।
मनोवाक्कर्म्मभिस्तस्माद् भक्त्या तस्मै नमो नमः ॥
नमोऽन्तं तेन लिङ्गेन जप्योयं वंश इष्यते ।
विद्याप्रकरणे पाठाद्विद्याहेतुर्जयो मतः ॥
शतानि पञ्चश्लोकानां ततो द्वानवतिस्तथा ।
चतुर्थाध्यायसारस्य तावद्भिः संग्रहः कृतः ॥

236B, इति वार्त्तिकसारे चतुर्थस्याध्यायस्य षष्ठं ब्राह्मणम् । समाप्तश्चायमध्यायः ।

Chapter V begins :

समाप्तो मधुकाण्डोयं उपदेशप्रधानकः ।
उपपत्तिप्रधानोऽथ याज्ञवल्क्याख्य उच्यते ॥
पदार्थविषया युक्तिर्वाक्यार्थे तूपदेशगीः ।
अतो न पुनरुक्तत्वं काण्डयोः शेषशेषिणोः ॥
काण्डोयं याज्ञवल्क्याख्यः स्यादध्यायद्वयात्मकः ।
जल्पवादकथाभेदादध्यायार्थौ व्यवस्थितौ ॥

It ends :

आनन्दसागरः सोऽयमनन्यानुभवात्मना ।
सर्वदा सर्वतो भाति सर्ववस्तु तदात्मकम् ॥
शतानि पञ्च श्लोकानां द्वाविंशतिरितीरिताः ।
संख्या वार्त्तिकसारेऽस्मिन् पञ्चमाध्यायसंग्रहे ॥ ५२२ ॥

Colophon :

157B, इति वार्त्तिकसारे पञ्चमाध्यायस्य नवमं ब्राह्मणम् ।

Chapter VI begins :

कथितः पञ्चमे जल्पः षष्ठे वाद उदीर्य्यते ।
वादिनामपि शिष्याणां बुद्ध्यारोहो द्विधोक्तितः ॥

It ends :

196B, य एवं ब्रह्म जानाति तद्ब्रह्मैव भवत्यसौ ।
हिशब्दोऽशेषवेदान्तप्रसिद्धिं सूचयेदिह ॥ ८१ ॥

इति वार्त्तिकसारे षष्ठस्याध्यायस्य चतुर्थं ब्राह्मणम् ।

मधुकाण्डे याज्ञवल्क्यकाण्डे विज्ञानमीरितं ।
तत् सर्वमुपसंहर्त्तुं मैत्रेयीब्राह्मणं भवेत् ॥ १ ॥
वक्तव्यश्च विशेषोऽत्र पूर्वोक्तादधिको न हि ।
इति सूचयितुं शेषस्तत्पाठः पुनरुच्यते ॥ २ ॥
यद्यप्यतीतकाण्डेऽस्मिन् मधुब्राह्मणमुत्तमम् ।
तथापि याज्ञवल्क्येन सम्बन्धायेदमुच्यते ॥ ३ ॥

Colophon :

इति वार्त्तिकसारे षष्ठस्याध्यायस्य पञ्चमं ब्राह्मणम् ।
उपसंहृत्य तां विद्यां काण्डवंशोऽथ वर्ण्यते ।
स व्याख्यातः पूर्वमेव ब्रह्माप्त्यै जप्यतामिति ॥ १ ॥
इति वार्त्तिकसारे षष्ठस्याध्यायस्य षष्ठं ब्राह्मणम् ।
इति वार्त्तिकसारे षष्ठोऽध्यायः समाप्तः ॥
इति याज्ञवल्क्यकाण्डं समाप्तम् ।

8501

1428. *Vārttikasāra.*

Substance, country-made paper. 10 × 4½ inches. Folia, 14. Lines, 14, 15 on a page. Character, Nāgara. Appearance, tolerable. Verse. Generally correct.

Printed, ed. ChSS. 46, Benares.
To the end of the 3rd Brāhmaṇa of the 6th chapter.
For a description of the work, see IO. Catal. No. 223.

8502

8850. लघुवार्त्तिक *Laghuvārttika.*

By Uttamaślokayati, the disciple of Śuddhānanda Munivara.

Substance, country-made paper. 10½ × 5¼ inches. Folia, 6. Lines, 11-13 on a page. Character, modern Nāgara. Appearance, fresh. A fragment.

The colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमच्छुद्धानन्दमुनिवरकिङ्करेण उत्तमश्लोकयतिना विरचिते लघुवार्त्तिके चतुर्थस्य चतुर्थः पादः ।

It ends:

देहित्वे समनस्कस्य कस्य संकल्पनाद्भुवि ।
नित्यसिद्धेश्वरात् सृष्टिप्रक्रमे विश्रुतात् जगत् ॥
इत्थमुद्धृत्य वेदान्तमीमांसादुग्धसागरात् ।
शतश्लोकीसुधासारः चन्द्रमौलौ समर्पितः ॥
इत्थं जैमिनिबादरायणकृते तन्त्रद्वये ये नयाः ।
पूर्वाचार्य्यवरैस्तु शब्दनिवहैः स्पष्टीकृता विस्तरं ॥
ते संक्षिप्य यथामतीह सुगमैः श्लोकैः प्रकाशीकृताः ।
काशीविश्वपतेः विशालनयनानाथस्य तुष्ट्यै सदा ॥

An explanation of the Vedānta system of Śaṅkara, according to the division of śutras.

8503

9797. वेदान्तसिद्धान्तमुक्तावली

Vedāntasiddhāntamuktāvalī.

By Prakāśānanda.

(*With the commentary by his pupil Nānā Dīkṣita.*)

Substance, counrty-made paper. 11 × 5½ inches. Folia, 205. Lines, 11 on a page. Extent in ślokas, 5,100. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

Printed, ed. Jīvānanda, Calcutta; translated into English by A. Venis, Benares.

Both the text and the commentary are well known and very often noticed together.

See C.S. 3, 170. H.P.R. 2, 198 and I.O.

The last colophon of the commentary runs—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीप्रकाशानन्दपूज्यपादशिष्य-श्रीनानादीक्षितविरचिता वेदान्तसिद्धान्तमुक्तावलीटीका समाप्ता ।

The last colophon of the text:

श्रीमदाचार्य्यश्रीज्ञानानन्दपूज्यपादशिष्यप्रकाशानन्दविरचिता सिद्धान्त-मुक्तावली समाप्ता ।

8504

10928. *Vedāntasiddhāntamuktāvalī.*

With commentary.

Substance, country-made paper. 12 × 6 inches. Folia, 107. In Tripātha form. Character, Nāgara. Appearance, fresh. Complete. Date, Samvat 1829.

The colophon of the text:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीज्ञानानन्दपूज्यपादशिष्यप्रकाशा-नन्दविरचिता सिद्धान्तमुक्तावली समाप्ता ।

The colophon of the commentary:

श्रीप्रकाशानन्दपूज्यपादश्रीनानादीक्षितविरचिता सिद्धान्तमुक्तावली-टीका समाप्ता ।

Post-Colophon Statement:

संवत् १८२६ भाद्रपदशुदी सप्तम्यां भौमदिने "सदाशिवसहायबाबा गंगारामपठनार्थं" ।

लिषतं मिश्र हरगोविन्द् उ[पा]ध्याय सारद्सरहंद् सुषवास शुभ ।—

The author is well known. He, although a thorough-going advocate of Advaita, became at last an ardant disciple of Caitanya and henceforward was known by the name of Prabodhānanda Sarasvatī.

8505

8766. *Vedāntasiddhāntamuktāvalī.*

With commentary.

Substance, country-made paper. $15\frac{1}{2} \times 6$ inches. Folia, 128. Lines, 10 on a page. Extent in ślokas, 5,100. Character, Nāgara. Appearance, fresh. Complete.

Complete in 128 leaves.

The author was the pupil of Jñānānanda, and the commentator was the pupil of the author.

The author, in his old age, became a devout follower of Caitanya with whom he had a disputation and changed his name into Prabodhānanda.

The work with the commentary has been printed in Benares.

8506

332. *Vedāntasiddhāntamuktāvalīṭīkā.*

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 26. Lines, 13 on a page. Extent in ślokas, 800. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Incomplete at the end.

This is a commentary by Nānā Dīkṣita on *Vedānta-siddhāntamuktāvalī* by Prakāśānanda, who later on in life, became a disciple of Caitanya and assumed the title of Prabodhānanda Sarasvatī.

See H. P. R. 2, 192.

Printed at Benares.

8507

8536. तत्त्वविवेक *Tattvaviveka.*

By Nṛsiṁhāśrama.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 55. Lines, 10 on a page. Extent in ślokas, 880. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, old but fresh. Prose. Generally correct.

Printed, ed. Benares.

Fairly old, in clear and bold Devanāgara character. One or two leaves are missing at the end. There are two leaves marked 54; at the end of the 2nd leaf, so marked, occurs the following note:

शोध्यपत्रद्वयं तत्त्वविवेके चतुःपञ्चाशत्पत्रानङ्कपत्राधस्तनपंक्तौ ।

The 2nd leaf seems to be a continuation of the 1st leaf marked 54, but the other śodhapatra and the anaṅkapatra at the end of the work are missing. The MS. is, therefore, incomplete.

For information about this work, see I.O. Catal. p. 761.

It begins:

विश्वस्य योनिं विश्वेशं विज्ञानानन्दविग्रहं ।
नरकेशरिणं वन्दे प्रत्यञ्चं पुरुषोत्तमं ॥

8508

11081. *Tattvaviveka.*

Substances, country-made paper. $12\frac{1}{4} \times 5$ inches. Folia, 34. Lines, 12 on a page. Character, modern Nāgara. Appearance, fresh. A mere fragment.

Colophon:

इति श्रीनृसिंहाश्रमविरचिततत्त्वविवेके द्वितीयः परिच्छेदः ।

An essay on *Advaita*. See I.O. Catal. Nos. 2379 and 2380.

The work was composed in Śaka 1604 = A.D. 1682 (and not Saṁvat 1604 = 1548 A.D. as Eggeling thinks). The śloka, however, containing the date of the composition of the work, is wanting in the present MS.

8509

11037. तत्त्वविवेकदीपन *Tattvavivekadīpana.*

Being Nṛsiṁhāśrama's commentary on his own work Tattvaviveka.

Substance, country-made paper. 12½ × 5 inches. Folia, 77. Lines, 10-12 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

The 1st chapter and the beginning of the second.

An illuminating essay on the Advaita Vedānta, in two paricchedas.

The author wrote the Mūla in Śaka 1604 at Puruṣottamapura and this commentary one year after the Mūla (in Śaka 1605) at Īśvarapura.

For the Mūla see L. 2862 and I.O. Catal. No. 2379.

For the commentary see No. J. 252 and I.O. Catal. No. 2380.

76B, इति श्रीवेदान्तसिद्धान्तपाराभिज्ञश्रीमन्नृसिंहाश्रममुनिप्रणीते तत्त्वविवेकदीपने प्रथमः परिच्छेदः ।

8510

8537. *Tattvavivekadīpana.*

Being a commentary on Tattvaviveka, by the author himself.

Substance, country-made paper. 9 × 4 inches. Folia, 121. Lines, 10 on a page. Extent in ślokas, 4,375. Character, Nāgara. Date, Samvat 172(?). Place of deposit, Calcutta, Government of India. Appearance, old. Prose. Generally correct.

Complete in two chapters with separate paginations. The 1st chapter ends at leaf 79 and the 2nd at leaf. 46. Both paricchedas are written in the same hand, and on the same paper brown with age. There is no date at the end of the 1st chapter, but at the end of 2nd chapter there is a date. सङ्ख्या १५००, संवत् १७२ (?) समय अग्रहन, सुदि दुइजीवार, सुभदीने लिखितं गोसाइदास ॥ श्रीहनुमन्तय नमः ।

The size of the first ten leaves is broader and shorter in length, and the writing also seems to be a

little different. The 11th leaf is missing. The 12th and the 13th are marked त. टी. with the numerals at the upper left-hand corner and the lower right hand. The next leaf is marked त. टी. with the numeral 3 at the top-most point of the left hand. The next leaf is marked भ with 4 at the top-most point. The next one with भ and 5 at the top-most point. From the 6th to the 40th the leaves are marked with numerals only at the top-most point. The 41st is twice marked; 41 at the top-most point and 51 below it. The next leaf, too, is marked 42 and 51. From the next त. टी. 51, त. टी. 52, and so on to the end of the 1st chapter.

The colophons are the following:

इति श्रीवेदान्तसिद्धान्तसाराभिज्ञश्रीमन्नृसिंहाश्रममुनिप्रणीते तत्त्वविवेकदीपने प्रथमः परिच्छेदः। इति
प्रणीते २यः परिच्छेदः।

It begins:

ॐ नमो गणेशाय।
यदालिङ्ग्य प्रमाणानि बोधयत्यात्मनः स्फुटं।
प्रमेयं प्रचुरानन्दं तं वन्दे नृहरिं गुरुम्॥

प्रेक्षावत्प्रवृत्त्यङ्गं अभिधेयादि प्रदर्शयन्नेव निर्विघ्नपरिसमाप्तिकामनया कृतं मङ्गलं शिष्यशिक्षायै निबध्नाति—विश्वस्येति।

8511

11141. तत्त्वविवेकदीपन *Tattvavivekadīpana.*

Being a commentary on Tattvaviveka by the author of the text himself.

Substance, country-made paper. 12½ × 5 inches. Lines, 11, 12 on a page. Character, modern Nāgara. Appearance, fresh.

(*a*) Foll 2-81. The 1st leaf contains the beginning of the text. Although all the leaves are marked with the

letters तत्त्व. वि. it is really the commentary (*Tattvavivekadīpana*). Even the 1st chapter seems to be not complete. No colophon is found.

(Bring complete MSS. of *Tattvaviveka* and *Tattvavivekadīpana* for comparison.)

(*b*) Foll. 1-36. The 2nd pariccheda copied from a MS. defective in the beginning.

इति श्रीमद्वेदान्तसिद्धान्तसाराभिज्ञश्रीमन्नृसिंहाश्रममुनिप्रणीते तत्त्वविवेकदीपने द्वितीयः परिच्छेदः समाप्तः ।

See I.O. Catal. Nos. 2379, 2380.

8512

8538. अद्वैतरत्नकोषः *Advaitaratnakoṣa.*

Being a commentary on Tattvaviveka.

Substance, country-made paper. 9 × 4 inches. Folia, 132. Lines, 10 on a page. Extent in ślokas, 4,620. Character Nāgara. Place of deposit, Calcutta, Government of India. Appearance, old. Prose. Generally correct.

Commentary on the 2nd chapter only. The pagination is single up to the 73rd leaf at the lower right-hand side. The 74th leaf is missing. The 75th is doubly marked with '2' at the upper left-hand. Double pagination continues up to the 81st leaf, after which the right-hand pagination is dropped. So the right-hand pagination up to 73 plus the left-hand pagination up to 59 = 132 leaves altogether. Still the MS. is not complete. One or two leaves at the end are missing, as the commentary on the 2nd verse at the end of the text seems to commence in leaf 55.

As to the authorship of this commentary on the 2nd remove, nothing can be gleaned from the MS. itself. But on the 1st page of the 1st leaf which was blank as is the custom, somebody has noted at the left-hand corner "२यः परिच्छेदः" and "वीरेश्वरभट्टपुराणिकः प्रथमः परिच्छेदः" । And at the last page the same hand writes "२यः परिच्छेदः अनुभवानन्दी" So the writer of these notes, who seems to

have studied this manuscript, thought that the 1st chapter was commented upon by Vīreśvara Bhaṭṭa, and the 2nd by Anubhavānanda.

It begins:

अशनायादिरहितस्वप्रकाशच्चिदात्मने ।
अद्वयानन्दसन्नित्यचित्स्वरूपाय ते नमः ॥

8513

11116. कोषरत्नप्रकाशः *Koṣaratnaprakāśa.*

Being a sub-commentary on Advaitaratnakoṣa, a commentary on Tattvaviveka.

Substance, country-made paper. 12¾ × 5 inches. Folia, 79. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh. With it there is one stray leaf.

Tattvaviveka, a wellknown work on the Advaita Vedānta, by Nṛsiṁhāśrama was completed at Puruṣottamapura in 1547.

Advaitaratnakoṣa, called also *Tattvavivekadīpana*, is the author's own commentary on it.

Beginning:

श्रीमहागणपतये नमः ।

सरस्वत्यै नमः । श्रीगुरुभ्यो नमः ।
ॐ जिज्ञासापदमीशानं जगतो योनिमव्ययम् ।
सच्चिदानन्दमद्वैतं सर्वेश्वरमहं भजे ॥
कृष्णानन्दयतीश्वरं गुरुवरं पापापहं पापिनां ।
पाषण्डापहमन्वहं परहितव्यापारमानन्ददं ॥
शिष्या यस्य कटाक्षदेशपतनात् कार्त्तार्थ्यभाजो भृशं ।
वेदान्तार्थरहस्यवेदिनमहं तं नौमि सर्वेष्टदम् ॥

महेशानन्दतीर्थं [नं] महेशापरविग्रहं ।
शङ्करं शङ्करानन्दं उभौ वन्दे मुहुर्मुहुः ॥
कैवल्यरूपं कलये तीर्थं कैवल्यनामकम् ।
कैवल्यकारिणं पुंसां कैवल्येच्छावतां गुरुम् ॥
शुद्धानन्दयतीश्वरस्य शुभदं वन्देऽङ्घ्रिपद्मद्वयम् ।
शुद्धब्रह्मविचारमार्गकुशलं स्वान्तस्य शुद्धिप्रदम् ॥
शुद्धत्वादपि कायकर्मवचसामानन्दहेतोर्नृणां
शुद्धानन्द इति प्रसिद्धिरमला यस्यार्थतो नामतः ॥
भुवि कश्चन पूर्णनामको विशिखो विष्णुमयोसितच्छदः ।
त्रिपुरात्मविभेदने पटुर्भवसन्तापहरो विराजताम् ॥
विघ्नेश्वरः सदा भूयात् विघ्नध्वान्तदिवाकरः ।
श्रेयसां निधिरानन्दः श्रेयसे यशसे मम ॥

. . . .

अद्वैतरत्नकोशाख्ये ग्रन्थेऽहं गुरुचोदितः ।
कोषरत्नप्रकाशाख्यां व्याख्यां कुर्वे यथामति ॥

इह खलु कश्चित् विपश्चित् नृसिंहाश्रमनामा योगीश्वरो वादिवारणनिवारणपञ्चाननः स्वयमेव स्वकृततत्त्वविवेकव्याख्यामद्वैतरत्नकोषाख्यामारभमाणः तत्राभ्रान्तप्रवृत्त्यर्थं विषयफले दर्शयन् स्वचिकीर्षितस्य ग्रन्थस्य निरन्तरायपरिसमाप्तीच्छया स्वेन शास्त्रप्रतिपाद्यस्वेष्टदेवताकारपरतत्त्वानुष्ठितिलक्षणं मङ्गलं मनसानुष्ठितमपि वालिशशिष्यानुजिघृक्षया श्लोकतो दर्शयति—यदालिङ्गयेति ।

For the text see I.O. Catal. No. 2379 and L. 2862, and for the author's commentary *Advaitaratnakoṣa* see I.O. Catal. No. 2380.

8514

8539. रत्नकोषः *Ratnakoṣa.*

Being a sub-commentary on Tattvaviveka.

Substance, country-made paper. 9 × 3½ inches. Folia, 287. Lines, 10-15 on a page. Extent in ślokas, 16,000. Character, Nāgara. Place of deposit, Calcutta, Government of India. Appearance, old. Prose. Generally correct.

After the *maṅgalācaraṇa*, the following occurs:

कृष्णानन्दयतीश्वरं गुरुवरं पापापहं पापिनां ।
पाषण्डापहमन्वहं परहितव्यापारमानन्ददं ॥
शिष्या यस्य कटाक्षदेशपतनात् कार्त्तार्थ्यभाजो भृशं ।
वेदान्तार्थरहस्यवेदिनमहं तं नौमि सर्वप्रदं ॥
महेशानन्दतीर्थं [तं] महेशापरविग्रहं ।
शङ्करं शङ्करानन्दं उभौ वन्दे मुहुर्मुहुः ॥
कैवल्यरूपं कलये तीर्थं कैवल्यनामकं ।
कैवल्यकारिणं पुंसां कैवल्येच्छावतां गुरुं ॥
शुद्धानन्दयतीश्वरस्य शुभदं वन्देऽङ्घ्रिपद्मद्वयं ।
शुद्धब्रह्मविचारमार्गकुशलं स्वान्तस्य शुद्धिप्रदं
शुद्धत्वादपि कायकर्मवचसामानन्दहेतोर्नृणां
शुद्धानन्द इति प्रसिद्धिरमला यस्यार्थतो नामतः ।

In these verses are praised कृष्णानन्दयति, the author's Guru, Maheśānanda Tīrtha, Śaṅkara, Śaṅkarānanda, and Śuddhānanda Yati. In the following verses, Mahādeva, Gaṇeśa, Sarasvatī and other gods are praised.

अद्वैतरत्नकोषाख्ये ग्रन्थेहं गुरुणोदितः ।
कोषरत्नप्रकाशाख्यां व्याख्यां कुर्वे यथामति ॥

इह खलु कश्चिद्विपश्चित् नृसिंहाश्रमाख्यो [नाम] योगीश्वरो वादिवारणनिवारणपञ्चाननः स्वयमेव स्वकृततत्त्वविवेकव्याख्यां अद्वैतरत्नकोषाख्यां आरभमाणः तत्राभ्रान्तप्रवृत्त्यर्थं विषयफले दर्शयन् स्वचिकीर्षितस्य ग्रन्थस्य निरन्तराय-परिसमाप्तीच्छया स्वेन शास्त्रप्रतिपाद्यस्येष्टदेवताकार-परतया चानुश्रुतिलक्षणं मङ्गलं मनसानुष्ठितमपि बालिश-शिष्यानुजिघृक्षया श्लोकतो दर्शयति – यदालिङ्गेत्यति ।

So it seems that the *Advaitaratnakoṣa* and the *Tattvavivekadīpana* are one and the same work, and not two separate works, as supposed by Aufrecht in his Cat. Cat.

Thirty-seven leaves of this work are written on *Tulaṭa* paper brown with age, the rest being written on

more modern paper with a different hand. The pagination continues till 120, when the MS. comes to an abrupt end.

On the blank page of the 1st leaf this commentary is called *Anubhavānandī,* written by Anubhavānanda.

8515

8815. **वाचारम्भण** *Vācārambhaṇa.*

By Nṛsiṁhāśrama, the pupil of Jagannāthāśrama.

Substance, country-made paper. $11\frac{1}{2} \times 6$ and 10×5 inches. Folia, 25. Lines, 12, 15, on a page. Extent in ślokas, 1,000. Character, Nāgara. Appearance, fresh. Complete.

Complete in 25 leaves.

The last colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीजगन्नाथपूज्यपाद[शिष्य]-श्रीनृसिंहाश्रमविरचितं वाचारम्भणं समाप्तं। ग्रन्थसंख्या ७८६ ।

See Hall, p. 137.

It begins:

वाचारम्भणवाक्येन वारिता भेदसत्यता ।
युक्तितोऽपि निवार्य्यैनामद्वयं समुपास्महे ॥

यद्यपि श्रीहर्षादिभिरत्र पराक्रान्तमेव, तथापि तत् खण्डनविधया न प्रामाण्यकारणपरक्षयेति केचिन्न श्रद्धत्ते। विस्मृतत्वाच्च न तन्निदिध्यासनमङ्गमिति संक्षिप्य प्रमाणकारणस्वरूपनिरूपणमुखेन यथाशक्त्यद्वैत-श्रुत्यर्थ इदं मनसालोचनीयं महद्भिः। अस्मिन् छान्दोग्ये येनाश्रुतं श्रुतं भवति अमतं मतमविज्ञातं विज्ञातमित्युद्दालकस्य श्वेतकेतुं प्रत्येकविज्ञानात् सर्वविज्ञानसङ्कीर्त्तनव्याजेन अद्वैतप्रतिज्ञा। तदनन्तरञ्च कथं नु भगवः स आदेश इति श्वेतकेतोस्तदाक्षेपः। न ह्येकस्मिन् विदिते सर्वं विज्ञातं विदितं भवति अत्रोद्दालकः।

It ends:

तदुक्तं भगवता भाष्यकारेण—निरवयवं न सावयवं नोभयमिति। तस्मात् तत्त्वमस्यादिवाक्यात् उत्पन्नसाक्षात्कारात् आवरणशक्तिमत्ज्ञानां-शतत्कार्य्ययोर्जन्मान्तरप्राप्त्या प्रा[र]ब्धेतरकर्मनिवृत्त्या प्रारब्धानुसरणे किं फलं शरीरेऽपि मुक्तिमनुभूय भोगान्तन्निवृत्तौ स्वरूपसाक्षात्कारात्तल्लेश-निवृत्तौ कैवल्यं प्रतिपद्यत इति सिद्धं।

8516

1185. अद्वैतानुसन्धान *Advaitānusandhāna.*

By Nṛsiṁhāśrama Muni.

Substance, country made paper. $11\frac{1}{2} \times 5$ inches. Folia, 22. Lines, 7, 8 on a page. Extent in ślokas, 310. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

A succinct exposition of Śaṅkara's Advaita system.

It begins thus:

विश्वस्य सत्ता यद्रूपं विज्ञानानन्दसद्घनम्।
नानाजातिमयं वन्दे विश्वेशं नृहरिं गुरुम्॥

श्रीमद्भगवत्पादप्रभृतिभिराचार्य्यैः संक्षेपविस्तराभ्यां सुनिरूपितोऽपि अद्वैतब्रह्मानुसन्धानप्रकारो युक्त्या वादिसंमतप्रमाणं स्वरूपपरीक्षया च स्वचित्तक्षेत्रे + + संक्षिप्य लिख्यते॥ इत्यादि॥

It ends:

स्मृतिरपि
आत्मलाभान्न परं विद्यते

एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारतेत्याद्या। वर्णितमर्थं दर्शयति—

यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह।
सच्चिदानन्दमद्वैतं तं वन्दे नृहरिं गुरुम्॥

Colophon :

इति श्रीमदद्वैतसिद्धान्तसाराभिज्ञश्रीमन्नृसिंहाश्रममुनिविरचितमद्वैतानु-
सन्धानप्रकरणं समाप्तम् ॥

शुभम् ॥

This book belonged to the library of Sarvavidyā-nidhāna Kavīndra Sarasvatī, but the entry has been effaced.

8517

286. अद्वैतदीपिका *Advaitadīpikā.*

By Nṛsiṁhāśrama, pupil of Jagannāthāśrama.

Substance, country-made paper. 10 × 4½ inches. Folia, 100. Lines, 11 on on a page. Character, Nāgara. Appearance, tolerable. Prose. Generally correct.

Printed, ed. (in part) Lz., Benares.

A dissertation on the non-dualistic theory in four paricchedas. The present MS. contains only the 1st and a portion of the 2nd. Rājendralāla has noticed the 2nd, 3rd and 4th paricchedas, under Nos. 1970-72. For a complete copy, see I.O. Catal. No. 2377.

8518

338. *Advaitadīpikā.*

Substance, country-made paper. 10 × 4½ inches. Folia, 96. Lines, 12 on a page. Character, Nāgara. Appearance, tolerable. Prose. Generally correct.

A work on the non-dualistic Vedānta in four paricchedas. For a complete copy, see I.O. Catal No. 2377 and for the 2nd, 3rd and 4th paricchedas, see L. 1970-72.

The present manuscript contains the 1st pariccheda. It has two portions, pp. 1 to 52 and pp. 1 to 44. But the two portions do not agree.

The colophon in leaf 44 of the 2nd portion runs thus:—

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीजगन्नाथाश्रमभगवच्छिष्य-श्रीनृसिंहाश्रमकृतौ अद्वैतदीपिकायां साक्षिविवेको नाम प्रथमः परिच्छेदः।

8519

8809. *Advaitadīpikā.*

Substance, country-made paper. 13 × 7 inches. Folia, 93. Lines, 24 on a page. Extent in ślokas, 8,900. Character, Nāgara. Appearance, fresh. Complete.

Complete. Divided in four prakaraṇas: (1) साक्षि-विवेक in 25 leaves, (ii) विभागप्रक्रिया in 26 leaves, (iii) औपनिषद्दीपिका in 32 leaves, and (iv) आनन्ददीपिका in 10 leaves.

लिखितमिदं पुस्तकं मानसिंहेन स्वपठनार्थं काश्यां मध्ये, सोमवारे एकम(?)तिथि वैशाखमासे।

See L., Vol. V, No. 1971, p. 293, (2nd, 3rd and 4th chapters); I.O. Catal., pp. 759-60.

8520

8810. अद्वैतदीपिकाविवरण *Advaitadīpikāvivaraṇa.*

By Nārāyaṇāśrama, the pupil of Nṛsiṁhāśrama.

Substance, country-made paper. 13 × 7 inches. Folia, 174. Lines, 23 on a page. Extent in ślokas, 13,000. Character, Nāgara. Appearance, fresh. Complete.

Printed, ed. in part, Lz., Benares.

Complete. The 1st prakaraṇa in 55 leaves, the 2nd in 54 leaves, the 3rd in 51 leaves and the 4th in 14 leaves.

संवत्(?) समये नाम फगणमासे शुक्लपक्षे द्वितीयथिते शनिछरवारे लिखितमिदं पुस्तकं मानसिंहस्य पठनार्थं।

See I.O. Catal., p. 760.

8521

715. भेदधिक्कृति *Bhedadhikkṛti*

By Nṛsiṁhāśrama, pupil of Jagannāthāśrama.

Substance, country-made paper. 11 × 5 inches. Folia, 12. Lines, 17 on a page. Extent in ślokas, 437. Character, Nāgara. Appearance, old. Prose. Generally correct. Incomplete at the end.

Printed, ed. Benares.

For a description of the work, see L. 1138.

8522

8600. *Bhedadhikkṛti.*

(*Called* भेदधिक्कार *Bhedadhikkāra,*

By Nṛsiṁhāśrama).

Substance, country-made paper. 10 × 4½ inches. Folia, 21. Lines, 11 on a page. Extent in ślokas, 560. Character, Nāgara. Appearance, good. Complete.

Complete in 21 leaves.

See L. 1138.

8523

11074. *Bhedadhikkṛti.*

(*With a commentary by the author's pupil Nārāyaṇāśrama.*)

Substance, country-made paper. 12¼ × 6½ inches. Folia, 38. In Tripāṭha form. Character, modern Nāgara. Appearance, worn-out through bad ink. Incomplete at the end.

A defence of the Advaita Vedānta against the dualistic view of Nyāya.

For the text see L. 1138 and I.O. Catal. No. 2383, and for the commentary see I.O. Catal. No. 2384.

8524

11198. भेदधिक्कार *Bhedadhikkāra.*

By Nṛsiṁhāśrama, a disciple of Jagannāthāśrama.
(With a commentary.)

Substances, country-made paper. 12 × 6 inches. Folia, 39-57. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Defective in the beginning.

Well known and often noticed.
With two stray leaves.
Printed, ed. G. N. Jha, Benares.

8525

8599. अद्वैतचन्द्रिका *Advaitacandrikā.*

Being a commentary on Bhedadhikkāra.
By Narasiṁha Bhaṭṭa.

Substance, country-made paper. 9½ × 4 inches. Folia, 107. Lines, 10 on a page. Extent in ślokas, 3,200. Character, Nāgara. Appearance, good. Complete.

Complete in 107 leaves.

The last colophon :

इति श्रीमहामहोपाध्यायनैरेल्लुनरसिंहभट्टसूरिणा शिङ्गाचिका रघुनाथभट्टसूनुना विरचितायां भेदधिक्कृतिटीकायां अद्वैतचन्द्रिकायां भेदस्वरूपखण्डनं समाप्तं । समाप्तश्चायं ग्रन्थः ।

The scribe. निर्मलोपनामकश्रीप्रेमदासेनसाधुना स्वहस्तेन सम्पादितमिदं ।

See L. 1139.

8526

5236. भेदधिक्कारधिक्कृति *Bhedadhikkāradhikkṛti.*

By Śrīdhara Sandhidhara Panta.

Substance, country-made paper. 10½ × 5 inches. Folia, 40. Lines, 18 on a page. Extent in ślokas, 1,900. Character, Nāgara. Date, Saṁvat 1898. Appearance, worm-eaten. Complete.

Last colophon :

इति श्रीकूर्म्माचलाखण्डलद्वारगीर्व्वाणगुरुश्रीहरिनिधिपन्तात्मज-श्रीरैवाधरपन्तसूनुश्रीधरसन्धिधरपन्तकृता भेदधिक्कारधिक्कृतिः समाप्तिम-गमत् ।

Post-colophon :

संवत् १८६८ ।
श्रीरामार्पणमस्तु ।

Beginning :

श्रवणमनननित्यध्यानसंवीक्षणीयं
भवतरणनिदानस्वात्मबोधोपकारि ।
सुखवदसुखपादिज्योतिरानन्दपूर्णं
परमपरमनेकं चैकमव्यात् सदा नः ॥
प्रणम्य परमात्मानं हृदि ध्यात्वा गुरोर्गिरः ।
क्रियते सुधियां प्रीत्यै भेदधिक्कारधिक्कृतिः ॥
तत्र तावज्जीवः परस्माद्भिद्यते संसारित्वात् ।
यो न परस्माद्भिद्यते स न संसारी यथा ब्रह्मेति भेदसिद्धेः ।
यद्यपि स्वस्मिन् परभेदः प्रत्यक्ष एव नाहमीश्वर
इति प्रतीतेः सर्व्वजनीनत्वात्, तथापि परात्मनि
तस्यानुमेयत्वात् एतदुपन्यासः । तदुक्तम्—
भेदस्तत्त्वमभेदस्तु भावनार्थोन्यथाभ्रमः ।
नाहमीश्वर इत्येषा निबोध मानसी प्रमा ॥

End :

अत एव—आत्मभावं समुत्क्षिप्य दास्येनैव रघूद्वहम् ।
भजेऽहं प्रत्यहं रामं ससीतं सहलक्ष्मणम् ॥
इति रामस्तवराजे हनूमद्वचनं—
सोहं दासोऽहमिति वा भावयन् मनसा हरिम् ।
योऽर्च्चयेत् सततं रामं स मुक्तो नात्र संशयः ॥

इति पद्मपुराणञ्च संगच्छते ।
तस्मात् सर्व्वातिरिक्तत्वसर्व्वान्तर्य्यामित्वसर्व्वज्ञत्व-
सर्व्वशक्ति[म]त्त्वाद्यनन्तगुणः परमात्मा
मुमुक्षुभिरुपास्य इति सिद्धम् ।
गुरुचरण-सकाशान्न्यायतत्त्वं विदित्वा
विगतनिगमयुक्तिं भेदधिक्कारवाचम् ।
परिहरतु सुबुद्धिर्लब्धसद्रत्नमालः
परिहरति यथैवानर्थिकां काचमालाम् ॥
यदुक्तमत्रास्ति किमप्यपूर्व्वं तज्ज्ञाततत्त्वैः परिशोधनीयम् ।
यतो भवत्येव दशाविशेषादर्थे दुरूढ़े विमताश्च वाचः ॥

8527

1822. शङ्करसूर्य्योदय *Śaṅkarasūryyodaya.*

(*In two taraṅgas*).

By Viśveśvara Sarasvatī, the Guru of Madhusūdana Sarasvatī.

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 200. Character, Bengali. Date, [Bengali era] 1287. Appearance, fresh. Complete.

The author, Viśveśvara Sarasvatī, was the Guru of Madhusūdana Sarasvatī, a contemporary of Śaṅkara Bhaṭṭa, who flourished in Akbar's time.

This is a vindication of Advaitavāda in the form of a hymn to Śiva in two chapters, the 1st in 77 and the 2nd in 70 verses.

It begins:

अथ शङ्करसूर्य्यप्रकरणं वेदान्तस्य—
हृदयकमलमध्ये निर्विशेषं निरीहम् ।
विधिहरिहरवेद्यं योगिभिर्ध्यानगम्यम् ॥
जननमरणभीतिभ्रंशि सच्चित्स्वरूपम् ।
सकलभुवनबीजं ब्रह्मचैतन्यमीड़े ॥

अस्मिन् कलौ दुष्टचित्तैः श्रुतीनां
अद्वैतार्थः साधुवादो निरस्तः ।
जीवेशयोरन्यथा भेदवादो
नीहारेण प्रावृतैः संगृहीतः ॥
अन्यैरेव वादिभिर्निर्म्मितानि
मतान्यनेकानि मनुष्यलोके ।
मोहाय विश्वस्य विचारहीनै-
स्तैरास्तिकैर्नास्तिककर्मयोगात् ॥
तस्मादहं ज्ञानखड्गेन सम्यक्
विखण्डनायाथ मतानि तेषाम् ।
षड्भिर्लिङ्गैः स्तोत्रमिदं च तुभ्यं
वक्ष्ये तदद्वैतमतप्रमाणम् ॥
व्यासः श्रुतीनां मथनं विहाय
सूत्राणि निष्कासितवान् स्वबुद्ध्या ।
श्रीशङ्कराचार्य्यगुरुश्च तेषां
भाष्यं चकाराथ सुविस्तरेण ॥
बुद्ध्वा तदद्वैतमतं यदस्मिन्
करोम्यहं स्तोत्रमहं शिवस्य ।
अनेन देवः स चराचरस्थः
तस्मै स्वभक्ताय ददाति बोधम् ॥

ध्यायेन्नित्यं परेशं गगनवदचलं सच्चिदेकं स्ववेद्यम्
अर्व्वाचीनैरगम्यं सुरनरदनुजैर्वेदवेदाङ्गविद्भिः ।
दृश्यासीमं समन्तात् स्थिरनयनसुखं सर्व्वतः पाणिपादम्
सर्व्वादिं सर्व्वशक्तिं सकलगुणमयं बोधरूपं प्रशान्तम् ॥

The 2nd Taraṅga begins:

स्वस्वरूपज्ञानलाभात् कृतकृत्यो भवेन्नरः
प्रथमं साङ्कुशा तृप्तिर्जायते ज्ञानमात्रतः ।

It ends :

प्रतिज्ञाय तवाग्रेहमेतदेव समर्पये ।
न मृषा मम वाक्येषु सर्व्वं जानासि शङ्कर ॥ ७० ॥

इति द्वितीयतरङ्गः सम्पूर्णः ।

Colophon :

इति श्रीपरमहंसपरिव्राजकाचार्य्य-श्रीविश्वेश्वरसरस्वतीप्रणीतं शङ्कर-सूर्य्योदयाख्यं प्रकरणं समाप्तम् ।

Post-colophon :

इति १२८७ भाद्रे ।

On the obverse of the 1st leaf :

शङ्करसूर्य्योदयप्रकरणम्
दशोपनिषदां
तात्पर्य्यानुरूपं
श्रीमधुसूदनसरस्वत्या गुरुणा श्रीविश्वेश्वरसरस्वतीप्रणीतम् ।

8528

9038. अद्वैतरत्नरक्षण *Advaitaratnarakṣaṇa.*

By Madhusūdana.

Substance, country-made paper. 11 × 5½ inches. Folia, 48. Lines, 20 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, fresh. Complete.

Printed, ed. Anantakrishna Sastri, Nirnaya Sagar Press, Bombay.

Complete in 48 leaves. See OXF. 2268.

लिखितमिदं पुस्तकं मानसिंहेन स्वपठनार्थं मुक्तिखेतरे मङ्गलवारे समाप्तं ।

8529

25. अद्वैतसिद्धिः *Advaitasiddhi.*

By Madhusūdana Sarasvatī.

The present manuscript is noticed in L. 760.

The first 57 leaves are occupied with the first two chapters of अद्वैतब्रह्मसिद्धि by Sadānanda Yati, printed in Bibl. Ind., 1890.

Then abruptly commences another work, entitled अद्वैतसिद्धि and occupies 175 leaves in two different hands. It is incomplete both at the beginning and at the end. Leaf 2B contains a

colophon :

"इत्यद्वैतसिद्धौ अखण्डलक्षणोपपत्तिः" ।

Leaf 105A contains another colophon :

इत्यद्वैतसिद्धौ आत्मनिरूपणं नाम द्वितीयः परिच्छेदः ।

This is the *Advaitasiddhi* by Madhusūdana Sarasvatī, from the 2nd section of the 2nd chapter to its end.

8530

586. *Advaitasiddhi.*

For the manuscript, see L. 1503.

Printed at Benares; ed. Ananta Krishna Sastri, N. S. Press, Bombay, Calcutta Sanskrit Series, No. 9, 1934; trans. (English), in part, G. Jha, Allahabad, (Bengali), in part, MM. Yogendranath Tarka Sankhya-Vedantatirtha, with a new Sanskrit commentary, entitled *Bālabodhinī,* Calcutta.

8531

759. लघुचन्द्रिका वा अद्वैतचन्द्रिका

Laghucandrikā or *Advaitacandrikā.*

Being a commentary on Madhusūdana's Advaitasiddhi.

(By Brahmānanda Sarasvatī, pupil of Śrī Paramānanda Sarasvatī and Śrī Nārāyaṇatīrtha.)

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 251. Lines, 9, 12, 14 on a page. Extent in ślokas, 11,000. Character, Nāgara. Date, Saṁvat 1756. Appearance, old and repaired with transparent paper. Prose. Generally correct. Complete.

Printed, ed. Calcutta Sanskrit Series, No. 9, 1934.

Two parts in two separate paginations. The 1st part, incomplete at the end, has 82 leaves, for the beginning and end of which see L. 1500 and I.O. Catal. No. 2395.

The 2nd part, bearing on the left-hand margin ल. च. उ throughout the manuscript except in the first two leaves and also the date of copying, is complete in 169 leaves and comprises chapters II to IV. For the beginning of this, see I.O. Catal. No. 2396.

It ends thus:

महानुभावधौरेयशिवरामाख्यवर्णिनः ।
एतद्ग्रन्थस्य कर्त्तारो लेखकाः केवला वयम् ॥
श्रीनारायणतीर्थानां वेदशास्त्री पा+ + + + ?
चरणौ शरणीकृत्य तीर्णः सारस्वतार्णवः ॥
भजे श्रीपरमानन्दसरस्वत्यङ्घ्रिपङ्कजं ।
यत्कृपादृष्टिलेशेन तीर्णः संसारसागरः ॥
यद् यत् सप्तवदुक्तिकं (?) परवचः संदूष्य तद्दूषितं
व्याख्यातश्च निगूढभावगहना वाणीसुधासागरः ।
सर्व्वं तत् शरदिन्दुसुन्दरमुखश्रीकृष्णलीलातनौ
मालाभावमधाप्य सज्जनमनोमालां समाकर्षतु ॥

तृषा यद्यपि चन्द्रिका खलमनोवाजीव राजेररिः
ध्वान्तच्छेदकरी सरीसृपमुखव्याघातमुद्राकरी ।
साधूनां सरलस्वभावकरुणाकूपारसारात्मनां
चेतश्चन्द्र-मणी मणिद्युरमणी जात्या तथापि स्फुटम् ॥

Colophon:

इति श्रीपरमानन्दसरस्वतीपूज्यपादशिष्यश्रीब्रह्मानन्दसरस्वती-विरचितायामद्वैतसिद्धिटीकायां अद्वैतचन्द्रिकायां चतुर्थः परिच्छेदः ॥ ॥ श्रीसमाप्तेयं चन्द्रिका ।

Post-colophon:

संवत् १७५६ समय मासे मार्गशुद्धि १५ ॥
यादृशं पुस्तकं दृष्टं इत्यादि ।—
हर चरणरजः-शिरांसि यानि
तानि लुण्ठन्ति यत्र पादे etc.

8532

596. लघुचन्द्रिका *Laghucandrikā.*

Being a commentary, according to Saṁkṣepacandrikā, on Madhusūdana's Advaitasiddhi.

For the manuscript, see L. 1500.

8533

8533. *Laghucandrikā.*

Substance, country-made paper. 11 × 5 inches. Folia, 542. Lines, 10 on a page. Extent in ślokas, 16,000. Character, Nāgara. Appearance, old. Incomplete.

The 1st chapter is complete. It is a commentary on *Advaitasiddhi* by Madhusūdana Sarasvatī.

The commentator, Brahmānanda Sarasvatī, is the pupil of Nārāyaṇatīrtha and Paramānanda Sarasvatī. The first 82 leaves have been restored with new writing

coming up to leaf 104. The old pagination then continues. Much of leaf 284 has been cancelled. 285 is the pagination of the last two leaves.

The 2nd chapter continues the pagination up to 165 and then a new pagination begins from 10 and ends in 60. Still the work is incomplete. Both the paper and the handwriting are the same.

8534

10917. *Laghucandrikā.*

(Called अद्वैतचन्द्रिका *Advaitacandrikā*).

By Brahmānandayati.

Substance, country-made paper. 11 × 5 inches. Folia, 110. Lines, 12 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete.

A commentary on Madhusūdana's *Advaitasiddhi.*

Beginning :

सदनन्तचिदानन्दे जगती यत्र जायते ।
रजतादीव शुक्त्यादौ तदेवाहं परा गतिः ॥
....
सरस्वतीस्वामिमहासरस्वती सरस्वतिस्वामिमहासरस्वती ।
निःसार्य सारस्वतसारिकार्घं सारस्वतः सारसतर्करत्नं ॥
श्रीनारायणतीर्थश्रीपरमानन्दपादयोः ।
ब्रह्मानन्दयतिर्नत्वा तनोत्यद्वैतचन्द्रिकां ॥
सारस्वतसमुद्रे कश्चन्द्रिकायाः परं फलं ।
प्रासङ्गिकतया ध्वां + + + रा भूतिरपि ध्रुवा ॥

Brahmānanda's commentary on *Advaitasiddhi* is described in L. 1500 and I.O. Catal. Nos. 2395 and 2396 under the title of *Laghucandrikā.* But the beginning of the commentary at least is quite different in the present MS. Possibly *Laghucandrikā* is an abridgement of this.

The MS. contains the commentary on the 1st section only, and that also, not complete.

8535

8820. **लघुचन्द्रिकाटीका** *Laghucandrikāṭīkā.*

A commentary on the Laghucandrikā.

Substance, yellow and common country-made paper. 14 × 5½ inches. Folia, 97. Lines, 10 on a page. Extent in ślokas, 2,250. Character, Nāgara. Date, Saṁvat 1933. Appearance, new. Incomplete.

Anonymous. Complete in 97 leaves.

It ends:

नापि प्रातिभासिकसामान्यं पक्षीकृत्य तदितरसामान्यभेदसाध्यः अन्वयदृष्टान्ताभावेन अन्वयव्याप्तेरग्रहात् घटत्वादेः सत्त्वे विवादेऽन्वय (?)-दृष्टान्तासम्भवात्। व्यतिरेकव्याप्तिश्च अनुमानाङ्गत्वानुपयोगादिति बोध्यं। एतत्सूचनायैव 'इतरे'त्यनुक्त्वा 'विजातीये'त्युक्तं इति शिवं। इति प्रथम-मिथ्यात्वटिप्पनी। ग्रन्थसंख्या २६०० । सम्बत् १९३३ मिति वैशाख सुदि ५ वरसुकर।

It begins

इष्टदेवतानमस्कृतिरूपं मङ्गलं विघ्नविघाताय आचरन् शिष्यशिक्षायै निबध्नाति—नम इति।

नवघनश्याम अतएव कामेनापि कामितो यो देहः तद्वते इत्यर्थः।

There is no clue in the book by which one could infer what the comm. is about. But the लघुचन्द्रिका, a comm. on अद्वैतसिद्धि begins with the words नमो नव-घनश्यामकामकामितदेहिने। कमलाकामसौदामकामकामितगेहिने॥

The present work is, therefore, a comm. on the 2nd remove on अद्वैतसिद्धि and it ends with the 1st section of the 1st chapter.

8536

8821. *Laghucandrikāṭīkā.*

Substance, yellow and common country-made paper. 14 · 5 inches. Folia, 52. Lines, 12 on a page. Extent in ślokas, 1,550. Character, Nāgara. Date, Saṁvat 1933. Appearance, new. Incomplete.

Anonymous. Complete in 52 leaves.

It ends:

शशविषाणाद्यलीकविषयस्य प्रतिपन्नोपाधिविरहेण तत्रो[प]पादकाभावेन अन्यैर्दृष्टान्तासम्भवात् शुक्तिरूप्यतुच्छये (?) प्रसिद्धयोरापादकापाद्ययोर्ब्रह्मरूपदृष्टान्ते व्यतिरेकव्याप्तिग्रहसम्भवेऽपि व्याप्तिरेकव्याप्तेरनुमितौ इव आपत्तावपि अलम्बात्तात्(?)। प्रपञ्चरूपपक्षे निरुक्तापाद्यव्यतिरेकनिश्चयरूपकारणाभावाच्च इत्यतोऽन्यथा तद्व्याख्ये—अत्यन्तासत्त्वापात इतीति। संयोगार्थव्याप्यवृत्तावतिव्याप्तिवारणाय अवच्छिन्नवृत्तिकान्यत्वं। ग्रन्थः समाप्तः। संवत् १९३३ मिति अषढ़ सुदि २।

This appears to be the commentary on the 2nd remove on the last section of the 1st chapter of *Advaitasiddhi,* which is named सपरिकरप्रपञ्चमिथ्यात्वनिरूपणं।

8537

552. अद्वैतसिद्धान्तविद्योतन

Advaitasiddhāntavidyotana.

By Brahmānanda Sarasvatī.

The 1st chapter only.

For the MS., see L. 1444.

Printed, ed. S.B.T. No. 51, Benares.

8538

8873. वेदान्तमुक्तावली *Vedāntamuktāvalī.*

By Brahmānanda Sarasvatī.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 108. Lines, 10 on a page. Character, Nāgara of the 19th century. Appearance, discoloured. Incomplete at the end.

Leaves 1 to 108.

Printed, ed. Poona.

It is otherwise called *Vedāntasūtramuktāvalī.*

It begins thus:

चरणौ शरणीकुर्म्मः श्रीमन्नारायणप्रभोः
अपि श्रीविश्वनाथस्य परमानन्दरूपिणः । १ ।
भाष्यार्थो निरणायि यः श्रुतिपथन्यायाम्बुधेः पारगो
विज्ञैर्निर्णयदर्पणप्रभृतिषु ब्रह्मापरोक्षान्वितैः ।
तं बुद्ध्वा तनुते गुरुप्रणतिभिस्तन्मात्रचेतोगतिः
ब्रह्मानन्दसरस्वतीश्रुतिशिरःसूत्रेषु मुक्तावलीं ॥

This is a *Vṛtti* commentary on the *Brahmasūtra.* The MS. comes up to the 29th Sūtra of the 3rd pāda of the 3rd chapter.

8539

9126. अद्वैतसिद्धिसारचन्द्रिका

Advaitasiddhisāracandrikā.

By Sadāsukha.

Substance, country-made paper. 14½ × 6 inches. Folia, 58. Lines, 11 on a page. Extent in ślokas, 1,800. Character, Nāgara. Appearance, fresh. Prose. Generally correct.

The MS. seems to contain the commentary of some portion of the text, neither in the beginning nor at the end. The leaves are marked अ. सि. सा. that is, अद्वैतसिद्धिसारचन्द्रिका । The work is mentioned in Peterson's list, Vol. 6, p. 21. That the text is by Madhusūdana Sarasvatī appears from a statement in line 3, p. 47B: मधुसूदनसरस्वत्याः पारं वेत्ति सरस्वती । पारं वेत्ति सरस्वत्याः मधुसूदनसरस्वतीति ।

8540

288. **वेदान्तकल्पलता** *Vedāntakalpalatā.*

By Madhusūdana Sarasvatī.

For the MS., see L. 1414. For the work, see I.O. Catal. No. 2399.

The 1st Stavaka.

Printed, ed. S.B.T. No. 3, Benares.

It is otherwise called *Vedāntakalpalatikā.*

Post-colophon statement:

श्रीकृष्णाय नमः । श्रीनारायणाय नमः । संवत १८४०, मार्गशिर्ष शु १२ ।

8541

1156. *Vedāntakalpalatā.*

(*Called* **वेदान्तकल्पलतिका** *Vedāntakalpalatikā*).

By Madhusūdana Sarasvatī.

Substance, country-made paper. 10 × 4½ inches. Folia, 22. Lines, 9 on a page. Extent in ślokas, 500. Character, Nāgara. Date, Saṁvat 1780. Appearance, tolerable. Prose. Generally correct.

See No. 288. This is a shorter manuscript than the MS. referred to, but it professes to be complete.

The last colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यमधुसूदनविरचिता वेदान्तकल्पलतिका समाप्ता ।

Post-colophon:

नित्यनैमित्तिकैरेव कर्म्मभिः परितोषितः ।
व्यूहद्वयात्मको लक्ष्मीनृसिंहः प्रीयतां मम ॥

अथ संवत् १७३० वर्षे चैत्र शुक्ल ३ भौमे लिखितं मिश्रमुरारि वारीनगर-स्थानम् । लेखक-पाठकयोः शुभं कल्याणं भूयात् ॥ शुभमस्तु ॥ श्रीपरमेश्वरः सत्यः ॥ रामो जयति श्रीः ॥

8542

9787. *Vedāntakalpalatikā.*

Substance, country-made paper. 9 × 4½ inches. Folia, 45. Lines, 11 on a page. Extent in ślokas, 990. Character, Nāgara. Date, Saṁvat 1777. Appearance, old. Prose. Generally correct.

The last colophon runs thus:

इति श्रीवेदान्तकल्पलतिकायां परमहंसपरिव्राजकमधुसूदनसरस्वती-कृतायां साधनापवर्गनिरूपणं नाम प्रथमः स्तवकः ।

संवत् १७७७, समये फाल्गुनमासे कृष्णपक्षे षष्ठ्यां गुरुवासरे काश्यां विशेषे मणिकर्णिकासमीपे यथा प्रतिलिख्यते मम दोषो न विद्यते ।

See L., Vol. IV, No. 1414 and I.O.

8543

8871. सिद्धान्तबिन्दुः *Siddhāntabindu.*

By Madhusūdana Sarasvatī, the disciple of Viśveśvara Sarasvatī

Substance, country-made paper. 9½ × 4 inches. Folia, 52. Lines, 7 on a page. Character, Nāgara of the 18th century. Extent in ślokas, 800. Appearance, old and discoloured. Complete.

A commentary on the ten stanzas by Śaṅkarācārya, entitled दशश्लोकी, giving the substance of the Vedānta doctrine.

This has been noticed in a previous number.

Printed, ed. Poona.

8544

9034. **सिद्धान्ततत्त्वबिन्दु** *or* **सिद्धान्तबिन्दु**

Siddhāntatattvabindu or Siddhāntabindu.

By Madhusūdana.

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 21. Lines, 12 on a page. Extent in ślokas, 725. Character, Nāgara. Date, Saṁvat 1895. Appearance, fresh but worm-eaten. Complete.

This is a commentary on *Cidānandadaśaślokī*.

See L. 1483.

8545

9730. *Siddhāntabindu.*

Substance, country-made paper. 13×5 inches. Folia, 25. Lines, 10 on a page. Extent in ślokas, 600. Character, Nāgara. Date, Saṁvat 1762. Appearance, old. Complete.

A work on the Vedānta philosophy, well-known and often noticed.

The last colophon runs thus:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीविश्वेश्वरसरस्वती-भगवत्पाद-पूज्यपादशिष्यश्रीमधुसूदनसरस्वतीविरचितः सिद्धान्तबिन्दुर्नाम ग्रन्थः समाप्तः ।

संवत् १७६२ ज्यैष्ठवदि सप्तम्यां

गोविन्द्रायेण लिखितं जटमलस्य पठनार्थं ।

8546

654. **भक्तिरसायन** *Bhaktirasāyana.*

By Madhūsūdana Sarasvatī.

For the manuscript, see L. 1458.

The manuscript contains only the 1st chapter of the work. At the end of the 1st chapter, the author

speaks of subsequent chapters in which he proposes to treat of *preman* in detail.

From a passage in L. 12B the author appears to be the same as the author of *Siddhāntabindu* :

सा चेयं प्रक्रिया चास्माभिर्विस्तरेण सिद्धान्तबिन्दौ प्रतिपादिता ।

8547

1104. *Bhaktirasāyana.*

(Called भगवद्भक्तिरसायन *Bhagavadbhaktirasāyana*).

By Madhūsūdana Sarasvatī

Substance, country-made paper. 10 × 5¼ inches. Folia, 36. Lines, 10 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance tolerable. Incomplete (1st chapter).

For the beginning and end and description, see L. 1458.

After the *maṅgalācaraṇa* occurs the following which is not found in L :

ग्रंथारम्भे सम्भावितविघ्नविनिवारणबुद्ध्या भगवदनुध्यानरूपं मङ्गल-मङ्गीकुर्व्वन्नादौ प्रेक्षापूर्व्वकारि-प्रवृत्त्यङ्गतयाभिधेयप्रयोजनसम्बन्धानाचष्टे शिष्टाग्रणीः ग्रन्थकारः ।

In 15B occurs the reference to another work of the author, named *Vedāntakalpa*.

8548

7902. प्रस्थानभेदः *Prasthānabheda.*

By Madhusūdana Sarasvatī.

Substance, country-made paper. 9¼ × 4¼ inches. Folia, 9. Lines, 8 on a page. Extent in ślokas, 225. Character, modern Nāgara. Appearance, fresh. Complete.

Printed, ed. Madras ; Calcutta University.

Colophon :

इति श्रीमधुसूदनसरस्वतीविरचितः प्रस्थानभेदः ।—

Post-colophon :

संवत १६४३ वैशाखकृष्ण ११ ।

A general review of Sanskrit literature from the Vedānta point of view.

See I.O. Catal. No. 2455. It was also printed, with a Bengali translation, in Calcutta in 1856.

8549

8673. अद्वैतामृत *Advaitāmṛta.*

By Jagannātha Sarasvatī, the pupil of Harihara Sarasvatī.

Substance country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 6. Lines, 17 on a page. Extent in ślokas, 275. Character, Nāgara. Appearance, old. Incomplete.

Incomplete. Six leaves only. Two hundred and thirty-five verses. A Vedāntic work.

It begins :

हरिहरसरस्वती यद्गुरुरीभ्यः परमहंसानां
स तु जगन्नाथपदोत्तरसरस्वतीशब्दसंवेद्यः ।
कर्मादिकुण्ठालङ्कारं सारं वेदान्तवारिधेः
रचयत्यमलं ग्रन्थं अद्वैतामृतसंज्ञकं ॥
आसीद् यतिवरः कश्चित् विवेकाश्रमसंज्ञकः
यत्प्रसादेन बहवो मुक्तिमार्गमुपगताः ।
सत्वोचितं मतं लोके क्वचनापि विचारयन्
नावाप तन्मनो यत्र यतेस्तस्य प्रसीदति ॥
नवाङ्काङ्कनन्दत्रिगज ८३६६६६६ संख्याविलोकिनो
मठास्तेन जगत्यस्मिन् तेषु लेभे स्थि[तिं] न सः ।
एवं गिरिवरारण्यसरित्सागरवापिकाः
पश्यता किल तेनैक्षि पाञ्चजन्याभिधो मठः ॥

After the 100th verse there is this colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीहरिहरसरस्वतीप्रियशिष्यपरमहंस-
परिव्राजकाचार्य्यश्रीजगन्नाथाचार्य्यसरस्वतीविरचितेऽद्वैतामृते प्रथमः कवलः ।

8550

7755. *Advaitāmṛta.*

Substance, country-made paper. 14½ × 5½ inches. Folia, 20. Lines, 10 on a page. Extent in ślokas, 750. Character, Nāgara of the 18th century. Appearance, fresh. Complete.

For an excellent description of the work, see I.O. Catal. No. 2438, 787-88.

8551

8696. *Advaitāmṛta.*

Substance, country-made paper. 11½ × 6 inches. Folia, 18. Lines 7 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, good. Incomplete.

Incomplete. See *supra.*

8552

4142. *Advaitāmṛta.*

Substance, country-made paper. 11 × 5½ inches. Folia, 14 (13 being put twice). Lines, 16, 17 on a page. Extent in ślokas, 336. Character, modern Nāgara. Appearance, fresh. Complete.

A metrical treatise on Advaita and asceticism, in five chapters representing the views of the Karmandin, a certain sect of Bhikṣus. It is put into the mouth of a Bhikṣu, called Vivekāśrama.

See I.O. Catal. No. 2438.

8553

9436. *Advaitāmṛta.*

Substance, country-made paper. 8¾ × 4 inches. Folia, 4. Lines, 12 on a page. Extent in ślokas, 100. Character, Nāgara. Appearance, old. Verse. Generally correct.

It is a well-known treatise on the Vedānta philosophy, by Jagannātha Sarasvatī, the favourite disciple of Harihara Sarasvatī. It is divided into five chapters called *kavala*, and the Ms. under notice comprises the 1st kavala. See L., Vol. II, No. 700.

8554

8826. *Advaitāmṛta.*

Substance, country-made paper. 10 × 4½ inches. Folia, 9. Lines, 12 on a page. Extent in ślokas, 325. Character, Nāgara. Appearance, old. Complete.

Two out of five chapters. Eight leaves only. The same as L. 700.

8555

8701. *Advaitāmṛta.*

(Called **अद्वैतामृतप्रमाण** *Advaitāmṛtapramāṇa*).

Substance, country-made paper. 10 × 5 inches. Folia, 1. Lines, 29 on the leaf. Extent in ślokas, 33. Character, Nāgara. Appearance, fresh. Complete.

One leaf only.

8556

1784. **वेदान्तसारः** *Vedāntasāra.*

By Sadānanda Bhagavat.

Substance country-made paper. 19 × 4½ inches. Folia, 8. Lines, 9 or 10 on a page. Extent in ślokas, 360. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon:

इति परमहंसपरिव्राजकाचार्य्यश्रीसदानन्दभगवत्कृतौ वेदान्तसार-प्रकरणं सम्पूर्णं । श्रीहरिः स्मरणं श्रीहरि—

Printed several times in India, ed. Jacob, Bombay, Jīvānanda, Calcutta; trans. (English) by Dr. Ballan-

tyne, 1898; (Bengali) by Kalivara Vedantavagish, Calcutta.

8557

3998. *Vedāntasāra.*

Substance, country made paper. 18 × 5 inches. Folia, 8. Lines, 12 on a page. Character, Bengali of the 18th century. Appearance, discoloured and worn-out. Complete.

8558

4058. *Vedāntasāra.*

Substance, country-made paper. 15 × 3½ inches. Folia. 15. Lines, 6 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

Post-colophon :

अखिलद्देवतामयपरिपूर्णतेजःस्वरूपनित्योदयप्रत्यक्षरूपब्रह्मण्यदेव-
साक्षाद्धर्म्मस्वरूपाय विवस्वते नमः ।—

श्रीगिरिधरदेवशर्म्मणः स्वाक्षरमिदं पुस्तकञ्च ।—

ब्रह्माण्डकोट्याधारभूताय विवस्वते प्रत्यक्षदेवब्रह्मण्यदेवत्र[य]स्त्रिंशत्-
कोटिद्देवतामयमूर्त्तये, etc., etc.

8559

5206. *Vedāntasāra.*

Substance, country-made yellow paper. 13½ × 4 inches. Folia, 16. Lines, 7 on a page. Character, Bengali of the 19th century. Appearance, fresh. Complete.

8560

9203. *Vedāntasāra.*

Substance, country-made paper. 11 × 7 inches. Folia, 17. Lines, 10 on a page. Extent in ślokas, 225. Character, Nāgara. Appearance, tolerable. Prose. Generally correct.

No name of the author.

It begins thus:

ॐ श्रीगणेशाय नमः

अखण्डं सच्चिदानन्दमवाङ्मनसगोचरं ।

आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥ १ ॥

अर्थतोऽप्यद्वयानन्दानतीतद्वैतभानतः ।

गुरूनाराध्य वेदान्तसारं वक्ष्ये यथामति ॥ २ ॥

वेदान्तो नामोपनिषत्प्रमाणं । तदुपकारीणि च शारीरकसूत्रादीनि । अस्य वेदान्तप्रकरणत्वात् तदीयैरेवानुबन्धैस्तद्वत्त्वासिद्धेर्न ते पृथगालोचनीयाः । तत्रानुबन्धो नामाधिकारिविषयसम्बन्धप्रयोजनानि । अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्ज्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गत-निखिल-कल्मषतया निर्म्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता । इत्यादि ।

It ends:

अज्ञानतत्कार्य्यसंस्काराणामपि विनाशात् परमकैवल्यमानन्दैकर-समखिलभेदप्रतिभासरहितमखण्ड-ब्रह्माण्डवदवतिष्ठते । "न तस्य प्राणा उत्क्रामन्ति । अत्रैव समवलीयन्ते ; विमुक्तश्च विमुच्यते" इत्यादिश्रुतेः ।

Colophon:

इति वेदान्तसारप्रकरणं सम्पूर्णं । शुभमस्तु । श्रीशिवाय नमः । लिखितं मिश्रजगन्नाथसरयूपारीण महावनमध्ये पठनार्थं नाराण-प्रेमानन्द ।

8561

9156. *Vedāntasāra.*

Substance, country-made paper. 12 × 5 inches. Folia, 11. Lines, 16 on a page. Extent in ślokas, 420. Character, Nāgara. Date, Saṁvat 1814. Appearance, tolerable. Generally correct.

Frequently printed.

8562

10890. *Vedāntasāra.*

Substance, country-made paper. 18 × 4½ inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 440. Character, Nāgara of the 19th century. Appearance, fresh. Complete. With marginal notes in most of the leaves.

Colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यसदानन्दकृतो वेदान्तसारः समाप्तः ।

On the essential points of the Advaita Vedānta.

Beginning:

ॐ श्रीगणेशाय नमः ।

अखण्डं सच्चिदानन्दमवाङ्मनसगोचरं ।
आत्मानमखिलाधारमाश्रयेऽभीष्टसिद्धये ॥
अर्थतोप्यद्वयानन्दानतीतद्वैतभानतः ।
गुरूनाराध्य वेदान्तसारं वक्ष्ये यथामति ॥

वेदान्तो नामोपनिषत्प्रमाणं तदुपकारीणि शारीरकसूत्रादीनि च ।

It ends:

आनन्दैकरसमखिलभेदप्रतिभासरहि[त]मखण्डं ब्रह्मावतिष्ठते । न तस्य प्राणा उत्क्रामन्ति, अत्रैव समवलीयन्ते, विमुक्तश्च विमुच्यत इत्यादिश्रुतेः ।—

8563

9618. *Vedāntasāra.*

Substance, country-made paper. 10 × 5½ inches. Folia, 18. Lines, 9 on a page. Extent in ślokas, 244. Character, Nāgara. Date, Saṁvat 1887. Appearance, tolerable. Generally correct. Complete.

Repeatedly printed.

Chronogram:

नगाष्टवसुचन्द्रेऽब्दे नभोदिक्तिथिभार्गवे
भवानीदीनमिश्रेण वेदान्तोऽयमलेखि वै । १ ।

सन १८८७ आं शुक्लदशम्यां भृगौ भवानीदीनमिश्र लिखि ।

8564

3382. वेदान्तसारटीका *Vedāntasāraṭīkā* entitled सुबोधिनी *Subodhinī.* *By Nṛsiṁha Sarasvatī.*

Substance, country-made paper. 12 × 3½ inches. Folia, 6. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, discoloured and dilapidated. Incomplete at the end.

Printed, ed. N. S. Press, Bombay.

See I.O. Catal. No. 2350. The present MS. gives the name of the commentator's guru as Rāmānanda in place of Kṛṣṇānanda, as given by the I.O. MS., in the opening verse.

The commentary was composed in Śaka 1510 at Benares.

8565

2785. *Vedāntasāraṭīkā* entitled *Subodhinī.*

Substance, country-made paper. 19 × 5 inches. Folia, 25. Lines, 9 to 11 on a page. Extent in ślokas, 1,125. Character, Bengali of the 18th century. Appearance, fresh. Complete.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्कृष्णानन्दभगवत्पूज्यपाद-[शिष्य]नृसिंहसरस्वतीकृता वेदान्तसारटीका समाप्ता ।—

8566

3999. *Vedāntasāraṭīkā.*

Substance, country-made paper. 17½ × 5 inches. Folia, 7, of which the first 2 are missing. Lines, 16 on a page. Character, Bengali of the 18th century. Extent in ślokas, 700. Appearance, decaying. Incomplete at the beginning.

It ends:

तथाच श्रुतिः ।

न निरोधो न चोत्पत्तिर्न बन्धो न च साधकः ।

न मुमुक्षुर्न वा मुक्त इत्येषा परमार्थता इति ॥

Colophon:

इति वेदान्तसारटीका समाप्तेति ।

This is the commentary by Nṛsiṁha Sarasvatī on Sadānanda's *Vedāntasāra*.

8567

10480. **विद्वन्मनोरञ्जनी** (वेदान्तसारटीका)

Vidvanmanorañjanī (*Vedāntasāraṭīkā*).

By Rāmatīrtha.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 32. Lines, 15 on a page. Extent in ślokas, 1,900. Character, Nāgara of the 18th century. Appearance, old. Complete.

Printed, ed. N. S. Press, Bombay.

Colophon:

इति श्रीवेदान्तसारटीका विद्वन्मनोरञ्जनी समाप्ता ।

The text—the elements of the Vedānta—is well-known and printed.

The commentary ends:

विद्यासीतावियोगक्षुभितनिजसुखशोकमोहाभिपन्नः
चेतःसौमित्रिमित्रो भवगहनगतः शास्त्रसुग्रीवसख्यः ।
हत्वास्ते दैन्यवालिं मदनजलनिधौ धैर्यसेतुं प्रबध्य
प्रध्वस्ताबोधरक्षःपतिरधिगतविज्ञानकोस्वात्मरामः ॥
वेदान्तसारविवृतिं रामतीर्थाभिधो यतिः ।
चक्रे श्रीकृष्णतीर्थ-श्रीपदपङ्कजषट्पदः ॥

The commentary begins:

श्रीगणेशाय नमः ॥ etc.

सत्यज्ञानमनन्तं परिपूर्णानन्दविग्रहं
रामं प्रत्यञ्चमनृतविश्वसृष्टिस्थित्यप्ययं वन्दे ॥
वाणीं कायमनोभिः श्रीगुरुविद्यागुरून् नमस्कृत्य ।
वेदान्तसारटीकां कुर्वे श्रद्धावशाद्यथाबुद्धि ॥

8568

9733. *Vidvanmanorañjanī* (*Vedāntasāraṭīkā*).

Substance, country-made paper. 13½ × 5 inches. Folia, 44. Lines, 12 on a page. Extent in ślokas, 1,550. Character, Nāgara. Date, Saṁvat 1785. Appearance, old. Prose. Generally correct. Complete.

This is a commentary on Sadānanda's *Vedāntasāra* by Rāmatīrtha Yati, the disciple of Kṛṣṇatīrtha.

Printed several times. See I.O.

8569

8559. वेदान्तसारटीका *Vedāntasāraṭīkā.*

By Narahari.

Substance, country-made paper. 9¾ × 4 inches. Folia, 63. Lines, 8-9 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Śaka 1510. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose. Generally correct.

Complete in 63 leaves. Composed in Śaka 1510 by Nṛsiṁha Sarasvatī, disciple of Kṛṣṇānanda. Described in Peter 729, I.O. 2082. Same as our No. 3382.

8570

3383. *Vedāntasāraṭīkā.*

Substance, country-made paper. 14½ × 3½ inches. Folia, 42, of which 13 to 16 are missing. Lines, 5 to 10 on a page. Extent in ślokas, 1,260. Character, Bengali of the 18th century. Appearance, faded and worn-out. Complete. The leaves at the beginning and at the end are a restoration in a later hand.

This is an anonymous commentary on the *Vedānta-sāra* by Sadānanda Yogīndra.

It begins:

सकलब्रह्मविद्यासम्प्रदायप्रवर्त्तकाचार्य्येभ्यो नमः ।
सत्यं ज्ञानमनन्तं परिपूर्णानन्दविग्रहं ।
रामम् प्रत्यञ्चमनृतविश्वसृष्टिस्थित्यप्ययं वन्दे ॥
वाणीं कायमनोभिः श्रीगुरुविद्यागुरून् नमस्कृत्य ।
वेदान्तसारटीकां कुर्व्वे श्रद्धावशाद्यथाबुद्धि ॥

चिकीर्षितस्य ग्रन्थस्याविघ्नपरिसमाप्तिप्रचयगमन-
शिष्टाचारपरिपालनफलं विशिष्टशिष्टाचारानुमित-
स्मृतिपरिकल्पितश्रुतिबोधितकर्त्तव्यताकं ....
मङ्गलमाचरति—अखण्डेत्याद्यश्लोकेन ॥

It ends:

परमकैवल्यमानन्दैकरसमखिलभेदप्रतिभासकरहितमखण्डं ब्रह्माव-तिष्ठते। स तस्य प्राणा उत्क्राम्यन्त्यत्रैव समवलीयन्ते विमुक्तश्च विमुच्यते इत्येवमादिश्रुतेरिति।

Colophon:

इति परमहंसपरिव्राजकाचार्य्यश्रीसदानन्दकृतौ वेदान्तसारप्रकरणं समाप्तम्। Same as our No. 10480.

8571

3938. **वेदान्तसारव्याख्या** *Vedāntasāravyākhyā* (in Bengali).

By Ānandacandra Vedāntavāgīśa.

Substance, country-made paper. 15½ × 3¾ inches. Folia, 19. Lines, 8 on a page. Extent in ślokas, 500. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

Colophon:

श्रीआनन्दचन्द्रवेदान्तवागीशभट्टाचार्य्यविरचितवेदान्तसारव्याख्या [वङ्गभाषाव्याख्या] समाप्ता ।

It begins:

वेदान्तसारव्याख्या। अखण्डं सच्चिदानन्दमित्यादि अपरिच्छिन्न ओ नित्यज्ञान आनन्दस्वरूप वाक्यमनेर अगोचर एवं जगतेर आधार। इत्यादि।—

8572

8902. **वेदान्तपारिजात** *Vedāntapārijāta.*
By Sadānanda.

With a commentary called वेदान्तपारिजातमञ्जरी *Vedāntapārijātamañjarī, by the author himself.*

Substance, country-made paper. 12½ × 5 inches. Folia, 84+35. In Tripāṭha form. Character, Nāgara. Date, Saṁvat, 1864. Appearance, fresh.

The 3rd and 4th adhyāyas. The 3rd is complete in 84 leaves and the 4th in 35.

The beginning of the 3rd adhyāya of the text:

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्यां ।
नैवोत्क्रान्तौ श्रूयते वेदवाक्ये भूतादानं हीन्द्रियादानवच्च ।
स्वर्गे श्रद्धाख्याहुतेस्तत्र गानात् सौलभ्याम्नो भौतिकीतो गतिः स्यात् ।
स्याद्व्यानं कर्मयानाद्यतोत्र श्रद्धाशब्दो लक्षकोपां मतोऽस्ति ।
प्राणानां स्यादर्थवद्यानसिद्धैय भूतादानं वाक्यभेदोऽपि तुल्यः ।
कर्म्मारब्धेऽपि देहे सकलगुणयुते पञ्चभूतोत्थितेऽस्मिन् ।
भूयस्त्वेनाप्सु पुंगीस्त्रिभिरनुगमने वेष्टितोमुत्र याति
सोमोराजेतिकर्त्ताश्रुतिभिरवगतोऽन्यत्र कर्म्मेतिबुद्धो ।
जीवो देहाद्युपाधिर्जननमरणभागत्र वैराग्यसिद्धिः ॥

The beginning of the commentary of the same adhyāya:

यस्योदारगुणस्मृतिर्वितनुते वैराग्यमुख्यान् गुणान्
यद्रूपं मनसा स्मृतं सुमनसां तत्त्वावबोधप्रदं ।
यल्लीलामृतसंस्मृतिः प्रतिदिनं कैवल्यसौख्यप्रदा
तं श्रीकृष्णमखण्डतत्त्वममलं वेदान्तवेद्यं भजे ॥

अविरोधेनापकुले वेदान्तार्थे तत्प्राप्तिसाधनं निरूपणं युक्तमित्यध्याययोर्हेतुहेतुमद्भावः सम्बन्धः । तत्र प्रथमे पादे पञ्चाग्निविद्यामाश्रित्य परलोकेऽलोकसञ्चरणं निरूप्यते सम्यक् ज्ञानसाधनं वैराग्यार्थं जीवः

प्राणेन्द्रियसहितः विद्याकर्मपूर्व्ववासनासमेतः पूर्व्वदेहं परित्यज्य देहान्तरं गृह्णाति इति श्रुतं अथैनमेते प्राणा अभिसमायान्तीत्यारभ्य अन्यं नवतरं कल्याणतरं रूपं कुरुत इत्यन्तात् सन्दर्भात् किं देहबीजभूतैर्भूतसूक्ष्मैर-परिष्वक्तो गच्छति उत संपरिष्वक्त इति चिन्त्यते ।

The beginning of the 4th adhyāya of the text:

आवृत्तिरसकृदुपदेशात् । करणफलविचारो हेतुमत्त्वप्रयुक्तं ।
क्रममनुसरतीतः साधनानन्तरं सः ॥ सपरिकरसुखात्मज्ञानमुक्तं विमुक्त्यै ॥
परकलितविमोक्षे योग्यतां सम्प्रधार्य्य
अत्र प्रायः साधनानां विचारः साक्षात्काराक्षिप्तचिन्तानुषङ्गात्
कार्य्यन्तावत् साधनाभ्यास इष्टः किं वा तत्राप्येकवारप्रयोगः ॥

The beginning of the commentary:

ॐ सदानन्दाकारं सततमघहारं श्रुतिशिरो-
वचोभिः संवेद्यं शमदमतयः (?) साधनपरै- ।
र्विविच्यानात्मभ्यः पृथगमलमद्वैतममृतं
मुकुन्दं वन्देहं श्रवणमननध्यानविदितं ॥
आवृत्तिरसकृदुपदेशात् इहसाधनफलयोर्हेतुहेतुमत्त्वकृतं
क्रमं मुख्यक्रमेण चाङ्गानामिति तद्विचारयोराश्रित्य साधनविचारानन्तरं
फलविचारः क्रियते इत्याह—करण इति ।

The colophon of the commentary of the 3rd adhyāya runs thus:

इति श्रीमन्मुकुन्दपदारविन्दमकरन्दसुधाभिलाषिश्रीसदानन्दविद्वत्कृतौ वेदान्तपारिजातमञ्जर्य्यां तृतीयस्याध्यायस्य चतुर्थः पादः समाप्तिमगमत् । ३१४—

The colophon of the text of the same adhyāya:

इति श्रीतृतीये चतुर्थः पादः समाप्तं ।

Not in Aufrecht.

8573

1344. प्रत्यक्तत्त्वचिन्तामणि

Pratyaktattvacintāmaṇi.

By Sadānanda.

(*With the commentary named* स्वप्रभा *Svaprabhā by the author himself.*)

Substance, country-made paper. 12 × 4½ inches. Folia, 54. Written in Tripāṭha form. Character, Nāgara. Appearance, old—leaves mouse-eaten on the right-hand upper corner. Generally correct. Incomplete—the 1st prakaraṇa only out of twelve.

For the description of the complete work, see I.O. Catal. No. 2355, p. 750A.

8574

1095. स्वरूपप्रकाश *Svarūpaprakāśa.*

By Sadānanda (*Kāśmīraka*).

Substance, country-made paper. 12¼ × 5 inches. Folia, 9. Lines, 11 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

A digest on the Vedānta doctrine of self-realisation of the Advaita School, in contradiction to the phenomenal world.

Complete in four chapters.

Beginning :

श्रीगणेशाय नमः ।

यस्मिन् बुद्बुदवद्विश्वं भिन्नाभिन्नमिव स्थितम् ।
तं वन्दे परमानन्दं तुरीयं साक्षिणं सदा ।

इह खलु सकललोकहितैषी भगवान् वेदव्यासो मुमुक्षूननात्मभ्यो विवेकेन नित्यशुद्धबुद्धमुक्तस्वभावमात्मानं बोधयन् सूत्राणि प्रणिनाय । तेषु च श्रीमच्छंकरसुरेश्वराद्या आचार्य्याः भाष्यवार्त्तिकादिरूपान् निबन्धान् बबंधुः तेषाञ्चातिविस्तृतत्वात् मन्दबुद्धीनां दुरवगाहत्वाच्च न सहसा

तेभ्य आत्मानात्मविवेकः सम्भवतीति तदनुग्रहाय तानेवाश्रित्य संक्षेपेण स्वरूपं प्रकाश्यते ।

It ends:

पातञ्जलभाष्ये चोक्तं—
तीर्थे श्वपचगेहे वा नष्टस्मृतिरपि परित्यजन्
देहं ज्ञानसमकालमुक्तः कैवल्यं याति हतशोक
इति ॥ तस्मात् सिद्धं पातञ्जलोक्ताष्टाङ्गयोगं विनापि
वेदान्तस्य विचारेण कैवल्यमिति शिवम् ।

Colophon:

इति श्रीसदानन्दविरचिते स्वरूपप्रकाशे दृश्यपदार्थप्रकाशनपूर्वक-जीवप्रकाशनं नाम चतुर्थः परिच्छेदः समाप्तः ।

8575

10511. *Svarūpaprakāśa.*

Substance, country-made paper. 12½ × 6 inches. Folia, 12. Lines, 11 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. To the end of the 4th chapter.

Beginning:

यस्मिन् बुद्बुदवद् विश्वं भिन्नाभिन्नमिव स्थितम् ।
तं वन्दे परमानन्दं तुरीयं साक्षिणं सदा ॥

See our No. 1095.

8576

3949. वेदान्तकल्पतरु (मोक्षकाण्ड)

Vedāntakalpataru (Mokṣakāṇḍa).

By Lakṣmīdhara.

Substance, country-made yellow paper. 10¾ × 4 inches. Folia, 101. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Incomplete at the end.

It begins thus:

श्रीगणेशाय नमः ।
वेदान्तोक्ति विवेकवैभवगलद्दुर्वारमायातमः ।
स्वैरोन्मीलदमेयचिन्मयपरब्रह्मैकतानात्मने ।
ते यस्मै स्पृहयन्ति लब्धपरमानन्दादयः (?)
कान्तं वक्ति चतुर्दशद्विजवरो मोक्षं स लक्ष्मीधरः ॥
मोक्षप्रस्तावना मोक्षस्वरूपविनिरूपणम् ।
वानप्रस्थं तथा वानप्रस्थधर्म्माः क्रमादिह ॥
यत्याश्रमोऽथ सन्न्यासो यतिधर्म्मो विरागता ।
तद्धेतुः पल्लवोपेतः कामादिपरिवर्ज्जनम् ॥
इन्द्रियाणां जयस्तत्त्वसृष्टिः शरीरचिन्तनम् ।
विवेकश्च शरीरस्य जीवब्रह्मात्मता तथा ॥
ज्ञानकर्म्मोपयोगित्वमात्मज्ञानस्य हेतवः ।
सपल्लवश्च योगाद्या मुक्तानां लक्षणं क्रमात् ॥
ध्येयस्वरूपं योगस्य प्रवृत्तेर्लक्षणानि च ।
उपसर्गाः क्रमेणात्र तथा योगविभूतयः ॥
स्थितप्रज्ञस्य चरितं योगभ्रष्टगतिः पुनः ।
अरिष्टानि तथोत्क्रान्तिरर्च्चिरादिपथस्तथा ॥
इति लक्ष्मीधरः श्रीमानात्मविद्याविशारदः ।
पर्व्वणां मोक्षकांडेऽत्र···?मजिग्रथत् ॥

8577

9078. **अद्वैतमकरन्द** *Advaitamakaranda.*

By Lakṣmīdhara Kavi.

With a commentary by Svayamprakāśa Yati.

Substance, country-made paper. 13 × 5 inches. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Complete in 11 leaves.

See L. 689.

52

8578

9074. शास्त्रदीपन *Śāstradīpana.*

By Amalānanda.

Substance, country-made paper. 9½ × 4 inches. Five fragments. Character, Nāgara.

The printed text calls it *Śāstradarpaṇa.*

(1) Leaves 17—56.

The colophon in the last leaf:

इति परमहंसपरिव्राजकश्रीमदनुभवानन्दपूज्यपादशिष्यभगवदमलानन्दविरचिते शास्त्रदर्पणे प्रथमाध्यायस्य चतुर्थः पादः। समाप्तोऽध्याय इति ॥

(2) Leaves 1—54.

In leaf 13A, इति श्रीमत्परमहंस..... .... भगवदमलानन्दकृतौ शास्त्रदर्पणे द्वितीयाध्यायस्य प्रथमः पादः।

(3) Leaves 1—10.

The colophon in the last leaf: द्वितीयाध्यायस्य चतुर्थः पादः, समाप्तोऽयमध्यायः।

(4) Leaves 1—80.

The colophon in the last leaf: तृतीयाध्यायः समाप्तः।

(5) Leaves 3—15 marked शा० द०।

8579

597. शास्त्रसिद्धान्तलेशसंग्रह *or* सिद्धान्तलेश

Śāstrasiddhāntaleśasaṁgraha or *Siddhāntaleśa.*

By Appaya Dīkṣita.

For the manuscript, see L. 1496.

Printed, ed. Benares.

8580

763. ***Śāstrasiddhāntaleśasaṁgraha.***

For the manuscript, see L. 1573.

The work is well-known, often noticed and printed. Repaired.

It is a defective MS. Two separate paginations in two different hands; the first from 1 to 69 and the second from 41 to 97.

The portion covered by the first pagination ends in line 7, p. 58 of the text printed in Vizianagram Sanskrit Series, and that covered by the second pagination begins at line 6, p. 50 of the same edition and ends at the end.

Post-colophon :

संवत् १७१६ चैत्र सुदि चतुरदशि लिखितं
स रामगिरि काश्यां मध्ये देवनाथ-पुरा ।

8581

321. ***Śāstrasiddhāntaleśasaṁgraha.***

Substance, Country-made paper. $13\frac{1}{2} \times 7$ inches. Folia, 41. Lines, 14 on a page. Extent in ślokas, 960. Character, Nāgara. Appearance, old. Prose. Generally correct. Two chapters only.

For a complete MS., see L. 1496.

Printed at Benares.

The first 30 leaves of this MS. is accompanied by an interlineal translation in Persian.

8582

2186. ***Śāstrasiddhāntaleśasaṁgraha.***

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. The 3rd and 4th chapters in separate paginations, the 3rd in 35 leaves and the 4th in 14 leaves. Character, Nāgara. Appearance, old.

The last colophon:

इति श्रीशास्त्रसिद्धान्तलवसंग्रहे चतुर्थः परिच्छेदः समाप्तः ।

Printed at Benares.

8583

8817. सिद्धान्तलेश *Siddhāntaleśa.*

By Appaya Dīkṣita.

Substance, country-made paper. 10 × 4½ inches. Folia, 45. Lines, 12 on a page. Extent in ślokas 1,800. Character, Nāgara. Appearance, old. Incomplete.

Incomplete. Leaves 1—28, 31—47.

See IO. Catal., p. 790.

8584

10452. शास्त्रसिद्धान्तलेशसंग्रह

Śāstrasiddhāntaleśasaṁgraha.

By Appaya Dīkṣita.

Substance, country-made paper. 9 × 3 inches. Folia. 101. Lines 9 on a page. Extent in ślokas, 2,400. Character Nāgara. Date, Saṁvat 1790. Appearance, old and worn-out. Complete.

A well-known Vedānta work, often noticed, in four chapters.

Last colophon:

इति शास्त्रसिद्धान्तलेशसंग्रहे चतुर्थः परिच्छेदः ॥

Post colophon:

लिखितमिदं कोवाइ वसुदेवभट्टेन, संवत् १७९० आषाढ शुद्ध सप्तम्यां शनौ । ग्रन्थ २५०० ॥

8585

753. सिद्धान्तलेशटीका *Siddhāntaleśaṭīkā*

By Dharmayya Dīkṣita.

For the manuscript, see L. 1579.

A fragment comprising 40 leaves from the beginning. It seems to contain the introduction and the commentary on the text up to the 8th page of the Vizianagram edition.

Though a fragment, it is important in that the existence of the commentary is known to Aufrecht, only through this manuscript, and the commentary appears to be one by the author's son.

The manuscript is very old and fragile.

8586

736. सिद्धान्तलेशगूढार्थप्रकाश

Siddhāntaleśagūḍhārthaprakāśa.

By Rāmacandra Yajvan

For the manuscript, see L. 1597.

This is a commentary on the *Śāstrasiddhāntaleśa* by Appaya Dīkṣita.

8587

8807. सिद्धान्तलेश *Siddhāntaleśa*

By Appaya Dīkṣita.

(*With a commentary by Acyutakṛṣṇānandatīrtha*)

Substance, country-made paper. $12\frac{3}{4} \times 6\frac{1}{2}$ inches. Folia, 133. Lines, 26 on a page. Extent in ślokas, 13,300. Character, Nāgara. Appearance, old but fresh. Incomplete.

Divided into four chapters: (I) in 62 leaves, (II) in 35 leaves, (III) in 23 leaves, (IV) in 13 leaves.

The last colophon of the commentary runs thus:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयम्प्रकाशानन्दसरस्वती-
दिव्यश्रीचरणारविन्दसंलग्नरजोभूतस्याच्युतकृष्णानन्दतीर्थस्य कृतौ शास्त्र-
सिद्धान्तलेशग्रन्थव्याख्यायां श्रीकृष्णालङ्काराख्यायां चतुर्थः परिच्छेदः । सम्पूर्णः ।
४ ग्रन्थसंख्या ६२६०

Printed, ed. Benares.

8588

859. रत्नत्रयपरीक्षा *Ratnatrayaparīkṣā.*

(*With a commentary*)

By Appaya Dīkṣita, son of Raṅgarājādhvarīndra.

For the manuscript, see L. 1688.

8589

8777. *Ratnatrayaparīkṣā*

Substance, country-made paper. $10\frac{1}{4}\times4\frac{1}{4}$ inches. Folia, 23. Lines, 12 on a page. Extent in ślokas, 700. Character, Nāgara. Appearance, fresh. Complete.

Complete in 23 leaves. Eight stanzas in *Sragdharā* go under the name of *Ratnatrayaparīkṣā.* Who the author is of these stanzas is not given, but they seem to be by the commentator himself. The commentary on these eight verses is by Appaya Dīkṣita and goes by the same name. The 4th stanza gives the gist of this work, that is, the unity of Śiva, Gaurī and Viṣṇu. Śiva is the धर्म्मी; Viṣṇu, the puṁrūpadharma is upādāna-kāraṇa; and Gaurī is the strīrūpadharma.

The 4th stanza:

योऽसौ धर्म्मी स शम्भुः शिव इति परब्रह्म चेति प्रसिद्धो
या चोक्ता धर्म्मिणोऽस्यावियदिति महिषी साऽम्बिका मेति वित्त ।
यश्चोपादानभूतः पर इह पुरुषः सैष नारायणोक्त्या
ख्यातः श्रीकूर्म्मवाक्यैरविगमितमिदं नारदस्यापि वाक्यैः ॥

8590

8842. विधिरसायनसुखोपयोजिनी

Vidhirasāyanasukhopayojinī.

By Appaya Dīkṣita.

Substance, country-made paper. 8½ × 3½ inches. Folia, marked 72-108. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete.

Leaf 74B, इति श्रीमदद्वैतविधिरसायने सुखोपयोजिन्यां त्रिविध-विधिलक्षणाक्षेपपरम्परातिदेशः ।

Leaf 110B, इति श्रीमदद्वैतविद्याचार्य्यश्रीभरद्वाजकुलजलधि-कौस्तुभश्रीविश्वजिद्याजिश्रीरङ्गराजाध्वरिवरसूनोरप्पयदीक्षितस्य कृतौ विधिरसायनसुखोपयोजिन्यां प्रदर्शितेष्वपि केचिदाक्षेपाः शास्त्रमर्य्यादा-मात्रमाश्रित्य प्रदर्शिताः ।

Printed.

8591

3183. ब्रह्मतर्कस्तवः *Brahmatarkastava.*

By Appaya Dīkṣita, son of Raṅgarajādhvarī, with a commentary by the same.

Substance, country-made paper. 13 × 1½ inches. Folia, 44. Lines, 10, 11 on a page. Extent in ślokas, 1,400. Character, Bengali. Date, śaka 1760. Appearance, fresh. Complete.

A hymn to Śiva, embodying disquisitions on the nature of Brahman. Here Brahman is addressed as Śiva.

It begins:

उच्चावचैरुपनिषद्वचनप्रकाण्डै-
रुन्मीलितश्रुतिगणैरुपबृंहणैश्च ।
यत् सादरं समुदितं यमिनामुपास्यं
तत् ब्रह्म शङ्कर भवानिति तर्कयामः ॥ १ ॥

यद्ब्रह्मलक्षणतया श्रुतिसूत्रसिद्धं
तत् कारणत्वमनुमोदितया शिखार्द्यैः ।
अत्याश्रमोपनिषदा हर चोदितानि
त्वय्येव वैदिककवचांसि समर्पयन्ति ॥

The last verse, marked 52, runs:

ब्रह्मोपेन्द्रप्रमुखविनुतब्रह्मतर्कस्तवोऽयं
भक्तिग्राह्यस्त्वमिति भगवन् निर्मितो भक्तिमात्रात् ।
अङ्घ्रिद्वन्द्वे तव करुणया निर्गुणेऽपि त्वदीये
पूजापुष्पप्रकरपदवीमेष पुष्णातु नित्यम् ॥

The commentary begins:

अथ ब्रह्मतर्कस्तवस्य नातिविस्तरं विवरणं क्रियते ।
तत्र स्तोत्रप्रतिपाद्यसकलार्थप्रतिज्ञापरोऽयमाद्यश्लोकः ।

Colophon:

इति श्रीमदद्वैतविद्याचार्य्य श्रीमद्विश्वजिद्याजिश्रीरङ्गराजाध्वरिवरसूनोः श्रीमदप्पयदीक्षितस्य कृतौ ब्रह्मतर्कस्तवविवरणं समाप्तम् ।

Post-colophon:

ब्रह्मतर्कस्तवोऽतीव शम्भोर्भगवतः प्रियः ।
व्यलेखि चिन्तामणिना श्रीपञ्चाननशर्म्मणा ॥

शकाब्दाः १७६० ।—

8592

305. तत्त्वानुसन्धान *Tattvānusandhāna.*

By Mahādeva Sarasvatī, pupil of Svayamprakāśānanda.

Substance, country-made yellow paper. 9½ × 4 inches. Folia, 10. Lines, 14 on a page. Extent in ślokas, 420. Character, Nāgara. Appearance, fresh. Prose. Generally correct.

A concise but comprehensive tract on the Vedānta philosophy.

Printed.

See IO. Catal. No. 2388.

It contains the 3rd and 4th chapters only.

The publication of the work with the commentary *Advaitacintākaustubha* has been printed in the Bibl. Ind. Series.

8593

3769. *Tattvānusandhāna.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 63. Lines, 7 on a page. Extent in ślokas, 680. Character, Nāgara of the 19th century. Date. Saṁvat 1889.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्प्रकाशानन्दपूज्यपादशिष्य-भगवन्महादेवसरस्वत्या विरचितं तत्त्वानुसन्धानं समाप्तम् ।

Post-colophon:

संवत् १८८६ । जगन्नाथदास वैष्णवठाकुरवाड़ीमध्ये । श्रीराधा-कृष्णाभ्यां नमः ।

It begins thus:

अथ प्रणवकल्पः । तत्र प्रणवप्रशंसा ।

शौनकः ।

ॐ इति ब्रह्मोमितीदमोमिति सोद्गीथमक्षरं ।
प्रणवो हि परमं ब्रह्म प्रणवश्चापरं स्मृतम् ।
एतेनैकतरं विद्वानुदासीनः प्रपद्यते ॥

तथा च तैत्तिरीयश्रुतिः ।—ओमिति ब्रह्म ओमितीदं सर्व्वं ओमित्ये-तदनुकृत् ब्रह्म वा अप्यो श्रावयेत् सा श्रावयन्तीत्यादि । यद्ब्रह्म जगज्जन्मादि-कारणं स ओमिति शब्द एव । न ततो भिद्यत इत्यर्थः । तथा इदं सर्व्वं विकारजातम् ॐकार एव नान्यदित्यर्थः । तथा माण्डूक्योपनिषत् श्रूयते ।

ओमित्येतदक्षरं इदं सर्व्वं तस्योपव्याख्यानं भूतं भवद् भविष्यदित्येतत् सर्व्वं ॐकार एव। यच्चान्यत्त्रिकालातीतं तत्तदप्योङ्कार एवेति। तथा च्छान्दोग्यश्रुतिः।—

ॐ इत्येतदक्षरमुद्गीथमुपासीतेति।

It ends thus:

भगवान् सूत्रकारोऽप्याह।

अस्मिन् तस्य च तद्योगं शास्तीति। तस्मादहं ब्रह्मास्मीति तत्त्वमस्यादिवाक्यजन्यज्ञानाद्ब्रह्मभावलक्षणो मोक्षो भवतीति सिद्धम्। न स पुनरावर्त्तते। तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः इत्यादिस्मृतिभ्यः श्रीमत्स्वयम्प्रकाशस्तद्गुरुणा करुणावशादुपदिष्टं।

श्रीमत्स्वयम्प्रकाशस्तद्गुरुणा करुणावशात्।
उपदिष्टं परस्यैक्यतत्त्वमावेदितं मया॥ १॥
ब्रह्मेशविष्ण्वादिसमस्तदेवाः
स्वस्वाधिकारेषु विभिन्नचित्ताः।
आज्ञावशाद्यस्य वसन्ति सर्व्वे
तं कृष्णमाद्यं शरणं प्रपद्ये॥ २॥
या भारती सर्व्वविरिञ्चिविष्णु-
देवादिभिर्नित्यमुपास्यमाना।
तामक्षमालाविलसत्कराग्रां
वागदेवतां तां प्रणमामि देवीम्॥ ३॥
आकाशपुष्पमिव विश्वमिदं निरीक्ष्य
मग्नोऽस्मि नित्यसुखबोधरसामृताब्धौ।
प्रत्यञ्चमद्वयमनन्तसुखैकबोधं
साक्षात्करोमि पदभावनया गुरूणाम्॥ ४॥
यत्पादयुग्मकमलाश्रयणं विनाहं
संसारसिन्धुपतितः सुखदुःखरूपं।
यत्पादपद्मयुगलाश्रयणात् सुतीर्ण-
स्तद्देशिकाङ्घ्रिकमलं प्रणतोऽस्मि नित्यम्॥ ५॥

परमसुखपयोधौ मग्नचित्तमहेश-
हरिविधि-सुरमुख्यान् देशिकं देहमात्रम् ।
जगदपि न विजाने पूर्णसत्यात्मसंवित्
सुखतनुरहमात्मा सर्व्वसंसारशून्यः ॥ ६ ॥
यदुकुलवररत्नकृष्णमन्यांश्च देवान्
मनुजपशुमृगार्दान् न जाने (?) ।
परमसुखसमुद्रे मज्जनात्तन्मयोऽहम् ॥
गलितनिखिलभेदः सत्यबोधैकरूपः ॥ ७ ॥

8594

10931. *Tattvānusandhāna.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 24. Lines, 12 on a page. Extent in ślokas, 800 Character, Nāgara of the 19th century. Appearance, fresh. Complete.

A well-known work on the Advaita philosophy.

Colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दसरस्वतीपूज्यपादशिष्यभगवन्महादेवसरस्वतीविरचिततत्त्वानुसन्धानं समाप्तं ।

Post-colophon:

शिवरामलिखितं ॥—

8595

11095. *Tattvānusandhāna.*

Substance, country-made paper. 11×6 inches. Folia, 16. Lines, 18 on a page. Extent in ślokas, 800. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यानन्दसरस्वतीपूज्यपादशिष्यभगवन्महादेवसरस्वत्या विरचितं तत्त्वानुसन्धानं संपूर्णम् ॥

Well known and often noticed.

8596

8776. *Tattvānusandhāna.*

Substance, country-made paper. 10 × 4½ inches. Folia, 19. Lines, 7 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, new. Incomplete.

Incomplete. From leaf 35 to the end in leaf 53.

The last colophon runs thus:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दसरस्वती-पूज्यपादशिष्यभगवन्महादेवसरस्वतीमुनिरचितं तत्त्वानुसन्धानं समाप्तं ।

This is a treatise on Vedānta. The work has been published in the Bibl. Ind. under the name of *Advaita-cintākaustubha,* which is the name of the commentary by the author himself.

See IO., p. 763B.

8597

9779. *Tattvānusandhāna.*

(*With a commentary*)

Substance, country-made paper. 12 × 6 inches. Folia, 270. Lines, 11 on a page. Extent in ślokas, 5,940. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete. Beautifully written in a large hand.

Both the text and the commentary by Mahādevānanda Sarasvatī, pupil of Svayamprakāśānanda Sarasvatī. It is a well-known work of the Advaita school of Vedānta. The accompanying commentary is entitled *Advaita*[*cintā*]*kaustubha.*

The last colophon of the text runs thus:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दसरस्वती-पूज्यपादशिष्यभगवन्महादेवसरस्वतीमुनिविरचितं तत्त्वानुसन्धानं समाप्तं ।

The last colophon of the commentary runs:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दसरस्वती-पूज्यपादशिष्यभगवन्महादेवानन्दसरस्वतीमुनिवर्य्यचूडामणिविरचिते तत्त्वानु-सन्धानव्याख्याने अद्वैत[चिन्ता]कौस्तुभे चतुर्थः परिच्छेदः । समाप्तोऽयं ग्रन्थः ।

For the text see I.O., Vol. IV. No. 2388, p. 763B, and for the commentary see Vol. IV, No. 2390, p. 764A.

8598

8805. अद्वैतचिन्ताकौस्तुभ *Advaitacintākaustubha.*

Being a commentary on Tattvānusandhāna.

By Mahādeva Sarasvatī, pupil of Prakāśānanda.

Substance, country-made paper. $13\frac{1}{2} \times 6\frac{1}{4}$ inches. Folia, 130. Lines, 20 on a page. Extent in ślokas, 7,800. Character, Nāgara. Appearance, fresh. Complete.

Complete. Divided in four chapters: (I) in 35 leaves, (II) in 42 leaves, (III) in 29 leaves, and (IV) in 24 leaves.

Printed.

8599

8899. *Advaitacintākaustubha.*

Substance, country-made paper. Folia, 115+31+25. Lines, 9 on a page. Character, Nāgara. Date, Saṁvat 1891. Appearance, fresh.

(I) The first two adhyāyas together in 115 leaves. The 1st is complete in 58 leaves and 2nd incomplete.

(II) The 3rd pariccheda is complete in 31 leaves. Date, Saṁvat 1891, माघमासे शुक्लपक्षे ५ चन्द्रवासरे ।

(III) The 4th pariccheda is complete in 25 leaves, of which 18 and 22 are missing. Date, saṁvat 1891.

See IO., 519, 796.

P. III.

Last colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमत्प्रवर्यप्रकाशानन्दसरस्वती-पूज्यपादशिष्यभगवन्महादेवसरस्वतीमुनिविरचिततत्त्वानुसन्धानव्याख्यानेऽद्वैतचिन्ताकौस्तुभे तृतीयः परिच्छेदः ।

Post-colophon :

श्रीजानकीपतये नमः etc.

संवत् १८६१ माघमासे शुक्लपक्षे ५ चंद्रवासरे ॥

P. IV.

Last colophon :

चतुर्थः परिच्छेदः । समाप्तोऽयं ॥ ४ ॥

Post-colophon :

संवत् १८६१ ।

8600

11090. *Advaitacintākaustubha.*

Substance, country-made paper. 11 × 5¾ inches. Folia, 55. Lines, 13 on a page. Extent in ślokas, 1,870. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दपूज्यपाद-शिष्यभगवन्महादेवानन्दसरस्वतीमुनिवर्य्यचूडामणिविरचिते तत्त्वानुसन्धान-व्याख्याने अद्वैतचिन्ताकौस्तुभे चतुर्थः परिच्छेदः । समाप्तोऽयं ।

For the text see IO. Catal. No. 2388 and for the commentary see IO. Catal. No. 2390. The author flourished about 200 years ago.

8601

11114. *Advaitacintākaustubha.*

Substance, country-made paper. 11 × 5 inches. Folia, 72. Lines, 11 on a page. Extent in ślokas, 1,500. Character, Nāgara. Date, Saṁvat 1850. Appearance, fresh. To the end of the 1st pariccheda.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमत्स्वयंप्रकाशानन्दसरस्वती-पूज्यपादशिष्यभगवन्महादेवानन्दसरस्वतीमुनिवरविरचिते तत्त्वानुसन्धान-व्याख्याने अद्वैतचिन्ताकौस्तुभे प्रथमः परिच्छेदः समाप्तः ।

Post-colophon :

शुभमस्तु । शुभं भूयात् ।

संवत् १८५० शाके १७१५ आश्विन कृष्ण अमावास्यां भृगुः लिखितं मनीरामेण लेखकयोः श्रीः ।

8602

2631. **वेदान्तपरिभाषा** *Vedāntaparibhāṣā.*

By Dharmarāja Dīkṣita

Substance, country-made paper. 10 × 4 inches. Folia, 36. Lines, 9 on a page. Character, Nāgara. Date, Saṁvat 1728. Appearance, discoloured. Complete.

Printed, ed. Calcutta University; trans. (Bengali) S. C. Ghosal, Calcutta; English, Sūryanārāyaṇa Śāstri, Madras and Mādhavānanda, Almora.

Colophon :

इति वेदान्तपरिभाषा धर्म्मराजदीक्षितविरचिता समाप्ता ।

Post-colophon :

सर्व्वसाक्षिणि सर्व्वेशे सर्व्वविद्याविधायिनि ।
मनो मे रमतां नित्यमद्वैतपरमात्मनि ॥

संवत् १७२८ वर्षे आश्विन शुदि १ बुधे लिखितमिदं रामचन्द्रेण वाराणसीमध्ये स्वपठनाय परोपकाराय वा ।

नाम्नामकारि बहुता निजसर्व्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणेन कालः ।
ईदृक् कृपा तव परन्तु विभो ममापि
दुर्द्दैवमीदृशमिहाजानि नानुरागय (?) ॥

Burnell, in the Catalogue of Tanjore MSS., p. 90, says that the author lived about the middle of the 17th century at Tanjore. So the present MS., dated Saṁvat 1728—1672 A.D., was written in the author's life-time or shortly after his death.

8603

9211. *Vedāntaparibhāṣā.*

Substance, country-made paper. 11 × 5 inches. Folia, 48. Lines, 9 on a page. Extent in ślokas, 900. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Colophon:

इति श्रीधर्म्मराजदीक्षितविरचितायां वेदान्तपरिभाषायां अष्टमः परिच्छेदः समाप्तः ।

8604

3754. *Vedāntaparibhāṣā.*

One leaf only.

8605

9022. *Vedāntaparibhāṣā.*

Substance, country-made paper. 10½ × 5 inches. Folia, 28. Lines, 10 on a page. Extent in ślokas, 700. Character, Nāgara. Appearance, fresh. Complete.

In eight paricchedas. Complete in 28 leaves.

See L. 1288, IO., Catal. No. 2225.

8606

10925. *Vedāntaparibhāṣā.*

Substance, country-made paper. 9 × 4¾ inches. Folia, 47. Lines, 9, 10 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

Last colophon:

इति श्रीधर्म्मराजदीक्षितविरचितायां वेदान्तपरिभाषायां अष्टमपरिच्छेदः ।

8607

5772. वेदान्तचूडामणि *Vedāntacūḍāmaṇi.*

By Rāmakṛṣṇa, son of Dharmarājādhvarīndra.
(A commentary on the Vedāntaparibhāṣā).

Substance, country-made paper. 10 × 4¾ inches. Folia, 118. Lines 15 on a page. Character, Nāgara of the early 19th century. Appearance, old and discoloured. Incomplete at the end.

Printed.

The last colophon in the incomplete manuscript: 105B, इति धर्म्मराजाध्वरीन्द्रात्मजश्रीरामकृष्णाध्वरिविरचिते वेदान्तचूडामणौ विषयपरिच्छेदः ।

For the commentary, see IO. Catal. No. 2343.

8608

9116. वेदान्तशिखामणि *Vedāntaśikhāmaṇi.*

By Rāmakṛṣṇa, son of Dharmarājādhvarīndra.
(A commentary on the Vedāntaparibhāṣā).

Substance, country-made paper. 14½ × 6 inches. Folia, 99. Lines, 13—14 on a page. Extent in ślokas, 5,000. Character, Nāgara. Date, Saṁvat 1905. Appearance, fresh. Prose. Generally correct.

Printed.

See L. 1141 and IO. Catal. No. 2343 in p. 748.

8609

9264. *Vedāntaśikhāmaṇi*

(called वेदान्तपरिभाषाव्याख्या
Vedāntaparibhāṣāvyākhyā).

Substance, country-made paper. 11 × 5 inches. Folia, 20. Lines, 11 on a page. Extent in ślokas, 1,000. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Incomplete.

This codex contains a commentary on *Vedānta-paribhāṣā* of Dharmarājādhvarīndra, by the author's son Rāmakṛṣṇa Dīkṣita.

See L. 1141.

8610

9128. वेदान्तशिखामणि or चूडामणिस्वसंकेत

Vedāntaśikhāmaṇi or *Cūḍāmaṇisvasaṅketa.*

Substance, country-made paper. 14 × 6 inches. Separately paged. Lines, 10—16 on a page.

Vedāntaparibhāṣā is a well-known work by Dharmarājādhvarīndra. It has a commentary by his son Rāmakṛṣṇa, entitled *Vedāntaśikhāmaṇi* or *Vedāntacūḍāmaṇi,* divided into eight chapters. The present MS. is written in different hands and on different papers. It is a commentary on Rāmakṛṣṇa's *Śikhāmaṇi,* entitled *Vedāntaśikhāmaṇi-svasaṅketa.* The commentator's name is not known, and the work is not in Aufrecht. The MS. is incomplete, the 1st chapter is wanting. It has no continuous pagination. (II) अनुमान, (III) उपमान, (IV) आगम, (V) अर्थापत्ति, (VI) अनुपलब्धि, complete in 39 leaves (continuous pagination), (VII) विषय complete in 17 leaves and (VIII) परब्रह्म, प्रयोजन in 12 leaves.

Leaves are often marked by परिभाषा, sometimes by चू। The chapter on विषय is marked वि .

It ends:

सुवर्णरचिताकारा सुवर्णरचितमिवाकारो यस्याः सा । य एव वेदान्तशिखामणिः मया कृता, सा विदुषां अलंक्रिया भूषणक्रिया अस्तु । २ । अशेषकल्याणानि सकलसुखानि । कलना सङ्घटना । कल्पवल्लरीं कल्पलतां ।

Colophon:

इति श्रीशिखामणौ स्वसङ्केतः समाप्तः ।

श्रीगुरुचरणकमलेभ्यो नमः ।

8611

9533. वेदान्तशिखामणिटीकास्वसङ्केत

Vedāntaśikhāmaṇiṭīkāsvasaṅketa.

Substance, country-made paper. 13 × 5 inches. Folia, 39. Lines, 12 on a page. Extent in ślokas, 1,444. Character, Nāgara. Appearance, Fair. Prose. Generally, correct. Complete.

It appears to be स्वसङ्केत, that is, a note of one's own, on the commentary on *Vedāntaśikhāmaṇi* by the author's son.

8612

8903. (I) वेदान्तपरिभाषा *By Dharmarājādhvarīndra.*

Substance, country-made paper. 11 × 5½ inches. Folia, 63. Lines, 9 on a page. Character, Nāgara of the 19th century. Appearance, good. Complete. Dated, Saṁvat 1868.

Printed.

The scribe's name: लिखितमिदं रिशजीन वाराणशि ।

(II) वेदान्तशिखामणि, a commentary, by the author's son Rāmakṛṣṇādhvarīndra.

Complete in 63 leaves, with the text. Lines, 17 on a page.

Substance, etc. the same as in 8903 (I).

L. 1141.

(III) वेदान्तपरिभाषार्थदीपिका *by Śivadatta,* with the text:—

(*a*) Complete in 75 leaves. Tripāṭha form.

Substance, etc. the same as in 8903 (I).

(*b*) Complete in 75 leaves, of which leaves 30-39 are missing. With the text in Tripāṭha form.

Substance, etc. the same as in 8903 (I).

(*c*) A fragment. From leaf 26 to the end in leaf 74. Dated, Saṁvat 1877.

See L. 1288.

8613

535. वेदान्तपरिभाषा *Vedāntaparibhāṣā.*

(*With its commentary Arthadīpikā by Śivadatta.*)

For the Ms., see L. 1288.

Printed.

Leaves 1 to 4, 85 and 87 are missing.

The text has often been printed. The commentary is by Śivadatta, son of Dhanapati Sūri, son of Rāmakumāra of the Datta family, who was a disciple of Bāla Gopālatīrtha.

Post-colophon: संवत् १६१६

8614

9719. ललितत्रिभङ्गव्याख्या *Lalitatribhaṅgavyākhyā.*

Substance, country-made paper. 11 × 6 inches. Folia, 11. Lines, 11 on a page. Extent in ślokas, 264. Character, Nāgara. Appearance, tolerable. Incomplete. Illegibly written.

A commentary on *Lalitatribhaṅga,* a work on Vedānta. The Ms. is incomplete, and so neither the name of the author of the text nor that of the commentator can be ascertained.

Beginning: [श्रीहरिः जयति ।

शश्वत्प्रियासितापाङ्गध्यानाधस्थितचेतसः ।
प्राप्तनिजरूपाय गोविन्दाय नमो नमः ॥
नुमो विगतमाहात्म्य + + + +

आविष्कृतसभूनाम्नचनामदर्शान्(?)सुधामुखान्। ग्रन्थारम्भे वस्तुनिर्देश-रूपं मङ्गलमाचरन्ति—प्राकृतेति। ग्रन्थप्रयोजनमाहुः—कलिकालेति त्रिभिः। इत्यादि।

8615

614. वेदान्तसंज्ञानिरूपण *Vedāntasaṁjñānirūpaṇa.*

For the manuscript, see L. 1485.

Post-colophon:

श्रुतिः अशरीरो अप्राणो ह्यमनाः शुभ्रः सच्चिदानन्दमात्रः मनस्यः साक्षी बुद्धेः साक्षी तमसः साक्षी सर्वस्य साक्षी शङ्क १ शङ्करोतु ग्र। संवत् १६१३ वैशाख कृष्णतिथै अष्टम्यां चान्द्रावासाड़े लिखितां भगवान् दीनत्रिपाठी।

8616

836. *Vedāntasaṁjñānirūpaṇa.*

(Called वेदान्तसंज्ञाप्रक्रिया *Vedāntasaṁjñāprakriyā*).

Substance, country-made paper. $10\frac{1}{2} \times 6$ inches. Folia, 16. Lines, 18 on a page. Extent in ślokas, 416. Character, Nāgara. Appearance, old and repaired. Prose. Generally correct. Complete.

The last colophon:

इति वेदान्तसंज्ञाप्रक्रिया समाप्ता।

8617

9859. वेदान्तसंज्ञा *Vedāntasaṁjñā.*

Substance, country-made paper. 11×5 inches. Folia, 23. Lines, 9 on a page. Extent in ślokas, 822. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

Anonymous. It explains the technical terms of the Vedānta.

Beginning :

श्रीगणेशाय नमः । ओं

ओं श्रीमद्गुरोः पादयुगं नत्वा तस्य प्रसादतः ।

वेदान्तसंज्ञा[:] प्रत्येकं निरूप्यन्ते यथामति ॥

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्चत इति वृद्धवचनमत्राध्यारोपो नाम वस्तुन्यवस्त्वारोपः । वस्तु सच्चिदानन्दात्मकं ब्रह्म । इत्यादि ।

End :

[तथाचासङ्गाद्वितीयब्रह्मप्रतिपादके वेदान्तशास्त्रे वृद्धवचनमनुसृत्याध्यारोपवशात् संज्ञाः सन्तीति प्रतिपादितं । संप्रत्यपवादो निरूप्यते । अधिष्ठानमात्रपर्य्यवशेषणमपवादः । तथा च सर्वप्रपञ्चरहितं ब्रह्माहमस्मीति प्रत्यगभिन्नब्रह्मज्ञानान्मुक्तिरिति सिद्धं ॥ ० ॥

Colophon :

इति संज्ञाप्रकरणं समाप्तं । शुभमस्तु ।

8618

9551. *Vedāntasaṁjñā.*

(*Called* वेदान्तसंज्ञाप्रकरण *Vedānasaṁjñāprakaraṇa*).

Substance, country-made paper. 13 × 5 inches. Folia, 13. Lines, 13 on a page. Extent in ślokas, 494. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

A work on Vedāntic terminology. Anonymous. See L., Vol. IV, No. 1485, p. 82.

Colophon :

[इति संज्ञाप्रकरणं समाप्तं ।

8619

560. आकाशोपन्यास *Ākāśopanyāsa.*

By Citsabheśānandatīrtha, the disciple of Saccidānandatīrtha.

For the manuscript, see L. 1443.

Hall says, in his contributions, p. 135: "The object of this is to prove that the word *ākāśa* and its synonyms, as vyoma, etc., signify, in the Upaniṣads, *brahma* exclusively."

Post-colophon Statement:

संवत् १७७३ आश्विन कृष्णदसम्यां गुरुवासरे इदं पुस्तकं लेखितं भवानीकायस्थं जा प्रतिदृष्टा सा लेखितं मम दोष न दियते । राम ॥ राम ॥

8620

9692. *A work on Vedānta.*

Substance, country-made paper. 14½ × 6 inches. Folia, 14. Lines, 10 on a page. Extent in ślokas, 400. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Incomplete.

The same. It bears त न on the left-hand margin.

8621

515. विवेकामृत (उत्तरार्द्ध)

Vivekāmṛta (Second Half)

For this manuscript, see L. 1303.

8622

8783. तत्त्वबोध *Tattvabodha.*

By Śaṅkarācārya.

Substance, country-made paper. 6¼ × 4 inches. Folia, 10. Lines, 8 on a page. Extent in ślokas, 75. Character, Nāgara. Date, Saṁvat 1903. Appearance, new. Complete.

Complete in ten leaves.

The last colophon runs thus:

इति श्रीशंकराचार्य्यविरचितः तत्त्वबोधः समाप्तः ॥

संवत् १९ से ३ ना श्रावण वद १० वाराणसी समाप्तं । लिखितं भगवानजी—

It begins thus:

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुं ।
मुमुक्षूणां हितार्थाय तत्त्वबोधो विधीयते ॥

8623

11035. *Tattvabodha.*

By Śaṅkara, a pupil of Vāsudevendra.

Substance, country-made paper. 10½ × 4¼ inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 80. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:

इति श्रीमच्छङ्कराचार्यविरचितस्तत्त्वबोधः समाप्तः ।

A short summary of the Vedānta doctrine. It opens with a salutation to Vāsudevendra, the author's Guru, the author's name is given nowhere else. Here it is attributed to Śaṅkara.

See L. 2435.

8624

9209. *Tattvabodha.*

Substance, country-made paper. 11 × 5 inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 60. Character, Nāgara. Appearance, tolerable. Verse. Generally correct.

No name of the work is given in this manuscript. But from the note on the margin of the last folium, it is inferred that this work is entitled तत्त्वबोध.

It begins:

श्रीगणेशाय नमः ।

ज्ञानेन मुच्यते भिक्षुस्तपसा स्वर्गमाप्नुयात् ।
नरकं विषयासङ्गात् त्रयो मार्गास्तपस्विनां । १ ॥

व्यासः । यस्य सन्न्यसनादेव स्थानाच्चलति भास्करः
कुलकोटिशतैः सार्द्धं प्राप्नोति परमं पदं । ३ ।

भारते । अमृतश्चैव मृत्युश्च स्वयं देहे प्रतिष्ठितं
मृषेण साध्यते मृत्युः सत्येन साध्यतेऽमृतं । १ ।
तपस्तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः
सर्वभूतदया तीर्थं ध्यानं तीर्थमनुत्तमं । ४ ।

It ends:

न भिक्षायाः भवं दोषो न च...प्रतिग्रह-
क्षमाया न समा भिक्षा तस्माद्दहरहश्चरेत् । २ ।
गङ्गायाः सलिलं पुण्यं शालग्रामशिला तथा
भिक्षान्नं पञ्चगव्यञ्च पवित्राणि युगे युगे । १ ।

समाप्तं । पठनार्थे महत् पुरुषीं के भाद्र शुक्ल त्रयोदशी ।

8625

1084. तत्त्वबोधप्रकरण *Tattvabodhaprakaraṇa.*

By a disciple of Vāsudevendra Yati.

Substance, country-made yellow paper. 13 × 5½ inches. Folia, 4. Lines, 10, 11 on a page. Extent in ślokas, 90. Character, Bengali. Appearance, fresh. Generally correct. Complete.

For a description of the work, see L. 2435.

8626

2653. *Tattvabodhaprakaraṇa.*

Substance, country-made paper. 10 × 5¾ inches. Folia, 5. Lines, 10 on a page. Extent in ślokas, 90. Character, Nāgara of the 19th century. Appearance, discoloured. Complete.

See L. 2435 and Lz. 893.

The present Ms. ends, however, differently.

ज्ञानिदेहो गङ्गायां वा चाण्डालवाटिकायां विस्मृतिं
प्राप्य पतत इति ज्ञानं यदा प्राप्तं तदैव

सकलकर्मभ्यस्तीत्त्वा विमुक्तः सन् आनन्दो भूत्वा
कृतार्थो भवति ॥ कृतार्थो० ॥ कृतार्थो० ॥

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्यवासुदेवस्वामिकृतं तत्त्वबोध-
प्रकरणं संपूर्णम् ॥ शुभं भवतु ॥ श्रीहरिः । गोपालाय नमः ।

Though the colophon attributes the work to Vāsudeva Yogī, it is evidently wrong as the work begins with an obeisance to Vāsudevendra Yogīndra.

8627

4696. तत्त्वबोधः *Tattvabodha.*

By a disciple of Vāsudevendra Yatīndra.

Substance, country-made paper. 13½ × 5 inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 80. Character, Bengali of the 19th century. Appearance, fresh. Complete.

For the work, see L. 2435.

8628

9461. *Tattvabodha.*

Substance, country-made paper. 10 × 4 inches. Folia, 4. Lines, 8 on a page. Extent in ślokas, 144. Character. Nāgara. Appearance, fresh. Prose and verse. Generally correct. Complete.

A short summary of the Vedānta doctrine.

Printed at Mirzapur, Hall's 'Contributions', p. 112.

See L., Vol. VII, p. 196.

8629

8562. वेदान्तविभावना *Vedāntavibhāvanā.*

By Nārāyaṇa Yati.

With a commentary by Nārāyaṇatīrtha, a disciple of Rāmagovindatīrtha.

Substance, country-made paper. 7¼ × 3½ inches. Folia, 65. Lines, 12, 13, 16 on a page. Extent in ślokas, 2,000. Character Nāgara. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose and verse. Generally correct.

The text begins:

यद्विद्योत्थविलासो भूतमथ भौतिकं दृश्यं
सच्चित्सुखघनवपुषं परमात्मानं परं नौमि ।

शिवः सर्वं ।

ब्रह्मात्मनोवगत्यै निगमार्थावलम्बना यतिना
नारायणेन काचित् क्रियतेऽत्र विभावना विशदा ।
धर्म्माद्येषु पुमर्थ एष परमो मोक्षः श्रुतेर्नित्यता ।
बोधादस्य परत्र यस्य निगमादध्यक्षतो व्यत्ययात् ।
ब्रह्मज्ञानफलं यतोऽयमथ तत् ब्रह्मावबोधोऽस्य तत्
मानं यापि निरूप्यते श्रुतिमतं प्रीत्यै सतां धीमतां ॥

श्रीगुरुमूर्त्तिर्जयतितरां ।

It ends:

नत्या श्रीपुरुषोत्तमाख्यचरणौ दामोदरस्वामिनां
तौ गोविन्दकृपानिधेश्च चरणौ श्रीरापपूर्वस्य च ।
विद्याकारणवासुदेवयतीनाम् तौ पूर्णतामागता
सद्वेदान्तविभावना हरिरयं प्रीणातु तेन स्वयं ।
श्रीकृष्णचरणद्वन्द्वयोजितेयं विभावना ।
नारायणेन यतिना हरेः प्रीत्यै सतामपि ॥

इति वेदान्तविभावना समाप्ता ।

The work is divided into khaṇḍas:

(1) प्रत्यक्षखण्ड 50 verses;
(2) अनुमानखण्ड 19 verses;
(3) उपमानखण्ड 5 verses;
(4) अर्थापत्तिखण्ड 39 verses;
(5) उपलब्धिखण्ड 16 verses;
(6) प्रमाणनिरूपण 6 verses; (प्रमाणग्रन्थः समाप्तः)
(7) प्रमेयखण्ड 52 verses;
(8) प्रयोजनखण्ड 43 verses.

The total number of these verses should be **230**, but the Ms. adds them up into **207**.

The commentator Nārāyaṇa seems to be the same person as the author. For he says in the beginning:

श्रीरामगोविन्दसुतीर्थपादकृपाविशेषादुपलब्धबोधः ।
श्रीवासुदेवादधिगत्य सर्वशास्त्राणि वक्तुं किमपि स्पृहा नः ॥

प्रारिप्सितग्रन्थस्य निर्विघ्नपरिसमाप्तये कृतं मङ्गलं शिष्यान् शिक्षयितुं ग्रन्थादौ निबध्नाति उपगीत्या—यदविद्येति—

He says at the end:

सेयं विभावना गुरुभक्त्या पूर्णतामागातेत्याह—नत्वेति । परमेष्ठिगुरुक्रमेणाह स्रग्धरया—पुरुषोत्तमेति । पुरुषोत्तमतीर्थाख्यपरमेष्ठिगुरोश्चरणौ नत्वा दामोदरतीर्थस्वामिनां परमगुरूणां च चरणौ नत्वा श्रीरामपूर्व्वगोविन्दकृपानिधेश्चेति कृपानिधीनां श्रीरामगोविन्दतीर्थानां गुरूणां चरणौ नत्वेतीत्यर्थः । विद्यागुरुमाह । वासुदेवेति । गोविन्दवासुदेवतीर्थाख्यानां यतीनां तौ चरणौ नत्वेत्यर्थः । तेन पूर्णतागमनेन ।४२।२०६। कृतां विभावनां हरिचरणयोजनेन सार्थयत्यनुष्टुभा—श्रीकृष्णेति । इति श्रीपरमहंसपरिव्राजकाचार्य्यवर्य्यश्रीरामगोविन्दतीर्थशिष्यनारायणतीर्थविरचिता वेदान्तविभावनाटीका समाप्ता ।

8630

1963. पञ्चप्रकरणी वा सत्सुखानुभव

Pañcaprakaraṇī or *Satsukhānubhava.*

By Icchārāma.

A work of the Advaita school of Vedānta.

For the Ms. and the work, See L. **4244**.

The author Icchārāma says that it is to be noted by the *Yogins* that this *Satsukhānubhava* is a work of Nārāyaṇa Svāmī.

Post-colophon :

संवत् १८६८ पौषशुक्लाष्टम्यां श्रीकाश्यां ब्रह्मोपनाम्ना गोविन्देन लिखितम् ।

8631

8816. सूक्तिमञ्जरी वा वेदान्तसिद्धान्तसूक्तिमञ्जरी

Sūktimañjarī or *Vedāntasiddhāntasūktimañjarī.*

By Gaṅgādharendra Sarasvatī, गङ्गाधरेन्द्रस्वरस्वती,

the pupil of Rāmacandra Sarasvatī.

(*With a commentary by the same.*)

Substance, country-made paper. $8\frac{3}{4} \times 3\frac{3}{4}$ inches. Folia, 48. Lines, 11 on a page. Extent in ślokas, 1,600. Character, Nāgara. Date, Saṁvat 1825. Appearance, fresh. Complete.

Printed, ed. N. Vedantatirtha, Calcutta Sanskrit Series, No. 4, 1934.

Complete in 98 leaves and four chapters.

The commentary was composed in Saṁvat 1818.

निधीन्दुसिद्धिचन्द्रेऽब्दे पौषशुक्ले शनौ निशि
तृतीयायां त्रिसन्ध्ये च घट्टे वाराणसीपुरि
जिज्ञासुजनसन्तुष्ट्यै बुद्धिमान् समलीलिखत् ।

Copied in

संवत् १८२५ मिति साल ज्यैष्ठे सिते पक्षे पञ्चमी भृगुवासरे ।

See IO. Catal., p. 792 and L. 524 for both the text and the commentary.

8632

8608. *Vedāntasiddhāntasūktimañjarī.*

(*With a commentary —°Prakāśa by the author himself.*)

Substance, country-made paper. 13½ × 5 inches. Folia, 48. Lines, 10 on a page. Extent in ślokas, 1,900. Character, Nāgara. Appearance, good. Complete.

The text and the commentary. Complete in 48 leaves.

The author says in the 1st page:

श्रीमद्[गुरु ?]पदाम्भोजद्वन्द्वमानम्य भक्तितः ।
सिद्धान्तलेशसिद्धान्तान् कारिकाभिर्निदर्शये ॥

For the text see L. 524 and IO. Catal. No. 1597.

8633

8602. आत्मसाम्राज्यसिद्धि वा कैवल्यकल्पद्रुम

Ātmasāmrājyasiddhi or Kaivalyakalpadruma.

By Gaṅgādhara Sarasvatī, the disciple of Rāmcandra Sarasvatī.

Substance, country-made paper. 11 × 4½ inches. Folia, 45. Lines, 5 on a page. Extent in ślokas, 450. Character, Nāgara. Date, Śaka 1748. Appearance, good. Complete.

A work on Vedānta philosophy, composed in Śaka 1748.

Complete in 45 leaves and in three prakaraṇas: (1) अध्यारोप in 63 verses, (2) अपवाद in 54 verses, (3) कैवल्य in 49 verses.

Printed.

गङ्गापूरप्रचलितजटास्रस्तभोगीन्द्रभीता-
मालिङ्गन्तीमचलतनयां सस्मितं वीक्षमाणः ।
लीलापाङ्गैः प्रणतजनतां नन्दयंश्चन्द्रमौलि-
र्मोहध्वान्तं हरतु परमानन्दमूर्त्तिः शिवो नः ॥ १
स्मारं स्मारं जनिमृतिभयं जातनिर्वेदवृत्तिः
ध्यायं ध्यायं पशुपतिमुमाकान्तमन्तर्निषण्णं ।

पायं पायं सपदि परमानन्दपीयूषधारां
भूयो भूयो निजगुरुपदाम्भोजयुग्मं नमामि ॥ २ ॥

It ends:

वस्वब्धिमुन्यवनिमानशके वृष्याख्य-
वर्षस्य माघसितवाक्पतियुक्तषष्ठ्यां ।
गङ्गाधरेन्द्रयतिना शिवयोः पदाब्जे
भक्त्यार्पिता सुकृतिरस्तु सतां शिवाय ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीरामचन्द्रसरस्वतीपूज्यपाद-शिष्येण गङ्गाधरसरस्वत्याख्यभिक्षुणा विरचितायां कैवल्यकल्पद्रुमाख्यायां कैवल्यप्रकरणं सम्पूर्णम् ३ ।

8634

8609. स्वाराज्यसिद्धि वा आत्मसाम्राज्यसिद्धिव्याख्या

Svārājyasiddhi or *Ātmasāmrājyasiddhivyākhyā.*

By the author of the text, Gaṅgādhara Sarasvatī.

Substance, country-made paper. $13\frac{1}{2} \times 5$ inches. Folia, 195. Lines, 12 on a page. Extent in ślokas, 9,000. Character, Nāgara. Appearance, fresh and good.

अध्यारोपप्रकरणं complete in 82 leaves;
अपवादप्रकरणं complete in 79 leaves;
कैवल्यप्रकरणं complete in 34 leaves.

8635

1820. वेदान्तभूषण *Vedāntabhūṣaṇa.*

By the son of Raghunātha and the grandson of Jayakṛṣṇa.

Substance, country-made yellow paper. 17×5 inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 180. Character, Bengali. Date, Śaka 1802. Appearance, fresh. Two Chapters only.

It begins :

प्रणम्य जगतामीशं सर्वान्तर्यामिनं विभुम् ।
वेदान्तभूषणं नाम कुर्वे प्रकरणं महत् ॥
यत्रैवारोपितं विश्वं यत्सत्ताकं विभासते ।
तं ब्रह्म परमानन्दमहमस्मीति भावये ॥
यदस्ति शास्त्रे निर्णीतमनुबन्धचतुष्टयम् ।
तदेवात्र विनिश्चेयं शास्त्रतत्त्वं विपश्चिता ॥

तत्रायं विशेषः ।

सम्पादितसकलसाधनसम्पत्त्या निर्म्मलमुकुरवत् अतीव विशुद्धतमा बुद्धिः सगुणब्रह्मोपासनालब्धचित्तैकाग्रतया नितान्तनिर्म्मलः शान्तः ततः केवलं स्वस्वरूपविविदिषायां अतिलिलिप्सावानेव अत्र अधिकारी । अथ पुरुषार्थचतुष्टयेषु मध्ये सकलदुःखनिवृत्त्युपलक्षितनिरतिशयपरमानन्दरसस्वरूपस्वस्वरूपावाप्तिरेव मुक्तिः तस्यैव पुरुषार्थत्वं सकलजनस्पृहणीयत्वं च निर्दिष्टं तत्तु ज्ञानसाधनमन्तरेण नोत्पद्यत इति सर्वसम्मतम् । तत् कीदृशं ज्ञानं मोक्षोपयोगीति संशये ब्रह्मात्मैक्यविषयमिति भूयसा प्रयत्नेन सर्वैः शिष्टैः विद्वद्भिः परीक्ष्य विनिश्चितम् । तच्च वैदिकप्रमाणकं वेदादेव नानासंशयापनोदनेन लभ्यते । अतः सकलवेदशिरोभागसारभूतमुपनिषदं समालोच्य किञ्चिद् विचारणीयम् ।

It ends :

अतो हेलया आलस्यात् यत्ने न कृते
अतिदुःखतमे संसारचक्रे भ्रमत्यहो कष्टम् । इति ॥
रघुनाथः पिता यस्य जयकृष्णः पितामहः ।
वेदान्तपारदर्शी च स एवात्र कृती स्फुटम् ॥

Colophon :

इति श्रीवेदान्तविषये सर्ववेदानां निष्कृष्टार्थनिरूपणं अनायासेन मुक्तिलाभाख्यं द्वितीयविवरणं समाप्तम् ।

Post-colophon :

शकाब्दाः १८०२।२।२४।१।०

8636

741. **अद्वैतसिद्ध्युपन्यास** *Advaitasiddhyupanyāsa.*

For the manuscript, see L. 1558. But the description there is a curious one.

It begins thus:

साक्षी चेता केवलो निर्गुणश्चेति श्रुत्या निर्विशेषं ब्रह्मेति सिद्धान्तः। अत्र तान्त्रिकवेदान्तिनः प्रत्यवतिष्ठन्ते। बृहन्तोऽस्य धर्म्मा इति श्रुत्या सत्यकामादिश्रुत्या च "ब्रह्मणानादिभिर्देवैः समेतैः यद्गुणांशकः, नावसाययितुं शक्यो वक्ता(?)चख्यानैश्च सर्वदा" इति स्मृत्या सविशेषमेव ब्रह्म, न च सत्यकामादिवाक्यस्य सगुणप्रकरणत्वेन उपासनाविधिविषयविशेषणसमर्पकत्वेन न तात्त्विकत्वं गुणानामिति वाच्यं, सत्यकामादिरूपं ब्रह्म उपासीत इति वाक्ये सत्यकामत्वादेर्द्धितीयार्थप्रकारतायामन्वयात् प्रकारतायाश्च ब्रह्मविशेष्यकत्वावच्छे[दे]न उपासनायामन्वयात्। ब्रह्मणि सत्यकामत्वोपासनायां तात्पर्य्येऽपि सत्यकामत्वादिवैशिष्ट्यस्य मानान्तरेण प्राप्ततया अबाधिततया च धर्म्मिधर्म्माणामपि तात्त्विकत्वे श्रुतेस्तात्पर्य्यात्॥

It ends thus:

न च ब्रह्मणोऽपि अनन्तार्थाध्ययनवेदने सम्भवत इति किमर्थं लक्षणेति वाच्यम्, अध्ययनवेदनयोर्भ्यासादिवृत्तिर्नित्यसाधारण्येन तद्व्यावृत्तये लक्षणाया आवश्यकत्वात्। अथवा सगुणवाक्यानामौपाधिकगुणविषयत्वेन स्वाभाविकनिर्धर्म्मकत्वश्रुत्या न विरोधः। किमिदं गुणानामौपाधिकत्वम्, न तावत् सोपाधिकेऽध्यस्तत्वं, तथा सति अध्यस्तगुणबोधकश्रुतीनामप्रामाण्यापत्तेः, सत्यत्वश्रुतिविरोधाच्च। नाप्युपाधिना जनितत्वं गुणबोधकश्रुतीनामप्रामाण्य+नित्यत्वप्रतिपादकानां एष नित्यो महिमेत्यादीनां विरोधापत्तेः। अन्तःकरणरूपोपाधिसृष्टेः प्रागेव ईक्षितृत्वादिश्रवणेन तस्य सोपाधिकत्वासम्भवाच्चेन्न। २४५

How the book is named *Advaitasiddhyupanyāsa*, as in L., does not appear.

56

It is not a commentary on the *Advaitasiddhi* of Madhusūdana. It is a fragment of some work which is intended to prove the *saguṇatva* of Brahman.

8637

9079. वेदान्तकौमुदी *Vedāntakaumudī.*

By Rāmādvaya.

Substance, country-made paper. 11 × 4 inches. Folia, 50. Lines, 11, 12 on a page. Character, Nāgara of the 17th century. Appearance, old and discoloured. Complete.

Noticed under a previous number.

8638

10220. निर्गुणोपास्तिसरणि *or* तापनीयसरणि

Nirguṇopāstisaraṇi or *Tāpanīyasaraṇi.*

By Nṛsiṁhātman.

Substance, country-made paper. 11 × 4½ inches. Folia, 22. Lines, 9 on a page. Extent in ślokas, 500. Character, Nāgara. Date, Saṁvat 1915. Appearance, fresh. Complete.

Colophon :

[इति निर्गुणोपास्तिसरणिः सम्पूर्णा ।]

Post-colophon :

[ॐ तत् सत् ॥ संवत् १९१५ इषशुक्लद्वादश्याम् ।]

Every leaf is marked, on the left-hand upper corner of the reverse side, with the letters नृ० नि० .

It gives a form of daily worship of Nirguṇa Brahman or God having no attribute, based on the second part of *Nṛsiṁhatāpanīyopaniṣad* and its *Bhāṣya* by Gauḍapāda. The first part of *Nṛsiṁhatāpanīya* is stated to be devoted to saguṇa Brahman or personal God. The author wrote it under the directions of Vidyāśaṅkara Muni.

Beginning :

[श्रीगणेशाय नमः ॥ श्रीनृसिंहब्रह्मणे नमः ॥

॥ पञ्चाध्याये तापनीये पूर्वस्मिन् समु + रित (?) ।
सगुणोपासनात् सामराजस्य विशदाशयान् ॥ १ ॥
ज्ञात्वाधिकारिणो देवानुपसन्नान् प्रजापतिः ।
नवखण्डे तापनीये ह्युत्तरस्मिन्नबुबुधत् ॥ २ ॥
प्रणवं मन्त्रराजञ्च समष्टिव्यष्टिभावतः ।
महावाक्यार्थमालोच्य प्रादाद्ब्रह्मैक्यसिद्धये ॥ ३ ॥
संगृह्योपासनायोग्यां स लोकानुजिघृक्षया ।
पद्धतिं मन्त्रराजस्य वैरिंचाख्यां व्यधात् स्वयम् ॥ ४ ॥
अथानुष्ठानक्रमन्यासार्च्चनादिसहितमुपासनमभिधीयते—

ॐ नित्यप्रबुद्धाय परमात्मने नम इति प्रबोधमन्त्रेण निद्रासाक्षित्वेन अनिद्रे चिद्रूपे स्वात्मन्यवस्थाय ततः प्रणवरूपेणामृतमन्त्रेण विद्यामयीं परमात्मनो मूर्त्तिमनुसन्धाय ॐ विद्यादेहाय परमात्मने नम इति सप्रणवेन संविन्मन्त्रेण संविद्रूपतामनुचिन्त्य पुनर्गतदिवसकृतमेतद्दिवसे च करिष्यमाणं ज्ञानक्रियात्मकं सर्वमपि व्यवहारजातं व्यवहारकाल एव संविन्मात्रत्वेनालोचितं परिपूर्णसच्चिदानन्दस्वरूपे परमेश्वरे तत्पूजाजपहोमतर्पणध्यानादि प्रणवेन समर्प्य तुरीयप्रणवेन संविदेकरसतामनुसन्दध्यात् । अथोत्थाय आवश्यकशौचाचमनदन्तधावनमन्त्रस्नानविधिस्नानादिभिः शुद्धो भूत्वा कृतसन्ध्योपासनादिकः ... . . सर्वात्मकेन प्रणवेन सर्वात्मतामनुसन्धाय हंसः सोऽहमिति व्यतिहारेणैक्यं भावयित्वा रेचकपूरकाभ्यां संहृतसकलप्रपञ्चः कुम्भकेन तुरीयमात्मानमनुसन्दध्यात् ॥

It ends :

[संगृह्य पङ्कजभुवोत्तरतापनीयं
वैरिञ्चकल्प इति देवहिताय चक्रे ।
उद्धृत्य तस्य विमलैरथ मन्त्ररत्नै-
र्भाष्यं प्र[अ ?]भाष्यत निजं गुरुगौड़पादैः ॥

संगृह्य तञ्च भगवत् प+पूज्यपादैः
कन्दोक्तबोधनियमाय जगद्धिताय ।
विद्याख्यशङ्करमुनिप्रहितेयमस्तु
श्रीतापनीयसरणिः सुधियां हिताय ॥
आलोड्य श्रुतिभाष्यमन्त्रनिगमान् श्रीमन्त्रराजाश्रयान्
प्राप्याचार्य्यमुखादुपास्य बहुशः संसेव्य भक्त्या गुरून् ।
ब्रह्मात्मैक्यविनिर्णयाय विहिता सेयं नृसिंहात्मना
नित्यं पद्धतिरस्तु निर्म्मलधियामाचन्द्रार्कं मुदे ॥

8639

335. मुमुक्षुसर्वस्वसारसंग्रह

Mumukṣusarvasvasārasaṁgraha

By a pupil of Bhāveśa (Rāmaprasāda by name (?))

Substance, country-made paper. 12 × 6½ inches. Folia, 45, of which leaves 2 and 3 are missing. Lines, 14 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, fresh. Verse. Generally correct. Complete in 45 leaves.

Beginning:

ॐ गणेशाय नमः ।
सच्चिदानन्दरूपाय रामाय प्रत्यगात्मने ।
वेदान्तप्रतिपाद्याय दशास्यघातिने नमः ॥
संसारसागरे मग्नं कामादिनक्रसंहतं ।
मां समुद्धृतवन्तो ये तान् वन्दे स्वगुरूनपि ॥
आप्तवाक्यम् । अल्पेभ्यश्च महद्भ्यश्च ग्रन्थेभ्यो मतिमान् नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥ ३ ॥
वाक्यसंग्रहकृद्वाक्यानि [इत्येवमादिवाक्यानां
अर्थं बुद्धाद्य सादरम् ।
सञ्जाता तु चिकीर्षा मे श्रुत्यादिवाक्यसंग्रहे ॥ ४ ॥

त्रिकाण्डात्मकशास्त्रस्य गीताख्यस्य तथा मया ।
शारीरकस्य चाप्यर्थः संक्षेपेणेह वक्ष्यते ॥ ५ ॥

शास्त्रैकदेशसम्बन्धशास्त्रकार्य्यान्तरे स्थितः ।
इति लक्षणयोगोऽत्र निःसन्दिग्धव्यवस्थितः ॥ ६ ॥

एवं वेदान्तशास्त्रीयैरनुबन्धैर्भवेदिदं ।
अनुबन्धि यतस्तस्य प्रकरणं त्विदं स्मृतम् ॥ ७ ॥

शास्त्रीयाः केऽनुबन्धाः स्युरिति चेच्छृणु तानपि ।
अधिकार्य्यभिधेयौ द्वौ सम्बन्धश्च प्रयोजनम् ॥ ८ ॥

इत्येते ह्यनुबन्धा वै चत्वारः सन्ति शास्त्रगाः ।
एतान् दृष्ट्वा तु बुद्धिमान् शास्त्रादौ सम्प्रवर्त्तते ॥ ६ ॥

चतुर्भिः साधनैर्युक्तो योऽधिकारी स कल्प्यते ।
जीवस्य ब्रह्मणैक्यं यत् तद्विषयं इहोच्यते ॥ १० ॥

अशेषानर्थनाशो यो नित्यानन्दस्य चाप्तिता ।
प्रयोजनमिहोक्तं तत् सम्बन्धो बहुधा स्मृतः ॥ ११ ॥

वेदान्तैः प्रतिपाद्यं त ऐक्येन ब्रह्मजीवयोः ।
तेषां च विदुः सम्बन्धं बोध्यं बोधकतां बुधाः ॥ १२ ॥

वेदान्तैश्चैक्यबोधस्योत्पाद्योत्पादकतां विदुः ।
शास्त्रयुक्त्योस्तु सम्बन्धः प्रयोजकः प्रयोज्यता ॥ १३ ॥

बोधयुक्तयोश्च सम्बन्धः साधनसाध्यताह्वयः ।
एवं चतुर्विधः प्रोक्तः सम्बन्धोऽत्र बुधैः खलु ॥ १४ ॥

ननु भेदस्य सत्यत्वात् बन्धस्याप्यमृषात्मतः ।
तस्माद्विषयसंसिद्धिः सिद्धेश्च न प्रयोजनम् ॥ १५ ॥

तदसिद्धौ च नैव स्यात् प्रवृत्तिर्धीमतामियं ।
भेदस्य विषयत्वे तु न वेदान्तनिबन्धता ॥ १६ ॥

मैवं बन्धो भिदा चापि न सत्यः कल्पितत्वतः ।
ततो विषयसिद्धिः स्यात् फलसिद्धिश्च संभवेत् ॥ १७ ॥

The 1st leaf comes up to the 42nd śloka. The work consists of five prakaraṇas. The colophon of the first prakaraṇa is lost in the missing leaves.

. . . .

. . . .

The 2nd chapter comes to an end in leaf 7A. It contains 156 verses.

Colophon :

इति श्रीमुमुक्षुसर्वस्वसारसंग्रहाख्ये निबन्धे सत्त्वशुद्ध्याख्यं द्वितीयं प्रकरणं समाप्तम् । शुभम् ।

The 3rd chapter has 565 verses and ends in leaf 22A.

Colophon :

इति श्रीमुमुक्षुसर्वस्वसारसंग्रहाख्ये निबन्धे साधनचतुष्टयनिरूपणाख्यं ३यं प्रकरणं सम्पूर्णम् ॥

The 4th chapter has 531 verses and ends in leaf 38A.

Colophon :

() सन्न्यासप्रकरणं चतुर्थं सम्पूर्णम् ॥

The 5th prakaraṇa has 302 verses and ends in leaf 45B. It is in the form of a dialogue between a *guru* and a *śiṣya*.

Colophon :

() सकलसाधननिरूपणान्वितं पञ्चमं ज्ञानाख्यं प्रकरणं निरूपितं ।

Post-colophon Statement :

सौम्य काश्याः समोपेऽयं धनीरामाङ्घ्रिजेन वै ।
ग्रन्थः संलिखितो मुक्तेरीशस्य द्यौः सरित्तटे ॥

समाप्तश्चाखिलोऽयं ग्रन्थः ।

It ends:

गुरुशिष्योक्तिसंव्याजादेवं रामप्रसादतः
जातं प्रकरणं पूर्णं पञ्चमं ज्ञाननामकम् ॥ २९७ ॥

अयं मुमुक्षुसर्वस्वसाराभिज्ञो निबन्धकः ।
बृहन्मुमुक्षुसर्वस्वाद् निबन्धादुद्धृतो मया ॥ २९८ ॥

संक्षिप्तः स्वल्पबुद्धीनां मुमुक्षूणां हितेच्छया ।
सारं बृहन्निबन्धानां संक्षेपाद् ज्ञातुमिच्छतां ॥ २९९ ॥

बृहन्मुमुक्षुसर्वस्वपाठोऽत्रास्ति हि भूरिशः ।
संक्षेपेण तथान्योऽपि पाठोऽत्रोऽस्तीति बुध्यताम् ॥ ३०० ॥

समासश्च निबन्धोऽयं रामोमेशप्रसादतः ।
सौम्य काश्याः समीपे श्रीभागीरथ्यास्तटे शुभे ॥ ३०१ ॥

श्रीमद्रामं गुरुञ्चापि भिक्षुं भावेशनामकम् ।
नमामि दण्डवद् भक्त्याऽहं पड्क्तैः पुनः पुनः ॥ ३०२ ॥

The work professes mainly to be an abridgement of a large work of the title of *Bṛhanmumukṣu-sarvasva*. It has, as its text, select verses from various standard works bearing on salvation, such as the *Gītā Bhāgavata* and so on.

The Ms. has at the beginning one leaf of a commentary on the 2nd pāda of the 3rd chapter of the *Brahmasūtra*.

8640

909. अद्वैतब्रह्मविद्यापद्धति

Advaitabrahmavidyāpaddhati.

For the manuscript, see L. 1761.

It is a very defective manuscript. In the 5th verse, the author speaks of his guru and paramaguru,

whose teachings, he says, he has only compiled in the present work :

गुरुपरमगुरू यौ शम्भुभक्तौ प्रसिद्धौ
निखिलनिगमविद्यौ शास्त्रवेदान्तनिष्ठौ ।
स्वजनहितरतौ यौ तत्पदाब्जौ सुनत्वा
स्वहितसमुपदिष्टं सन्दधे वाद्मेषां ॥

Who the guru and paramaguru were, and the name of the compiler of their teachings, are clearly stated in leaf 13B, in the colophon of what the manuscript represents as the 4th chapter :

इति श्रीपरमपरिव्राजकाचार्य्यश्रीगोपालाश्रमपूज्यपादशिष्यश्रीमहिममुनिशिष्येण श्रीयोद्धहरिणा विरचिते श्रीमदाचार्य्यवाक्यवार्त्तिके देव्याचार्य्यसंवादे विद्यावर्णने सर्गप्रलयवर्णननामकश्चतुर्थोऽध्यायः । समाप्तश्चायं संवादः ॥

Gopālāśrama was an incarnation of Nandikeśvara and took his residence at Kāśī in Gomaṭha ; and his śiṣya Mahimamuni, who pleased Śiva by worship, was told by the God in a dream to go to Gopālāśrama Muni and obtain from him *Ādyavidyā* :

जगति निखिलभोगात् स्त्रीप्रभृत्यात्मकाम्यात्
विगतरसमनस्कः साधु मध्यं प्रविष्टः ।
जगति तु महिमेत्याख्याधरो यः प्रसिद्धः
सुखमपि न चप्से ?+ तत्र तस्माद्विरक्तः ॥ ६ ॥

निखिलसुरगुरो र्या काशिका चन्द्रमौलेः
सकलजनविमोक्षं यत्र देवः करोति ।
भवदवदहनार्त्तस्तत्र गत्वा स धीर-
स्त्रिनयनसदने + पूजया तं तुतोष ॥ ७ ॥

दधति किल समाधौ यस्य पादाब्जभृंगा
वशितकरणपुञ्जा मुक्ताय यं त्रिनेत्रं ।
क्वचन समय ईशो निद्रया व्याप्तचित्तं
खेदितकरणजालं तुष्टचित्तः समूचे ॥ ८ ॥

सुजन सुमहिमन् भो त्वं हि मे भक्तमुख्यो
विविधभवसुसिद्धो मे पूजया पूण्यपाकैः ।
निखिलगणसुपूज्या ह्यत्र नन्दीश्वराख्या
मम गणसुयतीन्द्रात् त्वं गृहाणाद्यविद्यां ॥ ९ ॥

गोपालाश्रम इति यो यतिः प्रसिद्धो
ज्ञानाब्धिर्मुनिवरवन्द्यपादपीठः ।
गङ्गाया निवसति पश्चिमे स काश्यां
धर्मान्ते सुखफलमेव गच्छ दादा (?) ॥ १० ॥

इति कथितवति श्रीत्र्यम्बकचन्द्रावतंसे
विगतनिखिलनिद्रः सम्भ्रमेणावबुद्धः ।
विदितनिखिलतथ्यः कोऽपि काश्यां यतीन्द्रं
कथमपि शिवभावो गोमठे प्राप भक्त्या ॥ ११ ॥

The next verse is marked 23. In verse 30 the guru gives his father's name as Śilāda, who by propitiating God Śiva obtained him as his son:

शिलादसंज्ञो मुनिवर्य्यपूजितो
द्विजातिमुख्यो हि बभूव शाम्भवः ।
शिवं समाराध्य स मां सुतं पुनः
शिवप्रसादाद्बुध लब्धवान् सुखी ॥

Then for his devotion the guru was made by God Śiva his chief attendant. Through the curse of his God's wife Nandikeśvara had once become a mortal man. He was the Great Nānaka.

तच्छापसंबद्धविमोहजालकः
पश्चापगायां मनुजो बभूव ते ।

. . . .

लोकप्रसिद्धः किल नानकाह्वयः ॥

Then he incarnated for the second time in Govinda and obtained the Brahmavidyā from Kālī,

which is handed down in this by his praśiṣya Yoddhṛ Hari.

तत्रावतारे च बुध द्वितीयके
गोविन्दसंज्ञे कृपया महेश्वरी ।
शैलेन्द्रपुत्रे सुत पर्वते शुभे
सर्वाञ्च विद्यां प्रददौ कटाक्षतः ॥
शतद्रुनद्याः खलु योजनाधिके
स्वं पर्वते मे हि ययौ सुविद्यया ।
यथैव मह्यं हि दिदेश तां शिवा
तथैव वक्ष्ये शृणु मे वचस्तदा ॥

. . . .

. . . .

. . . .

श्रुत्वा पितुर्मृत्युमिहात्तशोकतो
मोहात्तचित्तो यवनप्रणाशकम् ।
अन्विष्य चोपायमिहात्ममार्गक-
मुच्चण्डखड्गं + + +

To revenge his father's death he at last resorts to the worship of Śakti, receiving his initiation from Viṣṇu Miśra, a Maithila Brāhmaṇa:

सुखिन्नचित्ते बहुधा विचारयन्
+ + + +
महेशपुर्य्याः खलु मैथिलं जनं
सुविष्णुमिश्रं निखिलं ततो धृतम् ॥

विष्णुर्हि विप्रः शिवशक्तिपूजकः
+ + + +
यस्मै प्रसादं तु चकार निर्भरं
शम्भुर्महाकालपतिर्विमोचकः ॥

क्षेत्रे हितं पाशुपते चकार भोः
तस्माद्धि सर्वं व्रतमात्मकामदं ॥
धृत्वा समाराधितुमम्बिकापदं
सोत्कण्ठमारम्भमहं चकार हा ॥
शतद्रुनद्याः सुतटे सुखप्रदे
सुदीर्घकालं ह्यनुतिष्ठतोपि मे ।
सुखं प्रसादोपि बभूव किंचन
ततोपि तृप्तिर्न तु मे हि पुष्कला ॥
पुनश्च शैलेन्द्रसुते हि पर्वते
गिरीन्द्रकन्यानयनस्थले शुभे ।
पुरश्च कृत्वा द्विजवर्य्यमाप्तवान्
विधाय यज्ञं गिरिजा प्रतोषिता ॥

Then Kālikā makes her appearance before him in all her terrible grandeur, reminds him of his former existence, and teaches him Brahmavidyā :

गोविन्दवाक्यं शृणु मे हितां ते
ब्रह्मात्मविद्यां सुखबोधहेतुं ।
विश्वादिविद्याप्रदशङ्करेण
या भाषिता मे रजताद्रिशृङ्गे ॥

The 1st chapter ends in leaf 7B.

Then comes what this defective manuscript calls the 4th chapter, the colophon of which has been given above. Here the interlocution between the Devī and the Ācārya is stated to end.

Then comes what is called the 2nd chapter which ends in leaf 14A and is followed by chapter III to VI.

Although stated at the end to be consisting of six adhyāyas, it has really seven adhyāyas.

8641

780. अध्यात्मसारसंग्रह *Adhyātmasārasaṁgraha.*

Substance, country-made paper. 14 × 5 inches. Folia, 7. Lines, 9 on a page. Extent in ślokas, 250. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Complete.

See L. 1022, where it is stated to be by Tīrthasvāmī.

Although Rājendralāla's manuscript agrees with ours in the beginning, it agrees neither in the extent of the ślokas nor in the end.

It ends thus:

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकं ।
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥
श्रुत्याचार्य्यप्रसादेन सर्वं ब्रह्मेति भावयन् ।
मुच्यते पातकैः सर्वैः घटिकामात्रतो नरः ॥

Colophon:

अध्यात्मसारसंग्रहः समाप्तः ।

A collection from various works in support of the Advaita theory, along with their expositions of the author's own.

8642

325. अद्वैतदर्पण (सटीक) *Advaitadarpaṇa.*

Both the text and the commentary by Bhajarāma alias *Bhajanānanda.*

Substance, country-made paper. $12\frac{1}{2} \times 6$ inches. Folia, 41. Lines, 10 on a page. Extent in ślokas, 1,200. Character, Nāgara. Appearance, tolerable. The text in verse and the commentary in prose. Generally correct. Complete.

Beginning of the text:

नत्वा गुरून् ज्ञानदयासमुद्रान् ।
नियोजितोहं मुनिनामृतेन ॥

तटस्थलक्षणं प्रोक्तं जगज्जन्मादिहेतुता ।
स्वरूपलक्षणं सत्यज्ञानानन्दा इतीरिताः ॥

श्रीभाष्यकारादिमतप्रकाशं ।
कुर्वेऽद्वयादर्शपराभिधानम् ॥
वाक्यार्थबोधाद् भवतीह मोक्षः ।
सोऽर्थः पदार्थप्रभवः प्रसिद्धः ॥
तल्लक्षणे द्वे प्रथमं प्रदर्श्य ।
निरूप्यते वाक्यगतः पदार्थः ॥

End :

[यदमलकरुणातो देहगेहेन जायते ।
विहितपरमतत्त्वः सच्चिदानन्दरूपः ।
विगलितनिखिलक्लेशपरिक्षीणकर्मा
तमखिलदुरितघ्नं देशिकेऽहं नतोऽस्मि ॥
श्रीमत्परमहंसस्यामृतस्याज्ञावशात् पुनः ।
अनवीक्ष्यापि स्वनति सामर्थ्यं तत्प्रसादतः ॥
अद्वैतदर्पणग्रन्थो भजनानन्दनिर्मितः ।
तस्यामृतमुनीशस्य तृप्त्यै भूयादहर्निशं ॥

Colophon :

इति श्रीमत्परमहंसामृतमुनिप्रीत्यै
भजनानन्दनिर्म्मितोऽद्वैतग्रन्थः समाप्तः ॥ ७० ॥

The text has 70 verses of various metres.

The commentary of the *Advaitadarpaṇa* begins thus :

श्रीगणेशाय नमः ।

\+ + + +

गिरामृतेरितः

अद्वैतदर्पणव्याख्यां कुर्वे भावप्रकाशिकाम् ॥
वृथाविकल्पनो युक्तः विजयते परानन्दशङ्कराचार्यसूक्तयः ॥ २

अथ प्रारिप्सितस्य ग्रन्थस्य निर्विघ्नतया परिसमाप्त्यर्थं
गुरुप्रणतिलक्षणं मङ्गलमाचरति—नत्वेति ।
श्रीमदमृतनामधेयेन परमहंससंन्यासिना
दत्तानुज्ञोहं अद्वयादर्शपराभिधानं कुर्वे ॥

अद्वयादर्शपराभिधानं श्रीकृष्ण यस्य तमद्वैतदर्पणसंज्ञकं ग्रन्थं करिष्ये ।

End of the commentary :

ग्रन्थपूर्त्तौ देशिकेन्द्रं प्रणमति—यदमलकरुणात इति । ६८।०६।७० । गौड़ः कौषिकगोत्रो नरहरिसेव[क]दामोदरवंश्यः । [स्वामी केशवरामः सौम्यः सत्कीर्त्तिसम्पन्न[स्तस्य सुतो जयरामः सुनृतवागशेषजन-संमान्यः । [आसीदुदारकीर्त्तिः सद्गुणराशिर्महाप्राज्ञः ॥ [तत्पुत्रो भजरामः पटीयसीबुद्धिरपि निर्ममे व्याख्याममृतपतिचित्तसन्तुष्ट्यै ।

Colophon :

इति श्रीभजरामापरनामीयभगवद्भजनानन्दविरचिताद्वैतदर्पणस्य भावप्रकाशिकाव्याख्या समाप्ता ।

8643

8601. बोधसार *Bodhasāra.*

Substance, country made paper. 10½ × 1½ inches. Folia, 66, of which the 1st is missing. Lines, 8 on a page. Extent in ślokas, 1,600. Character, Nāgara. Appearance, good. Complete.

The scribe is Gopālarāma.

The end :

अथ बोधसारप्रशंसा

आदौ गुरुस्तवो यत्र प्रान्ते च शिवपूजनं ।
मध्ये मुकुन्दस्मरणं बोधसारः स उत्तमः ।
सिद्धार्थैः सुगमार्थैश्च विशेषैर्बहुभिर्वृतः ।
ग्रन्थस्त्वेतादृशस्तात न भूतो न भविष्यति ॥

न स्तौमि न च निन्दामि कथयामि यथास्थितं ।
एकैकस्मिन्निह श्लोके प्रोक्तः सिद्धान्तनिर्णयः ॥
यथा ब्रह्माण्डसर्वस्वं पिण्डे पिण्डे निरूपितं ।
तथा सिद्धान्तसर्वस्वं श्लोके श्लोके निरूपितं ॥
अविद्योन्मूलकुद्दालस्त्वविद्या दावपावकः
अविद्या मृगशार्दूलस्त्वविद्या मृगकेशरी ।
अविद्या जीवगरलमविद्या कण्टकच्छुरी
अविद्यालवणस्यापस्त्वविद्या प्रलयार्णवः ॥
अविद्या शैलदम्भोलिस्त्वविद्या ध्वंसशङ्करः
अविद्या कंसगोविन्दस्त्वविद्या चण्डचण्डिका ।
अविद्या दाहशीतांशुरविद्या ध्वान्तभास्करः
तथैव बोधसारोऽयं अविद्या स्वप्नजागरः ॥
गुरुर्मे बोधसारोऽयं यतो ज्ञानप्रदो मम
शिष्यो मे बोधसारोऽयं यमुद्दिश्य वदाम्यहं ।
स्वामी मे बोधसारोऽयं मां पालयति यः सदा
सेवको बोधसारो मे मम सेवां करोति यः ॥
सुहृन्मे बोधसारोयं सर्वं जानाति मद्गतं
सखा मे बोधसारोऽयं यस्मिन् दृष्टे सुखं मम ।
गृहं मे बोधसारोऽयं यत्रैव निवसाम्यहं
आरामो बोधसारो मे विहारो यत्र मामकः
कान्ता मे बोधसारोऽयं यमालिङ्ग्य स्वपाम्यहं ॥
मनो मे बोधसारोऽयं मननं येन जायते
बुद्धिर्मे बोधसारोऽयं परमं बुध्यते यया ।
चित्तं मे बोधसारोऽयं येन चेतामि तत्पदे
अहंकारो बोधसारो बोधसारोहमेव हि ॥
शरीरं बोधसारो मे ममता यत्र भूयसी
प्राणो मे बोधसारोऽयं यतः प्रियतरो मम ।
जीवो मे बोधसारोयं येन जीवाम्यहं सदा

ईश्वरो बोधसारो मे यतो मुक्तिप्रदो मम ॥
बोधसारः परं ब्रह्म बोधसारात् परो न हि ॥
उपनिषदि वने ये पुष्पिता मन्त्रवृक्षाः
सुरभिकुसुममेषामेकमेकं विवेच्य ।
समरसपदलब्धौ वाङ्मयैरेव पुष्पै-
र्नरहरिसुधियैतत् पूजितं बोधलिङ्गे ॥
बुधजनहितकारी सम्प्रदायानुसारी ।
परमसुखनिधानं मोहमुक्तेर्निदानं ॥
नरहरिविहितोऽयं बोधवृत्तस्य तोयं ।
कुमतिवनकुठारः पठ्यतां बोधसारः ॥
गुरुभिर्दीक्षितानां हि सर्वमेवेश्वरार्पणं
अयन्तु बोधसारस्य स्वात्मैव परमेशितुः । १५६३ ।
इति बोधसारः ।
सर्वश्रुतिशिरोपारक्षीरसागरसम्भवः ।
गोपालरामलिखितो बोधसारोऽस्तु सम्मुदे ॥ १
श्री ण वामः

8644

5902. अज्ञानखण्डन *Ajñānakhaṇḍana.*

By Nyāyapañcānana.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{3}{4}$ inches. Folia, 11. Lines, 12 on a page. Extent in ślokas, 380. Character, Nāgara of the early 19th century. Appearance, old and discoloured. Complete.

A treatise on Vedānta proving that there is no such thing as अज्ञान. Knowledge is shining of itself and is eternal.

Beginning :

श्रीगणेशाय ।

स्यादेतदज्ञानं पदार्थान्तरं । तथा हि अहमज्ञः घटमहं न जानामि, सुप्तोहं न किञ्चिदवेदिषमित्यादिप्रतीतिभिरज्ञानं विषयीक्रियते । नन्वासां ज्ञाना-

भावविषयकत्वं स्यादिति चेन्न। किमत्र ज्ञानस्य ध्वंसप्रागभावोऽत्यन्ताभावो वा भविष्यति ? नाद्यः। घटं जानतोऽपि घटं न जानामि इत्यापत्तेः। यत् किञ्चित् ज्ञानध्वंसत्वादेवमेव न द्वितीयो न तृतीयोपि। किं त्रैकालिकः सामयिको वा ? नाद्यः। आत्मन्यसम्भवात्। द्वितीयोपि ज्ञानप्रतियोगिको ज्ञानत्वावच्छिन्नप्रतियोगिताको वा ? नाद्यः। घटं जानतोऽपि न जानामीति प्रतीत्यापत्तेः।

Colophon:

इति श्रीन्यायपञ्चाननभट्टाचार्य्यकृतमज्ञानखण्डनं समाप्तम्।

8645

599. **सिद्धान्तचन्द्रिका** *Siddhāntacandrikā.*

By Śivacandra Siddhānta.

For the manuscript, see L. 1493.

It ends thus:

स द्विगुरेकवचनं ब्रह्म प्राप्नोति नान्यथा॥
कृत्वा कीर्त्तया सुकीर्त्तया भुवि भुवनमयी
सार्थकं नाम तस्याः
कारागारेषु बद्धान् कति कति मनुजानर्थहेतोर्धनौघैः।
मुक्ताश्चक्रे कृपया + + + मृतिसितिह(?) ज्ञानहेतुर्ममासौ
दौर्भाग्याज् ज्ञानमेतत् प्रचरति हृदि नो कर्म्महीनत्वहेतुः॥
राममोहननामास्या मह्यासीन् मन्त्रिणां वरः
सर्व्वाः कारितवान् कृत्या राज्ञ्या राज्ञीसुतोपमः।
श्रीराधाकृष्णवेदान्तवागीशो यो गुरुर्मम
सामानाधिकरण्यात्तत् नाम्नैवाभून्मतिर्मम॥
एक आत्मा देहभेदस्तथापि हृदि भाति नः।
श्रीरामकृष्णमिश्राख्यो गुरुः सुरगुरूपमः॥
काश्यां काकाराम इति कीर्त्तयते कीर्त्तयते यतः।
विषयेन्द्रिययोगोत्थं सुखदुःखन्तु नास्ति तत्॥

श्रीयुक्तशिवचन्द्रेण सिद्धान्तेन गुरूत्तमात् ।
जातया कृपया कृत्या तता सिद्धान्तचन्द्रिका ॥
तर्किता भ्रान्तिरेवात्र भ्रान्तिसम्भावनान्तिका ।
भ्रान्तिर्भ्रान्ति भाति भाति प्रमा भाति न कस्यचित् ॥
सूर्य्योदयात् भाति सर्व्वं क्रिया कापि न दृश्यते ।
यदाभाति तदाभाति भाति भाति प्रमा प्रमा ॥
तमेव भान्तमनुभाति सर्व्वं तस्य भासा सर्व्वमिदं विभाति ।
सदेव सौम्येदमेकमग्रमासीदेकमेवाद्वितीयम् ॥
तत्त्वमसि श्वेतकेतो वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यं
भ्रान्तौ भ्रान्तिः प्रमा न्वास्ति भ्रान्त्या भाति प्रमात्मका ।
जाग्रत् स्वप्नं भाति भातु सुषुप्तौ तत् प्रलीयते ॥
प्रलीयते ज्ञान इदं ज्ञानमेव प्रकाशते ।
प्रलीयते ज्ञान इदं ज्ञानमेव प्रकाशते ॥
इति भात्या भातु सर्व्वं कृपामाये कृपामयि ॥
त्वमेवाभासिता सस्वमहामाया कृपामयी ॥
रामकिशोररामस्त्वं भासस्व मयि निर्गुणे ।
मेघं भित्त्वा यथा भातः सूर्य्याचन्द्रमसौ तथ ॥

Colophon :

इति श्रीशिवचन्द्रसिद्धान्तविरचिता सिद्धान्तचन्द्रिका समाप्ता ।

Post-colophon Statement :

ॐ तत् ॐ तत् सत् श्रीविश्वेश्वरो जयति ।
श्रीशिवः श्रीशिवो भाति तस्मादन्यन्न किञ्चन ।
एकं ब्रह्मैवाद्वितीयं सत्यं सत्यं नेह नानास्ति किञ्चित् ॥
एको रुद्रो न द्वितीयोऽवतस्थे तस्मादेकं त्वां प्रपद्ये महेशम् ॥

Just before the extract are given the genealogies of the Brāhmaṇa Zemindar families of Putia and Natore, the patrons of the author, in some detail.

8646

598. **सिद्धान्तचन्द्रिकाटीका** *Siddhāntacandrikāṭīkā.*

For the manuscript, see L. 1497.

Post-colophon Statement:

समाप्तिं द्योतयति । ॐ तत् सत् ॐ तत् सदिति ।

अकारोकारमकारवाच्यं त्रय्यादित्रयं त्रयं प्रत्यक्षमसत् तत् परोक्षं सत् क्रियार्थीयं सिद्धान्तचन्द्रिका शिवचन्द्रसिद्धान्तचन्द्रिका सती प्रशस्ता आस्तामिति प्रार्थनापि। काश्यां स्थितो ग्रन्थकर्त्ता वेदान्तादिकं शास्त्रमधीतवानिति काश्यधिष्ठातारं विश्वेश्वरं स्तौति। श्रीविश्वेश्वरो जयति। सर्व्वेभ्य उत्कृष्टतमो वर्त्तते। अतः प्रणम्यः स्तुत्यः आराध्यश्च श्रीशिवः। श्रीशिवः सुखस्वरूपो भाति त्यक्तसर्व्वसम्पत्तिकत्वात् कालकूट-पातृत्वाच्च। अत्र प्रमाणमेकं ब्रह्मैवेति।

श्रीधनञ्जयाव्यक्तनाम्ना टीकेयं भाषिता मया।
ग्रन्थकर्त्तृकल्पितेन कल्पिते कल्पितं जगत्॥

8647

5838. **वृत्तिदीपिका** *Vṛttidīpikā.*

By Kṛṣṇa Bhaṭṭa.

Substance, country-made paper 7½ × 4 inches. Folia, 35. Lines, 9 on a page. Extent in ślokas, 600. Character, Nāgara of the 18th century. Appearance, old. Complete.

It begins:

ध्यात्वा व्यासं + + + + + +
मौनिश्रीकृष्णभट्टेन तन्यते वृत्तिदीपिका॥

इह खलु सकलजनाभिलषितमोक्षमुख्योपायात्मतत्त्वज्ञानस्य तत्त्वमस्यादि-महावाक्यार्थबोधजन्यत्वाच्छाब्दबोधे च वृत्तिग्रहजन्योपस्थितेर्हेतुत्वाद्वृत्ति-र्निरूप्यते। सा च त्रिधा, शक्तिर्लक्षणा व्यञ्जना च।

Colophon :

इति श्रीमन्मौनिकुलतिलकाय मानगोवर्द्धनभट्टात्मजरघुनाथभट्टसुत-श्रीकृष्णभट्टविरचिता वृत्तिदीपिका समाप्ता ।

8648

11162.

Substance, country-made paper. 11 × 4½ inches. Folia, marked 4-25. Lines, 14 on a page. Character, Nāgara of the 19th century. Appearance, worn-out.

These leaves contain ślokas with their explanation, marked 3—51, on the teachings of Advaita Vedānta in the form of a dialogue between guru and śiṣya.

4B,

तापत्रयार्कसन्तप्तः कश्चिदुद्विग्नमानसः ।
शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥

7A,

अनायासेन येनास्मान्मुच्येयं भवबन्धनात् ।
तन्मे संक्षिप्य भगवन् केवलं कृपया वद ॥ ४ ॥

8B,

साध्वी ते वचनव्यक्तिः प्रभातीति वदामि ते ।
इदं तदिति विस्पष्टं सावधानमनाः शृणु ॥ ५ ॥
तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।
तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

9A,

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः ।
तत्त्वमस्यादिवाक्यं वा कथं तत् प्रतिपादयेत् ॥ ७ ॥

8649

11166. *Stray leaves.*

Substance, country-made paper. Character, modern Nāgara.

A fragment of a commentary on a Vedānta work, with its leaves marked 19—22 and 80.

8650

9691.

Substance, country-made paper. 12 × 5 inches. Folia, 9. Lines, 17 on a page. Extent in ślokas, 296. Character, Nāgara. Appearance, decayed. Prose. Generally correct. Incomplete.

The Ms. under notice bears neither the name of the author nor that of the work itself. It contains त. स. on the margin. It appears, however, to be a treatise on the Vedānta philosophy.

Beginning:

श्रीगणेशाय नमः ।

ॐ नमः शारदायै । ॐ धर्म्मदिवसे प्रारब्धोमदं ।

ब्रह्माहं यत्प्रसादेन मयि विश्वं प्रकल्पितं ।
श्रीमत्स्वयंप्रकाशाख्यं प्रणौमि जगतां गुरुं ॥ १ ॥

देहो नाहं श्रोत्रवागादिकानि नाहं बुद्धिर्नाहिमध्यासमूलं
नाहं सत्यानन्दरूपश्चिदात्मा मायासाक्षी कृष्ण एवाहमस्मि ॥२॥

अथ मोक्षस्य वाक्यार्थज्ञानाधीनत्वात् तस्य च पदार्थज्ञानाधीनत्वात् तदर्थं तत्पदार्थं निरूपयामः । तत्पदार्थस्य लक्षणं द्विविधं, तटस्थलक्षणं स्वरूपलक्षणञ्चेति । सृष्टिस्थितिलयकारणत्वं तटस्थलक्षणत्वं । इत्यादि ।

[Look out for the disciple of Svayaṁprakāśa in Advaita Vedānta works.]

8651

9087.

Substance, country-made paper. 11 × 4 inches. Folia, 138. Lines, 7 on a page. Extent in ślokas, 1,750. Character, Nāgara. Appearance, old but fresh. Incomplete.

Incomplete. Leaves 1—138. Very old and pasted. Marked सं. टी. on the left-hand upper margin.

It begins thus:

श्रीगणेशाय नमः । श्रीरामाय नमः ।

यस्मादर्थचतुष्टयं त्रिजगतामव्याहतं वर्त्तते
पित्रोराद्यकुटुम्बिनोः सुदयिता लोक्या च या सन्ततिः ॥
युद्धे त्रैपुर एव यस्य विहितं स्वातन्त्र्यमव्याहतं
श्रीमच्छान्तिविनायकः स दिशतात् दिव्यान्यभीष्टानि नः ॥

यद्वाग्वज्रनिपात उग्रगतयो वादीन्द्रशैला मुहुः
यत्पादाम्बुजरेणवः प्रतिगता निर्वाणपाथेयता ॥
यञ्चासाद्य समाश्रयं गुणगणैः सामग्र्यमासादितं
तं नित्यप्रणतोस्मि पूर्णकरुणानानन्ददेवान् गुरून् ॥ २ ॥

या जाया जगदीशितुर्जनिमतामम्बा समस्तस्य या
स्फूर्त्तिकरी चितिस्त्वविषया तत्त्वञ्च यद् गोचरे ।
सादि——रचितप्रौढाङ्ग्यष्टिर्मुदा
मज्जिह्वामणिमन्दिरे शुभपदैर्ननर्त्तु सा भारती ॥ ३

And after two other ślokas of *Maṅgalācaraṇa*

श्रीमच्छारीरकार्थाविष्करणाय ग्रन्थमारिप्सुराचार्य्य इष्टदेवतातत्त्वानुस्मरणलक्षणं मङ्गलमाचरन् तद्विषयग्रन्थारम्भं प्रतिजानीते—अनुतेति ॥

8652

9303. मणिरत्नमाला *Maṇiratnamālā.*

Substance, country-made paper. 9 5 inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 60. Character, Nagara. Appearance, tolerable. Verse. Generally correct. Complete.

A compendium of moral principles in the form of Catechism in 32 verses and so it is called also प्रश्नोत्तरी. Aufrecht says that this is by Śaṅkarācārya (See Oxf. 3986). But in the present Ms. it is in the form of a dialogue between Śiva and Nārada.

The colophon runs:

इति श्रीशिवनारदसंवादे प्रश्नोत्तराख्या मणिरत्नमाला सम्पूर्णा। शुभमस्तु।

See प्रश्नोत्तरमाला, ante.

It begins:

ॐ ग शा नः अथ प्रश्नोत्तरी लिख्यते।

अपारसंसारसमुद्रमध्ये संमज्जतो मे शरणं किमस्ति
गुरो कृपालो कृपया वदैतत् विश्वेशपादाम्बुजदीर्घनौका ॥ १ ॥

बन्धो हि को यो विषयानुरागः
का वा विमुक्तिर्विषये विरक्तिः।
को वाऽस्ति घोरो नरकः स्वदेहः
तृष्णाक्षयः स्वर्गपदं किमस्ति ॥ २ ॥

End:

किं कर्म यत् प्रीतिकरं मुरारेः क्वास्था न कार्या सततं भवाब्धौ
अहर्निशं किं परिचिन्तनीयं संसारमिथ्यात्वशिवात्मतत्त्वं ॥ ३१ ॥

कण्ठं गता वा श्रवणं गता वा प्रश्नोत्तराख्या मणिरत्नमाला
तनोतु मोदं विदुषां सुरम्या रमेश-गौरीशकथेव सद्यः ॥ ३२ ॥

8653

10627. प्रणवार्थप्रकाशिका वा ॐकारनामनिरुक्ति

Praṇavārthaprakāśikā or *Omkāranāmanirukti.*

By Rāmabhadrānanda Sarasvatī

Substance, country-made paper. 9 × 4 inches. Folia, 13. Lines, 8 on a page. Extent in ślokas, 234. Character, Nāgara of the 18th century. Appearance, worn-out. Complete.

On the mystic syllable ॐ

Beginning:

अव्यक्ते जगति व्यक्तं व्यक्तेऽव्यक्तं च तन्महः ।
अज्ञाते जगदज्ञातं ज्ञातेऽज्ञातं तदस्म्यहम् ॥

पञ्चीकरणे—ॐकारोऽहमेवेत्यत्र विधिवद् विचार्यते । माण्डूक्ये—ॐमित्येतदक्षरमिति वागात्मकोंकारमुपक्रम्य सर्व्वं शरीरचतुष्टयं चतुर्विधोंकारात्मतया उपव्याख्याय सर्व्वं ह्येतद् ब्रह्म इत्यनेन अभिधाभिधेययोरैकत्वं व्यतिहारेणोक्त्वा शरीरचतुष्टयं आत्ममात्रतया वा प्रविलाप्य उत्तरवाक्येन मुमुक्षुं स्वाराज्येऽभिषिच्य ॐकारोच्चारणमात्रेण सर्व्वप्रपञ्चलयपूर्व्वकं स्वात्मन्यवस्थानसिद्ध्यर्थं सोऽयमात्मेत्यादिना आत्मानं···ईश्वरहिरण्यगर्भविराजां च मकारादिभिरैक्यं चिन्तनीयमिति—

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीरामभद्रानन्दसरस्वतीविरचितप्रणवार्थप्रकाशिका समाप्ता ।

There are two pages still after the colophon.

8654

5895. काथबोधः *Kāthabodha.*

By Santoṣānanda.

With the commentary entitled काथबोधविवेक *Kāthabodhaviveka by Sājanī, a female disciple of the author.*

Substance, country-made paper. 11 × 4 inches. Folia, 2 to 44. Lines, 7 on a page. Extent in ślokas, 600. Character, Nāgara. Date, Samvat 1735. Appearance, discoloured. Incomplete in the beginning.

A treatise on the Vedānta philosophy, in answer to questions, beginning with *Kātha*. Printed.

The text begins: in 1B.

1B, (1)

वागर्थात्मा सर्व्वभूतान्तरात्मा
वक्ता श्रोता विश्वरूपश्चिदात्मा ।
सर्व्वाचासश्चैकनित्योपलब्धिः
यः सन्तोषानन्ददस्तं भजेहम् ॥

5A, (2)

नत्वा हंसं सद्गुरुं तं परेशं
शुद्धं व्यक्तं भार्गवारण्यवासम् ।
ईशादीनामग्रकं पूर्व्वजानां
वक्ष्याम्येनं सत्त्वदं काथबोधम् ॥

6B, (3)

कश्चिच्छिष्यः संगदोषैर्विमूढः
क्रोधेनासौ तप्तरूपो बभूव ।
ऐशात्माजोऽनीशवत् सोऽपि जातः
स्वात्मत्यागाच्चैत्य सङ्गोन्मुखत्वात् ॥

7B, (4)

शिष्य उः

बध्वा पाणी तप्तकायो बभाषे
काथाघस्था विश्वविश्वान्तकाले ।
क्रोधघ्नास्याः काथ विद्यापरान्या
शान्तिः काथेत्यादि सर्व्वं वदस्व ॥

श्रीगुरुरुवाच ।

8A, (5)

का वै विश्वो यः क भावे स वेद्यः
कस्त्वं न्यासा काथशब्देन वाच्या ।

काक्यौ लुप्ते यत्र ते योगिलक्ष्ये
तत्त्वं त्वेकः काथ वेत्ता वशिष्ठः ॥ ५ ॥

10A, (6)

काशब्दोयं वाच्यकारी हृदिस्थः
तस्यावासं कायमाहुर्मुनीन्द्राः ।
तस्मात्थोयं(?) कायिकार्यौ च काथौ
तत्त्वं त्वेकः काथ वेत्ता वशिष्ठः ॥

The text consists of 26 such verses.

The last verse runs :

40A,

अनादिनिधनो देवः सर्व्वव्यापी निरञ्जनः ।
हृदयस्थः स्वयं वक्ता कर्त्ता कारयिता हरिः ॥

The commentary ends :

क्वाहं मन्दमती (?) बाला क्वासावीशात्मबोधकः ।
तद्विवेके कृतिः सा मे जात्यन्धस्यैव दिव्यदृक् ॥
करुणेयं दयार्द्रेण दीनार्त्तिहरणेन वै ।
कार्ष्णिना पूजितेनैव साम्बादित्येन वै कृता ॥
सन्तोपानन्दरूपेण गुरुणा भगिनीमिव ।
पालयाम्यहमेव त्वां मा भैषीस्त्विति वादिना ॥
साजनी करुणापात्रं सज्जनास्ते वदन्तु मे ।
तेषां कृपाकटाक्षेण पुण्या भवतु साजनी ॥
इतिवासनया जातो काथबोधविवेककः ।
क्षम्यतां सज्जना मह्यं शरण्यादीन-वत्सलाः ॥
भारद्वाजकुलोत्पन्नसाजनी कृष्णिकेन हि ।
काथबोधविवेकेन प्रीयतां चित्स्वरूप्यसौ ॥
सृष्ट्वा पालयतीत्यस्मात् पतिर्ब्रह्मैव नान्यथा ।
स्त्रीणां धर्मस्तु तद्ध्यानं तेन तुष्यतु भास्करः ॥

Colophon :

इति श्रीदत्तात्रेयकारितश्रीमत्परमहंसपरिव्राजकहरिपादानन्दशिष्य-सन्तोषानन्दकृतकाथबोधस्य साजनीकृतव्याख्यारूपकाथबोधविवेकः समाप्तः ।

Post-colophon Statement :

शुभं भवतु संवत् १७३५ समये माघवदी ८ पुस्तकं लिखितमिदं ।

This seems to be the date of the original of which the present MS. is a copy, which seems to have been written early in the 19th century.

The following is added by a later hand after the post-colophon statement:

दत्तात्रेयस्य शिष्येण सन्तोषेण सुधीमता ।
कृतो ग्रन्थः प्रयत्नेन बुधैः सेव्यो जगद्धितः ॥

8655

5864.

Substance, country-made paper. 10 × 4½ inches. Folia, 11. Lines, 14 on a page. Extent in ślokas, 480. Character, Nāgara of the early 19th century. Appearance, discoloured. Complete.

A treatise on the tenets of the non-dualistic school of Vedānta by Muktinātha.

Beginning :

श्रीगणेशाय नमः ।

ॐ नमः सच्चिदानन्दमूर्त्तये ।

\+ + + + +

\+ + + + +

\+ + य स्वप्रका[शा]य श्रीराममुनये नमः ।

निर्गुणस्याप्रमाणस्य शुद्धस्याप्यमलात्मनः ।
कथं सर्गादिकर्त्तृत्वं ब्रह्मणो ह्युपपद्यते ॥

तर्हि किं पुनः सत्त्वरजस्तमोगुणरहितस्य सर्व्वप्रमाणातीतस्य

विद्याविद्यारहितस्य केवलब्रह्मणः सृष्टिकर्त्तृत्वं कथं घटते ।
नन्वेतन्न सम्भवति । चैतन्यं स्वयंप्रकाशं माया च तमोरूपा ।

नन्वविद्या स्वयंज्योतिरात्मानं ढौकते कथम् ।
कूटस्थमद्वितीयं च सहस्रांशुं यथा तमः ॥ etc., etc.

The answer of the questions by the guru begins in 4A.

Colophon :

इति श्रीसकलयोगीश्वराचार्य्यश्रीहरि(री)नाथचरणारविन्दानुचरत(?)-शुश्रूषा(सुश्रुषा)प्रसादलब्धमज्ञानतरणीश्रेणीनिरस्तसमस्तविद्यान्धकारश्रीराम-नाथमुनीन्द्रचरणारविन्दमकरन्दास्वादलम्पटेन निरस्ताखिलसंसारविकारेण श्रीमुक्तिनाथेन विरचितं सकलवेदतीर्थरहस्यं कृतं जैनपालशिष्यार्थे तथा परोपकारार्थे कृते च संपूर्णं शुभमस्तु ॥

After श्रीमुक्तिनाथेन विरचितं there was written the name विवेकसिन्धु which has been blurred over with ink.

8656

7865.

Substance, country-made paper. 9½ × 4¾ inches. Folia, 5-69, of which foll. 11, 12, 14-16, 19-21, 23, 25, 37 are missing. Lines, 12 on a page. Character, Nāgara of the early 19th century. Appearance, discoloured. Defective at both ends.

Called by the last owner of the manuscript, *Mumukṣūpadeśaprakaraṇa*.

8657

Substance, country-made paper. 14 × 5 inches. Folia, 29. Lines, 14 on a page. Extent in ślokas, 580. Character, Nāgara. Appearance, fresh. Prose. Correct.

A commentary on a certain work on Vedānta.

(2) *Rāmānuja School* (*Viśiṣṭādvaita*).

8658

10421. सदाशिवसंहिता *Sadāśivasaṁhitā.*

(निरुक्तलक्षणायां गोलोकवर्णनम्)

Being an interlocution between Veda and Rāmānuja.

Substance, country-made paper. 10½ × 4½ inches. Folia, 8, marked 9 to 6. Lines, 10 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

Colophon:

इति श्रीसदाशिवसंहितायां निरुक्तलक्षणायां रामानुज-वेद-संवादे गोलोकवर्णनं समाप्तं ॥

There are four lines only of the next chapter.

Beginning:

श्रीरामाय नमः ।

श्रुतय ऊचुः ।

भगवन् योगिनां श्रेष्ठ सर्व्वसत्त्वनिकेतन ।
भूधारकारणावास देवदेव जनार्द्दन ॥ १ ॥
सर्व्वेषां त्वं परं ज्योतिः परात्मा प्रकृतेः परः ।
गुणेश्वर गुणमय गुणातीत महेश्वर ॥ २ ॥

. . . . . .

रामानुज महाबाहो देवदेव रमापते

. . . .

अस्माकं विषयान्धानां श्रुतीनां भ्रान्तचेतसां ।
परात्मनि रघुश्रेष्ठे श्रीरामे परमाद्भुते ॥
भ्रान्तिरासीन्महादेव तत् शान्तिं कर्त्तुमर्हसि ।
प्राकृते प्रलयप्राप्ते व्यक्तेऽव्यक्तं गते पुरा ॥
उदरीकृत्य संरोधानूर्णनाभिरिवात्मजान् ।
ईदृशी क्रियते सृष्टिः पाल्यते केन वा पुनः ॥

कीदृशं वा परं स्थानं यत्र तिष्ठति राघवः ।
प्रकृत्या वशसंरोधः बोधश्च केन जायते ॥
कुत्र क्रीडति विश्वात्मा जानकीप्रेमलम्पटः ॥
श्रीरामस्य परं धाम सीतास्पदमनोहरं ।
....
तद्रूपं कथयास्माकं त्वं देवः परमेश्वरः ॥

8659

9731. वेदार्थसंग्रह *Vedārthasaṁgraha.*

By Rāmānujācārya.

Substance, country-made paper. 12 × 5 inches. Folia, 33. Lines, 12 on a page. Extent in ślokas, 1,988. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

A digest of the Upaniṣads, by Rāmānuja.

Printed, ed. Lz., Benares.

Beginning :

श्रीमते रामानुजाय नमः ।

अशेषचिदचिद्वस्तुशेषिणे शेषशायिने
निर्मलान्तः + + + निधये विष्णवे नमः । १ ।

परं ब्रह्मैवासं भ्रमपरिगतं संसरति तत्परध्यानालीढं दिवसमशुभस्यास्पदमिति श्रुतिन्यायापेतं जगति विततं मोहनमिदं तमो येनापास्तं स हि विजयते यामुनमुनिः । अशेषजगद्धितानुशासनश्रुतिनिकरशिरसि समाधिगतोऽयमर्थः जीवपरमात्मज्ञानपूर्वकवर्णाश्रमधर्मेतिकर्त्तव्यताकपरमपुरुषचरणयुगलध्यानार्च्चनप्रणामादिवितर्थ(?)प्रियस्तत्प्राप्तिफलः अस्य जीवात्मनः अनाद्यविद्यासञ्चितपुण्यपापरूपकर्मप्रवाहहेतुकब्रह्मादिसुरनरतिर्यक्स्थावरात्मकचतुर्विधदेहप्रवेशकृततत्तत्तादात्म्याभिमानजनितावर्ज्जनीयभवभयविध्वंसनाय देहातिक्रान्तस्वरूपः स्वभावतदुपासनतत्फलभूतात्मस्वरूपाविर्भावपूर्व्वकानवधिकातिशयानन्दब्रह्मानुभवज्ञापने प्रवृत्तं हि वेदान्तवाक्यजातं

तत्त्वमस्ययमात्मा ब्रह्म च आत्मनि तिष्ठन्नात्मनोनन्तरोपमात्मानं वेद। इत्यादि ।

End :

भक्त्या त्वनन्यया शक्य इत्यनेनैकार्थ्यात् भक्तिश्च ज्ञाने विशेषणमेवेति सर्व्वमुपपन्नं ।

सारासारविवेकज्ञा गरीयांसो विमत्सराः ।
प्रमाणतन्त्राः सन्तीति कृतो वेदार्थसंग्रहः ॥

Colophon :

इति श्रीभगवद्रामानुजाचार्यविरचितवेदार्थसंग्रहः समाप्तिमगमत् ।

8660

3089. **यतीन्द्रमतदीपिका** *Yatīndramatadīpikā.*

By Śrīnivāsadāsa, son of Govinda Ācārya.

Substance, country-made paper. 11 × 6½ inches. Folia, 38. Lines, 9 to 11 on a page. Extent in ślokas, 900. Character, Nāgara of the early 19th century. Appearance, discoloured. Complete.

For the work, see L. 2054.

Printed, ed. Ānandāśrama Sanskrit Series, Poona; translated into English by A. Govindacharya Swamin, Madras.

8661

974. *Yatīndramatadīpikā.*

A succinct exposition of the *Viśiṣṭādvaitavāda* of the Vedānta philosophy, in ten chapters.

For the manuscript, see L. 2054.

Post-colophon :

ॐ नमः शिवाय । श्रीमती दुर्गायै नमः । श्रीगणेशाय नमः ।

संवत् १८६४, शकाब्दाः १७५६ अग्रहायणशुक्लतृतीयायां गुरुवासरे लिखितमिदं पुस्तकं, संवत् १८६४, शकाब्दाः १७५६। करकृतमपराधं क्षन्तुमर्हन्ति सन्तः ॥

8662

10628. *Yatīndramatadīpikā.*

Substance, country-made paper. 13 × 6 inches. Folia, 44. Lines, 8 on a page. Extent in ślokas, 704. Character, Nāgara. Date, Saṁvat 1945. Appearance, discoloured. Complete.

Last Colophon:

इति श्रीबालकुलतिलकश्रीमन्महाचार्य्यस्य प्रथमदासेन श्रीमद्वेङ्कटगिरिनाथपदकमलसेवापरायणस्वामिपुष्करिणीगोविन्दाचार्य्यसूनुना श्रीनिवासदासेन विरचितायां यतीन्द्रमतदीपिकायामद्रव्यपरिच्छेदो नाम दशमोऽवतारः।

Post-colophon:

शुभसंवत् १९४५ ह'जा चैत्रकृष्णपक्षे लिखवाया लालासन्तोषिलालजी-साकिन कालाजी मंडइ बनारसवासीसे व्यासगणेशरामने हरिजनहेतु—

ग्रन्थ ८२५ ॥

A summary of the views of Rāmānuja and other teachers of his school on Vedānta.

For a full description of the work, see L. 2054.

8663

1958. सारसंग्रह *Sārasaṁgraha.*

Substance, country-made yellow paper. $9\frac{1}{2}\times6\frac{1}{2}$ inches. Folia, 49. Lines, 13 to 15 on a page. Extent in ślokas, 1,5236. Character, Nāgara. Date, Saṁvat 1886. Appearance, fresh. Complete.

Last Colophon:

इति श्रीसारसंग्रहे भागवताराधनमाहात्म्यकथनम् नाम पुर्व्व(?) समाप्तम्।

Post-colophon :

श्रीमते हयग्रीवाय नमः । संवत् १८८६ ।

It begins :

श्रीमते रामानुजाय नम· ।

शुक्लाम्बर[धरं] विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्व्वविघ्नोपशान्तये ॥
यस्या द्विरदवक्त्राद्याः पारिषद्याः परःशतं ।
विघ्नं निघ्नन्ति सततं विश्वक्सेनं तमाश्रये ॥ २ ॥
वकुलाभरणं वन्दे ज[ग]दाभरणं मुनिम् ।
य [:] श्रुतेरुत्तरं भागं चक्रे द्राविड़भाषया ॥ ३ ॥
श्रीरङ्गमङ्गलमहोत्सववर्द्धनाय
वेदान्तपान्थपरमार्थसमर्थनाय ।
कैंकर्य्यलक्षणविलक्षणमोक्षभाजो
रामानुजो विजयते यतिराजः ॥ (?) ४ ॥
वेदे रामायणे चैव पुराणे भारते तथा ।
आदौ मध्ये तथा चान्ते हरिः सर्व्वत्र गीयते ॥ ५ ॥
श्रुतिस्मृतीतिहासे च पुराणं धर्म्मसंहितं
सर्व्वतः सारमादाय षट्पदः कुसुमाद्यथा ॥ ६ ॥
वैष्णवं नारदीयं च तथा भागवतं शुभम् ।
गारुड़ं च तथा पाद्मं वराहं शुभदर्शनम् ॥ ७ ॥
ब्रह्माण्डं ब्रह्मवैवर्त्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोध मे ॥ ८ ॥
मात्स्यं कौर्म्मंच तथा लैङ्गं शैवं स्कान्दं तथैव च ।
आग्नेयं च षड़ेतानि तामसानि निबोध मे ॥ ६ ॥
तथैव स्मृतयः प्रोक्ताः ऋषिभिस्त्रिगुणान्विताः ।
सात्त्विका राजसाश्चैव तामसाः शुभदर्शके ॥ १० ॥
....
....

सात्त्विकानि पुराणानि तथैव स्मृतिमेव च ।
वैष्णवानां मुदार्थाय क्रियते सारसंग्रहः ॥

Colophons:

7B,

इति श्रीसारसंग्रहे चक्रधारणमाहात्म्यं प्रथमसंस्कारः ।

12B, Oऊर्द्ध्वपुण्ड्रधारणं द्वितीयसंस्कारः ।

15A, Oतृतीयनामसंस्कारः ।

21A, Oमन्त्रसंस्कारो नाम चतुर्थसंस्कारः ।

49B, इति सारसंग्रहे भागवताराधनमाहात्म्यकथनं नाम पूर्व्वं समाप्तं ।

This is a Vaiṣṇava work of Rāmānuja's school with five chapters, the 1st on branding the body with the mark of disc, the 2nd on putting on the sectarian mark of *Ūrdhvapuṇḍra*, the 3rd on the adoption of a Vaiṣṇava name, and the 4th on devotion to God.

There appears to be another part of the work, as this is called *Pūrva*.

The author does not give his own name, but he gives his Guru's name as Śrīkṛṣṇa.

49B,

श्रीकृष्णनामाख्यगुरोः प्रसादात्
सन्दर्भमेतत् कृतमुत्तमं मे ।
भक्त्या नरो यः शृणुयात् पठेद्वा
सौभाग्यवान् गच्छति तत्पदं सः ॥

8664

8282. कूरेशविजय *Kūreśavijaya.*

Substance, country-made paper. $10\frac{3}{4} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 100. Character, Nāgara. Date, Saṁvat 1929. Appearance, fresh. Complete. Illegible and incorrect.

Colophon:

इति श्रीकुरेशविजयः सम्पूर्णं ।

Post-colophon :

संवत् १६२६ मासानां मासोत्तमे मासे पौषे मासे तिथौ चतुर्थ्यां बुधवासरे लिखितवच्चामिश्रेण ।

शुभमस्तु ।—

Called *Kūreśavijaya,* being written by Kūreśa alias Śrīvatsāṅka as stated in *Cat. Cat.*

There are altogether 5+36=41 verses. After showing in the first five ślokas the points of superiority of God Śiva as advanced by the Śaiva, it proves Viṣṇu to be the Supreme God.

Beginning :

श्रीमते रामानुजाय नमः

गायत्र्या बोधितत्वादपि नमकमुखाद्राघवाराधितत्वात्
सौरैः कैलासयात्राव्रतमुदिततयाभीष्टसन्तानदानात् ।
नेत्रेण स्वेन साकं दशशतकमलैर्विष्णुना पूजितत्वात्
तस्मै चक्रप्रदानादपि च पशुपतिः सर्वदेवप्रकृष्टः ॥ १ ॥
कन्दर्पध्वंसकत्वाद्गरलकवलनात् कालगर्व्वापहत्वात्
दैतेयावासभूतत्रिपुरविदलनाद्दक्षयागजयित्वात् ।
पार्थस्य स्वास्त्रदानान्नरहरिविजयान्माधवे स्त्रीशरीरे
शास्तुः सम्पादकत्वादपि च पशुपतिः सर्व्वदेवप्रकृष्टः ॥ २ ॥
....3-4

2A,

वैशिष्ट्ये योनि-पीठाकरनरकरिपुश्लिष्टभावेन शम्भोः
स्वस्यैवार्द्धप्रतीकार्पितहरिवपुषा लिङ्गतत्त्वेन यद्वा ।
अप्राधान्याद्विशिष्टाद्वयसमधिगमा + नवानामरातेः (?)
स्थाणोः प्राधान्ययोगादपि च पशुपतिः सर्व्वदेवप्रकृष्टः ॥ ५ ॥
चतुर्विंशतिकक्षाभिरुपन्यस्ते मते परैः ।
सिद्धान्तं वक्तुमारेभे सप्रमाणं स कूरराट् ॥ १ ॥
गायत्रीपूर्व्वकृत्याचमनविधिपुरस्कारसङ्कल्पकार्य्ये
गोविन्दाख्याप्रयोगाद्धरिरिति कथनात् + + धीत्यारिकाले ।
भर्गो शब्दस्य सूर्य्यात्मकहरिमसोवाचकत्वात् पुरस्ता-
दोंकाराख्येयभावादघननिधिगुणाच्छुद्धसत्त्वाश्रयत्वात् ॥ २ ॥

प्रख्याताशेषदेवप्रणमनविषयत्वात् योग्यकर्म्म (?)

....

....

(विष्णुपादा)म्भोजानां मोक्षदत्वादपि न पशुपतिर्विष्णुरेव प्रकृष्टः ॥

End :

ग्राहाक्रान्ते करीन्द्रे मुकुलितनयने मूलमूलेति खिन्ने

नाहं...

इत्येव + + सपदि सुरगणे भावशून्ये समस्ते

भूयो यत् प्रादुरासीत् स दिशतु भगवान् सततं मंगलं नः ॥ ३६ ॥

8665

3909. कूरेशविजयव्याख्या *Kūreśavijayavyākhyā.*

By Dharmācārya.

Substance, country-made paper. 19 × 4 inches. Folia, 25. Lines, 6 on a page. Extent in ślokas, 900. Character, Bengali of the 18th century. Appearance, discoloured. Complete.

It begins :

श्रीहयग्रीवाय नमः ॥ श्रीमते रामानुजाय नमः ॥ श्रीकूराधिपतये नमः ॥ श्रीमते वेदान्तमहागुरवे नमः ॥

श्रियः पतित्वादपि भूपतित्वं प्रख्यापयित्वा परमं मुरारेः ।

भूमिस्तवे भूपतिनामनिघ्नं वंशप्रतिघ्नामपि तामवाप ॥

धर्म्माचार्य्यः सुधीः सोऽयं निर्म्माति विदुषां मुदे ।

विष्णुपारम्यपद्यानां प्रमाण-मणि-सम्पुटम् ॥

पत्युः पशूनां परतां पद्यैः पञ्चभिरावृताम् ।

निराकरोति कूरेशो बुधः संख्यागतैः स्तुतैः ॥

पञ्चविंशतिकक्ष्याभिरुपन्यस्ते मतेश्वरैः ।

सार्द्धया शतदूषण्या सिद्धान्तं वक्ति कूरराट् ॥

श्रीकूराधिपपद्यानां व्याख्याने भुवि कः प्रभुः ।

तत्प्रसादस्तु लेखन्या मया लिखति तत्त्ववित् ॥

गायत्रीबोधित्वादिति प्रथमतः परमतोपात्तं
दूषणं श्लोकद्वयेन द्वादशभिरुक्तिभिर्निराचष्टे ।

गायत्रीपूर्वकृत्याचमनविधिपुरस्कारसङ्कल्पकार्ये गोविन्दाख्यप्रयोगादिति ।

Kūreśa wrote 32 verses, being an answer to five *padyas* which maintain the superiority of Śiva over Viṣṇu. The points of inferiority of Śiva shown by Kūreśa are one hundred and fifty. The commentator in explaining these ślokas, notices also those particular ślokas to which they are meant to be answers.

(8A) *After the 2nd*:

अथ दशरथतनयस्थापिताराधितत्वादिति बहुपुराणेतिहासप्रसिद्धवैभवस्यास्य कथं न प्रकृष्टत्वमित्याशङ्क्य तदाराधनादि सर्वं वरदानकृतमिति समाधत्ते त्रयोदशभिर्दूषणैः वाल्मीकिरिति द्वाभ्यां श्लोकाभ्यां ।

(10B) *After the 4th*:

अत्र दशरथतनयस्थापिताराधितत्वादित्यत्र नमकचमकमुखै राघवाराधितत्वादिति पाठे तु तदीयपद्यद्वयमपि व्याक्रियते ॥

विद्यारण्योज्झितत्वान्नमकचमकयोर्वेदभाष्ये तदर्थव्याख्याने इति । विद्यारण्येन वेदभाष्ये तदर्थव्याख्याने तेनोज्झितत्वादनुक्तत्वादिति इष्टकाश्चितयः सर्वाश्चतुर्थे तु समाहिताः । रुद्राध्याये पञ्चमे तु चित्यग्नौ (?) होम उच्यते ॥

(12A) *After the 6th*:

[घण्टाकर्णाघनाशादिति घण्टाकर्णाख्यराक्षसवृत्तानेकान् ब्रह्मवधादीन् नरमेधानिवाङ्गीकृत्य तमवति स्मेति । हरिवंशादावभियुक्तम् ।

अथ सौरेः कैलासयात्राव्रतमुदिततयाभीष्टसन्तानदानादित्युक्तं तदष्टभिः प्रतिक्षिपति —

सुमहति हरिवंशे विरिञ्चिस्मरारिस्कन्दानां सौरिवंशे क्रमजनिकथनादिति ।

(14A) *After the 9th*:

अथ यच्चोक्तं कन्दर्पध्वंसकत्वादिति तत् पुष्पेष्वास इत्यादिभिः श्लोकैश्चतुर्भिः प्रतिक्षिपति पुष्पेष्वासप्रणीतादिति—

(14B) *After the 10th*:

अथ गरलकवलनादिति यद्भाणि तदपि विशेषानभिज्ञभणितमिति निराकरोति पञ्चभिः।

(16A) *After the 12th*:

अथ दैतेयावासभूतत्रिपुरविदलनादित्युक्तं पशुपतिप्रकर्षं गीर्व्वाणेत्यादिना षड्भिर्दूषणैर्निराकरोति।

(20A) *After the 19th*:

अथ यत्तुक्तः भूमौ लोकैरनेकैः सततविरचिताबाधितत्वादमीषामष्टैश्वर्य्यप्रदत्तादिति तद्विष्णोरेव नेतरेषामिति दशभिः समाधत्ते।

(22B) *After the 23rd*:

अथ हंसक्रोडाङ्कधारी द्रुहिणमुरहराद्दृष्टशीर्षाङ्घ्रिकत्वादिति षोड़शदूषणं पञ्चभिः प्रतिक्षिपति श्रीकूर्म्माहीन्द्रदंष्ट्राकृतिभरभगवद्धारितक्ष्मातलाधोदेशस्थे शास्त्रदृष्टेरनुचितकथनादिति।

(25A) *After the 30th*:

अथ वैशिष्ट्ये योनिपीठायितनरकरिपुश्लिष्टभावेन शम्भोः स्वस्यैव कार्थप्रतीकायितहरिवपुषा लिङ्गितत्वेन यद्वा अप्राधान्याद्विशिष्टाद्वयसमधिगमे दानवानामरातेः शम्भोः प्राधान्ययोगादपि च पशुपतिः सर्वदेवप्रकृष्टः इत्यन्तिमश्लोकशङ्कां निवारयति प्रालेयेत्यादिपद्यद्वयप्रकाशेन।

(25B) *After the 31st*:

वैशिष्ट्यप्रसङ्गमेवास्य द्रढयति—

यद्वा स्वार्द्धाङ्गदानाद्धिमगिरिदुहितुः केशवस्यापि योध-
स्वार्द्धाङ्गस्याप्रदाने मनसिजविमतस्याशरीरत्वसिद्धेः।

वैशिष्ट्यस्याप्रसङ्गात् भवत उभयथा चिद्विचत्तापवर्गा
युक्तत्वादेव शक्तेरपि न पशुपतिर्विष्णुरेव प्रकृष्टः ॥

The commentary ends :

कूर्मेन्द्रेणेति सार्द्धं सदसि च विविधैर्दूषणैः सप्तराज्ञः
पादे क्लृप्ता विपक्षा प्रतिवचनजडा विस्मयं तत्र चापुः ।
तद्धृत्वा जैत्रघोषं व्यतनुत स महापूर्णनामार्य्यवर्य्यः
कृत्वा चेतस्तदानीं समजनि विमशो चोलभूपस्य मन्त्री ॥

श्रीमते रामानुजाय नमः । श्रीमते वेदान्तगुरवे नमः ।

8666

9558. **पञ्चधाटी** *Pañcadhāṭī.*

Substance, country-made paper. 10 × 4 inches. Folia, 2. Lines, 8 on a page. Extent in ślokas, 10. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Complete.

It comprises five ślokas in praise of Rāmānuja.

ॐ स्वस्ति श्रीगणपतये नमः ।

पाषण्डद्रुमखण्डदावदहनश्चार्व्वाकशैलाशनिः
बोधध्वान्तनिरासवासरपतिर्जैनेन्द्रकण्ठीरवः ।
मायावादभुजङ्गभङ्गगरुडस्त्रैविद्यचूडामणिः
श्रीरङ्गेशजयध्वनिर्विजयते रामानुजोऽयं मुनिः ॥

पाषण्डखण्डगिरिखण्डनवज्रदण्डः
प्रच्छन्नबोधमकरालयमन्थदण्डः ।
वेदार्थसारसुखदर्शनदीपदण्डः
रामानुजस्य विलसन्ति मुनेस्त्रिदण्डाः ॥

चारित्रोद्धारदण्डश्चतुरनयपथालङ्क्रियाकेतुदण्डं
सद्विद्यादीपदण्डं सकलकलिकथा संहृतेः कालदण्डं
त्रय्यन्तालम्बदण्डं त्रिभुवन-विजयच्छत्रसौवर्णदण्डं
धत्ते रामानुजार्य्यः प्रतिकथकशिरो वज्रदण्डं त्रिदण्डं । ३

त्रय्या माङ्गल्यसूत्रत्रियुगयुगपथारोहणालम्बसूत्रं
सद्विद्यायन्त्रसूत्रं सगुण-नय-पथं सम्पदां हारसूत्रं ।
प्रज्ञासूत्रं बुधानां प्रशमधनमनःपद्मिनीनालसूत्रं
रक्षासूत्रं यतीनां जयति यतिपतेर्वक्षसि ब्रह्मसूत्रं ॥ ४
पाषण्डसागरमहावड़वामुखाग्निः
श्रीरङ्गराजचरणाम्बुजमूलदासः
श्रीविष्णुलोकमणिमण्डपमार्गदायी
रामानुजो विजयते यतिराजराजः ॥

Colophon :

इति श्रीपञ्चधाटी सम्पूर्णा ।

8667

83 **अष्टश्लोकी** *Aṣṭaślokī.*

By Parāśara Bhaṭṭa

(*With the commentary by Vaiṣṇava Dāsa*)

Substance, country-made paper. 11 × 5½ inches. Folia, 4. Lines, 13 on a page. Character, modern Nāgara. Appearance, fresh. A fragment.

The text is also called *Rahasyatraya* ((1) *Mūlamantra,* (2) *Dvaya,* (3) *Caramaśloka*) and consists of eight ślokas, only the first two of which are contained in this fragment with their explanations. The 1st śloka concerns itself with the meaning of ॐ and the 2nd with नमः (of the mūlamantra ॐ नमो नारायणाय) ।

Śl. Text :

अकारार्थो विष्णुर्जगदुदयरक्षाप्रलयकृत्
मकारार्थो जीवस्तदुपकरणं वैष्णवमिदं ।
उकारो नत्या इह नियमयति संबन्धमनयोः
त्रयीसारस्त्र्यात्मा प्रणव इममर्थं समदिशत् ।

(Comm.):

श्रीपराशर-भट्टार्य्यः श्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतः श्रीमान् श्रेयसे मेस्तु भूयसे ॥ १ ॥

वन्देहं घटिकाद्रीशं श्रीनिधिं वाष्कलकुलदैवतं ।
सतामनवधिं निधिं ॥ २ ॥ (?) ॥

अखिलचिदचिदीशः श्रीनिवासो दयालुः
स्वपदकमलयुग्मं प्रापकः संश्रितानां ।
निगमशिखरगम्यो नित्यमव्याजबन्धुः
विलसतु मम चित्त वेंकटेशो मुकुन्दः ॥ ३ ॥

प्रणम्य देशिकान् सर्व्वानष्टश्लोक्या यथाश्रुतम् ।
अर्थो वैष्णवदासेन बालबोधाय वर्ण्यते ॥

अथ परमकारुणिको भगवान् पराशरभट्टार्य्यः सकलचेतनोपजीवनाय सर्व्ववेदसारतः या स्वरूपोपाया पुरुषार्थप्रतिपादिका तया च सदा मुमुक्षुभिः अनुसन्धेयस्य रहस्यत्रयस्य सम्प्रदायपरम्पराप्राप्तमर्थं दर्शयितुकामः स्वरूपज्ञानपूर्वकत्वात् अभीष्टोपायप्रपत्तेः स्वरूपप्रतिपादनपरं सकलशास्त्ररुचि-परिगृहीतं श्रीमदष्टाक्षरं मन्त्रमादौ विवृणोति चतुर्भिः श्लोकैः । अथ द्वाभ्यां स्वरूपानुरूप (?) पुरुषार्थप्रतिपादनरूपं मन्त्ररत्नं तत्र द्वाभ्यां द्वयविवरणरूपञ्च परमश्लोकं तत्र वेदसारसंग्रहः प्रणवः .... अकारस्य नारायणपदेन उकारस्य नमसा मकारस्य नारपदेन विशदीकरणात् etc. etc.

St. II. (Text):

3A,

मन्त्रब्रह्मणि मध्यमेन नमसा पुंसः स्वरूपं गतिः
गम्यं शिक्षितमीक्षितेन पुरतः पश्चादपि स्थानतः ।
स्वातन्त्र्यंच निजरक्षणं समुचिता वृत्तिश्च नान्योचिता
तस्यैवेति हरेर्विविच्य कथितं स्वस्यापि नार्हं ततः ॥ २ ॥

(Comm.):

एवं प्रणवं व्याख्याय अथ नमःशब्दं व्याचष्टे ॥

A 3rd śloka is quoted in p. 339, Triennial Catalogue of MSS. of the Madras Library, Vol. I, Part I, Sanskrit A.

For descriptions of *Aṣṭaślokī,* see pp. 284, 289 and 301 of the same catalogue.

For another commentary to the same work, see p. 4 of the same.

The author of the text is a well-known teacher of the school of Rāmānuja and two works by him are known, namely, *Śrīguṇaratnakoṣa* and *Śrīraṅgarāja-stava.*

He seems to have been a priest of Raṅganātha Temple.

8668

Substance, country-made paper. 10 × 4 inches. Folia, 7. Lines, 7 on a page. Extent in ślokas, 100. Character, modern Nāgara. Appearance, fresh. Complete.

Called *Ācāryopadeśa* by the last owner of the manuscript, on the obverse of the 1st leaf. It is a Vaiṣṇava work, holding Śrī Kṛṣṇa to be the means to salvation.

Beginning :

श्रीमते रामानुजाय नमः ॥

देहात्माभिमानोऽसह्य इति श्रीराममिश्रः परमाचार्यस्य द्वयोपदेशानन्तरं तस्मिन् मम कर्त्तव्यं किमिति पृच्छति विरोधिनः पञ्चाशच्च परिहरन् वर्त्तेथा इत्यवोचत् । ते के इति चेत्, स्वर्गस्य संसारो विरोधी आत्मानुभवस्य स्वर्गानुभवो विरोधी भगवदनुभवस्य आत्मानुभवो विरोधी etc. etc.

2B,

अनाप्तविरोधि समर्पणविरोधि जपविरोधि आराधनविरोधि पतितत्वविरोधि वर्ज्जनीयविरोधि अवर्जनीयविरोधि—इति पञ्चाशत, तत्र उपायविरोधि नाम भगवद्व्यतिरिक्ते उपायत्वानुसन्धानं, एतेन प्रसन्नः सन्

स उपाय इति स्थितिः, अन्यथा सर्वमुक्तिप्रसङ्गः स्यादिति स्थितिश्च उभय-विरोधि नाम भगवदुपायत्वे पुण्यफलत्वं अन्योपायत्वे भगवत्फलत्वं च उभयत्र विरोधि नाम फलाकाङ्क्षा भगवतः सकाशात् दृष्टप्रयोजनापेक्षा अदृष्टानपेक्षा च।

End:

अवर्जनीयविरोधि नाम जन्मान्तरकर्मणोत्पन्ननिषिद्धाचरणानि एतत् सर्वं परमैकान्तिनोस्याधिकारिणोऽवश्यं परिहरणं, एवं सूरिभिरुक्तं श्रुत्वा महाचार्य्योप्यत्यन्तं प्रीतोऽभवत्—

8669

9064 **रामानुजमतखण्डन** *Rāmānujamatakhaṇḍana.*

(*A Refutation of the Theories of Rāmānuja.*)

Substance, country-made paper. 11½ × 5 inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 280. Character, Nāgara in a modern hand. Appearance, fresh. Complete.

This is a polemic tract, written in refutation of the Vaiṣṇavite doctrine, (so vigorously preached at that time by Rāmānuja), vehemently denouncing the doctrine as one originally started by a *śūdra*. Written in the interest of Brahmanism.

It begins thus:

श्रीविश्वेश्वरो जयतु। जयतु श्रौतधर्मार्कः स्मार्त्तधर्मारुणोदयः।
सत्पुराणैरुच्यमानः पाखण्डध्वान्तनाशकः ॥१॥

इदानीं बहवो मुग्धा जना रामानुजीयानां दम्भमत्याचारान् चावलोक्य तैर्विप्रलब्धाः सन्तः शास्त्रसम्मतमपि स्वकुलधर्ममपहाय तन्मार्गं प्रविशन्ति। स च मार्गः श्रुतिस्मृत्यादिमूलविधुरोन्मत्तपुरुषप्रवर्त्तित इति तत्र प्रविष्टा वर्णाश्रमधर्माधिकारच्युता भवन्ति। तेषामेव ग्रन्थे प्रोक्ता तन्मूलपुरुषोत्पत्ति-स्तावदुच्यते।

श्रीनिवासाचार्यकृते दिव्यसूरिचरित्रे चतुर्थे सर्गे—

अस्ति पूर्वपाथोराशेः क्वापि पश्चिमरोधसि ।
मण्डले पाराङ्य (?) भूपस्य नगरी कुरुकाह्वया ॥

तत्रासीत् पादजातेषु कश्चिद् भागवताग्रणीः ।
श्रीमत्पल्लीविनातीन्द्रसीमातीतगुणोल्वणः ॥

तस्य धर्मधरो नाम तनयः समजायत ।
चक्रपाणिस्ततो जातश्चक्रपाणिपरायणः ॥

अजायत सुतस्तस्मात् रत्नदासेति संज्ञितः ।
सुमतिं सुषुवे सोऽपि सुतं पाटललोचनं ॥

पुत्रं प्रासूत पार्कारिं पुत्रं पाटललोचनः ।
कारीति तनयो जातः कारीति रोहितस्ततः ॥

ततो जातः सुतस्तस्मात् शठको य इतीरितः ।
तमाहुः कारिजं सन्तः शठकोऽयं पराङ्कुशं ।
गोकुलाभरणाख्यश्च तमेव कारिनन्दनं ॥ इति ।

अत्र शूद्रः स्यात् पादजो दास इति त्रिकाण्डशेषकोषे शूद्रकारिस्ते प्रोक्तत्वात् पल्लीसंज्ञकस्य शूद्रस्य वंशजातशठको यः स च रामानुजीयमार्गस्य प्रथमप्रवर्तकः आद्याचार्य्यः ।

As to the authorship of this work, this much is ascertainable that, when the bulk of the people were becoming followers of Rāmānuja, Brāhmaṇas, anxious to protect the sanātana dharma, assembled together and wrote this dissertation which vanquished the followers of Rāmānuja.

तदा द्विजैः सर्वजगद्धितार्थं सद्धर्मरक्षाकरं पत्रमेतत् ।
प्रकाशितं यस्य विलोकनेन रामानुजीयाश्चकिता बभूवुः ॥

(3) *Mādhva School (Dvaita).*

8670

133. विष्णुतत्त्वनिर्णय *Viṣṇutattvanirṇaya.*

By Ānandatīrtha or Madhvācārya

Substance, country-made paper. 9×4½ inches. Folia, 21. Lines, 14 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Generally correct. Complete.

Beginning :

सदागमैकविज्ञेयं समतीतक्षराक्षरं ।
नारायणं सदा वन्दे निर्दोषाशेषसद्गुणम् ॥
विशेषणानि यानीह कथितानि सदुक्तिभिः ।
साधयिष्यामि तान्येव क्रमात् सज्जनसंविदे ॥
ऋगाद्या भारतं चैव पञ्चरात्रमथाखिलं ।
मूलरामायणं चैव पुराणं चैतदात्मकं ॥
ये चानुयायिनस्तेषां सर्वे ते च सदागमाः ।
पुरागमास्तदन्ये ये तैर्न ज्ञेयो जनार्दनः ॥
ज्ञेय एतैः सदा युक्तैर्भक्तिमद्भिः सुनिष्ठितैः ।
न तु केवलतर्केण नाक्षजेन न केनचित् ॥
केवलागमविज्ञेयो भक्तैरेव न चान्यथा इति ब्रह्माण्डे—

End :

यस्य श्री युदितानि वेदवचने रूपाणि दिव्यान्यलं
षट्तद्दर्शनमित्थमेव निहितं देवस्य भर्गो महत् ।
वायो रामवचोनयं प्रथमकं पक्षो द्वितीयं वपुः
मध्वो यत्तु तृतीयमेतदमुना ग्रन्थः कृतः केशवे ॥

Colophon :

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्विष्णुतत्त्वनिर्णये तृतीयः परिच्छेदः । समाप्तोऽयं ग्रन्थः ।

8671

1334. कृष्णामृतमहार्णव *Kṛṣṇāmṛtamahārṇava.*

(*With a commentary in the Trīpāṭha form*)

Substance, country-made paper. 13×6 inches. Folia, 32. The last four leaves are partially eaten by white ants. Character, Nāgara. Appearance, Old. Generally correct. Complete.

The Text is by Ānandatīrtha and the commentary, by Kṛṣṇācārya.

For the text, see IO. Catal. No. 2470.

The commentary begins thus:

श्रीकृष्णं रुक्मिणीसत्या सहितं पाण्डवप्रियं।
नत्वा श्रीपूर्णबोधार्य्यान् गुरूनपि भजे गिरम् ॥
पूर्व्वव्याख्या(न)कृतो नत्वा बालबोधाय सादरम्।
व्याख्यास्यामि यथाबोधं कृष्णामृतमहार्णवम् ॥
अस्मद्गुरुप्रसादेन कृष्णाचार्य्योऽहमञ्जसा ॥

इह तापत्रयसन्तप्तं सज्जनजातं पूर्णानन्दानुभवरूपामृतदानेन रिरक्षयिषुः परमकारुणिकः श्रीमदानन्दतीर्थाचार्य्यमुनिः कृष्णामृतमहार्णवाख्यं ग्रन्थं कर्त्तुकामः अधिकारिणामर्च्चनाध्यानादिना मोक्षदातारं वासुदेवं रक्षणं प्रार्थयते अर्च्चितः संस्मृतो ध्यात इत्याद्यपद्येन।

Colophon:

इति श्रीकृष्णामृतमहार्णवव्याख्यानं कृष्णाचार्य्यकृतमलंकृतं ॥

8672

1182. सप्ततिव्याख्यान *Saptativyākhyāna.*

Substance, country-made paper. 12½×7 inches. Folia, 19. Lines, 14 on a page. Extent in ślokas, 760. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

It begins thus:

श्रीमते रामानुजाय नमः।

इह खलु भगवान् कवितार्किकसिंहः सर्व्वतन्त्रस्वतन्त्रः श्रीमान् वेङ्कटनाथार्य्यः वेदान्ताचार्य्यवर्य्यः रहस्यत्रयसाराधिकारार्थसंग्रहेण शिष्यबुद्धिसमाधानं कुर्व्वन्नादावाचार्य्यप्रणामरूपमङ्गलव्याजेन स्वरूपयाथात्म्यज्ञानं प्रार्थयते। विद्याभेदे प्रपदनमये (in red ink) पृथगुपायत्वेन प्रमाणप्रसिद्धेः प्रपदने इत्यर्थः, स्वार्थे मयट्। तत्र प्रतिष्ठितचेतसः स्थिरचित्ताः अनेन महाविश्वासः सूचितः। दयाधनाः कृपामात्रप्रसन्नाः शिष्यानुवृत्तिनिरपेक्षा इत्यर्थः। शठरिपुशुकव्यासप्राचेतसादीनां (in red ink) निबन्धनेषु प्रबलेषु प्रमाणेषु श्रमेण (in red ink) सन्तताभ्यासेन परिणततया कर्म्मज्ञानयोरङ्गत्वात् भक्तेः शक्ताधिकारित्वाच्च। अनुपायतया प्रपत्तिरेवानुरूपोपाय इत्येवंविधबुद्ध्या परिपक्वया श्रद्धया शुद्धः निःसंशयः आशयो येषां ते तथोक्ताः देशिकाः मम ज्ञानादिगुणरहितस्य प्रज्ञा प्रकृष्टज्ञानं प्रज्ञातदीयशेषत्वज्ञानं पदे पदे प्रतिपदं सन्ततमित्यर्थः, दिशन्ति। यद्वा पद्यते प्राप्यते इति पदं प्राप्यं तं प्रति प्रज्ञादार्यं त्वरारूपं ज्ञानं, अथवा विद्याभेदे प्रपदने अप्रतिष्ठितचेतसः चञ्चलचित्तस्य प्रज्ञादार्यं अमोघत्वानन्यापेक्षत्वशरण्याभिमतत्वक्षणमात्रनिष्पाद्यत्वादिज्ञानं इह इदानीमेव दिशन्तु ददन्तु, प्रार्थनायां लोट्। १॥

इदानीं स्वस्य तेषु विश्वासं प्रार्थयते। एते अविच्छिन्नसम्प्रदाया नाथादयः (in red ink) देशिकाः त्रय्यन्तैर्वेदान्तवाक्यप्रमाणैः प्रतिनन्दनीयाः स्तोतव्या विविधाः स्वरूपोपायपुरुषार्थप्रतिपादकतया नानाविधा उदन्ता उपदेशवाक्यानि येषां ते तथोक्ताः। श्रद्धातव्ययोर्वात्सल्यसुशील्यादिविशिष्टतया विश्वसनीययोः शरण्ययोः प्रपत्तव्ययोः दिव्यदम्पत्योः अनेन विशिष्टस्यैव उपायत्वं सूचितम्। तयोर्दया सैव दिव्यापगा मन्दाकिनी तस्या व्यापका तत्पात्रभूता इत्यर्थः। स्पर्द्धया परस्परजिगीषया विप्लव उपद्रवः यस्यां सा च विप्रलम्भानां कुमतीनां पदवी च तस्यां वैदेशिका विमुखाः त्रय्यस्ते(?)त्यादिविशेषणत्रयेण यथाक्रमम् ज्ञानमुक्तिवैराग्याणि सूचितानि। देशिका नाथादयः अस्मद्गुरुपर्य्यन्ता इत्यर्थः। अपोढः तिरस्कृतः मन्मथशरैरुन्माथः पराभवो येन तस्मै अनेन आचार्य्यकृपाहेतुभूतं विष्णोः कटाक्षश्च अद्वेषादिप्रमाणप्रतिपादितमद्वेषादिकं सूचितम्।

यद्वा, मन्मथशरोन्माथाय निरस्तकामशरविकाराय इत्यर्थः। इह वात्सल्यैक-विषयाय मह्यं स्वदन्तां रोचन्तां तेषु मम विश्वासो भवत्वित्यर्थः ॥ २ ॥

अनन्तरं तेषामुत्कर्षमाशास्ते हृद्या ज्ञानानुष्ठानपूर्णा तया सर्व्व-मनोहरा हृदेव पद्मं तदेव सिंहासनमिति रूपकरूपितं तस्मिन् रसिकस्य आसक्तस्य हयग्रीवस्य इह ऊर्म्मिघोषः तरङ्गध्वनिः तेन क्षिप्ता निराकृता प्रत्यर्थिनां प्रतिवादिनां दृप्तिः मदो यया सा तथोक्ता, देशविप्रकृष्टानामपि दिग्विजयमुखेन निरास इत्याह—दिक्सौधेति (in red ink) ।

Veṅkaṭanātha wrote 70 verses, briefly presenting the tenets of his religion. The present manuscript contains an anonymous commentary on it.

The commentary of the 70th verse runs thus:

उक्तमेवार्थं विविच्य दर्शयति—आस्तिक्यात् शास्त्रविश्वासशाली निशितबुद्धिः श्रुतार्थधारणशक्तः अनभ्यसूयः गुणदोषाविष्करणरहितः, सता श्रुतिस्मृति-अविरोधिना सम्प्रदायेन, परिशुद्धमना निः(सं?)शयहृदयः सदर्थी सहृदयः अर्थविशेषं जिज्ञासुः सङ्केतभीत्या रहितः तृणेषु निःसारग्रन्थेषु असक्तः पुरुषो यः सः शाश्वतीं अविच्छिन्नसम्प्रदायां सद्वर्त्मनीं सन्मार्गं अनुविधास्यति। सर्व्वं समञ्जसं । ७० ॥ सतत(?)त्या ("त" is evidently a mistake of the scribe) व्याख्यानं समाप्तम् ।

8673

172. सच्चरितरक्षा *Saccaritarakṣā.*

By Veṅkaṭanātha

Substance, country-made paper. 13 × 5½ inches. Folia, 10. Lines, 17, 18 on a page. Character, Nāgara of the 17th century. Appearance, discoloured.

This defends the practice of branding the body with hot iron prevailing among the Mādhva sect.

Beginning:

श्रीमान् वेङ्कटनाथार्य्यः कवितार्किककेशरी ।
वेदान्ताचार्य्यवर्य्यो मे सन्निधत्तां सदा हृदि ॥ १ ॥

The object of the work:

चक्रादिलाञ्छनभृतः सुभगोर्द्ध्वपुन्ड्रान्
न्यस्तात्मनो भगवतश्चरणारविन्दे ।
तद्भुक्तभोगरसिकांस्त्रिदिवेन्द्रवंद्यान्
पुंसः प्रमाणशरणान् शिरसोद्वरामः ॥
यतिवरचरणाम्भोरुहरजःप्रभावेण सन्निवृत्तरजाः ।
विदधाति वेङ्कटेशः स्थिरामिमां सच्चरितरक्षां ॥
सद्भिर्धृतेषु सततं विमतिं गता ये
पत्युः समस्तजगतां परमायुधेषु ।
तैरेव तानिनि(न्नि)श(?)शाननिघर्षदीप्तैः
तर्कात्मना परिणतैः प्रहरामि मूर्खान् ॥

It ends:

अयमनघम + न्तैरादिभक्तैर्यथावद्विदितनिजसुतत्त्वो विश्रमव्या + + +
रथचरणनिरूढव्यञ्जनानां जनानां + + + + दोहलीदेहलीनां ॥

10A.

इति कवितार्किकसिंहस्य सर्व्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्य्यस्य कृतिषु सच्चरितरक्षा ।

But still there are 12 lines on one side and 17 on the other side of the leaf, ending abruptly.

8674

सच्चरित्राधिकार *Saccaritrādhikāra.*

(*By Veṅkaṭeśa.*)

Substance, foolscape paper. 12 × 5¼ inches. Folia, 10. Lines, 12 on a page. Extent in ślokas, 850. Character, Nāgara. Date, Saṁvat 1849. Appearance, discoloured and worm-eaten. Complete.

Colophon:

[इति श्रीमदहोबलशठकोपमुनिसांप्रदायिकश्रीनिवासमुनिपदावलम्बिना कल्याणरामानुजमुनिविरचितायां सकलरहस्यार्थसंग्राहकतया स्वकृतसम्प्रदाय-साराख्यप्रबन्धव्याख्यायां सारदीपिकायां सच्चरित्राधिकारः समाप्तिमगमत् ।

Post-Colophon:

शुभं भवतु etc. यादृशं etc. संवत् १८४६ मीती पौषमासे शुद्धपक्षे चतुर्दश्यां गुरुवासरे गुर्ज्जराशुक्लावटाङ्कितदयाशङ्करात्मज-उमाशङ्करेण कालीस्थानकलकत्तामध्यस्थितश्रीगङ्गासान्निध्य लिखितमिदं पुस्तकं ।

A work in support of the practice of branding the body with the marks of disc, etc.

Beginning:

[श्रीगणेशाय नमः ।]

श्रीमते वेदान्तमहागुरवे नमः ।

श्रीमान् वेङ्कटनाथार्य्यः कवितार्किककेशरी ।
वेदान्ताचार्य्यवर्य्योयं सन्निधत्तां सदा हृदि ॥

यतिपतिचरणाम्भोरुहरजःप्रभावेण सन्निवृत्तरजाः ।
विदधाति वेङ्कटेशः स्थिरामिमां सच्चरितरक्षां ॥ २ ॥

वैष्णवद्वेषिणैकेन कुदृष्ट्या दूषणं कृतं ।
चक्रादिधारणे शस्त सम्यगुद्ध्रियतेऽधुना ॥

Already noticed.

8675

1940. अधिकारसंग्रह *Adhikārasaṁgraha.*

By Veṅkaṭanātha Vedāntācārya, surnamed Kavitārkikasiṁha.

Substance, country-made paper. $8\frac{1}{4} \times 4$ inches. Folia, 14. Lines, 8 on a page. Character, Nāgara. Appearance, a bit discoloured. Complete.

Colophon :

इति निगमाधिकारो द्वात्रिंशः । इति श्रीकविताकिंकसिंहस्य सर्व्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्य्यस्य कृतिषु आधकार संग्रहः समाप्तः ।

Post-colophon :

श्रीमते रामानुजाय नमः ।

There are altogether 69 verses and 32 chapters. Printed in *Kāvyamālā*, VIII, p. 157.

8676

Adhikārasaṁgraha.

Substance, country-made paper. 10½ × 4 inches. Folia 12. Lines, 7 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Complete.

See H.P.R., Vol. II, No. 4.

8677

पदप्रकाशबोधिनी *Padaprakāśabodhinī.*

By Vedavyāsa, Son of Janārdana

Substance, country-made paper. Folia, 41. Lines, 11 on a page. Extent in ślokas, 1,150. Character, Nāgara. Date, Saṁvat 1510(?), Śaka 1665. Appearance, old. Generally correct. Complete.

This is a commentary on *Ānandatīrtha's Tantrasāra,* a Mādhva work of authority, sometimes called *Tantrasārasaṁgraha.* In the 1st volume of Cat. Cat., Aufrecht calls this a Vedānta work as different from Ānandatīrtha's work, but he corrects himself in Cat. Cat., II.

It begins thus :

लक्ष्मीपतिं पूर्णगुणैकदेहं ब्रह्मेशशक्रादिसुरैकवन्द्यम् ।
वन्दे नृसिंहं गुरुपूर्णबोधं प्राप्यं पूज्यं तन्त्रसारोक्तमार्गात् ॥

विद्याधीशं गुरुवरं नत्वा तेषां कृपावशात् ।
तच्छिष्यार्थं तन्त्रसारपदभावं प्रदर्शये ॥

अथ सकलसज्जनहितार्थमानन्दतीर्थमुनिस्तन्त्रसारसंग्रहं चिकीर्षुः स्वयमन्तरायविधुरोऽपि स्वभावतः कृतमन्येषां प्रारिप्सितविघ्नसमाप्त्याद्यङ्गं [नम]स्कृतिरूपं मङ्गलं शिष्यशिक्षायै निबध्नाति—जयतीति । कमलापतिः श्रीपतिर्जयति उत्कर्षेण वर्त्तते उत्कृष्टत्वं हेतुभूतं विशेषणद्वयं अभ्यर्हितत्वात् अल्वभ(?)पदस्य पूर्वनिपातः । अनन्ता अपरिच्छिन्नाः विभवः ऐश्वर्य्यं आनन्दः सुखं शक्तिः सामर्थ्यं ज्ञानं चानन्त्यादीनि येषां ते सन्तो निर्दोषगुणाः तेजः-प्रभेत्यादयो यस्य स तथा । यद्वा, स्तुत्यत्वोपयोगिविशिष्टत्वमधिकृतत्वं च क्रमाद्विशेषणैराह । ज्ञानैश्चर्य्यप्रभेत्युक्तगुणवत्त्वात् ।

The original has not yet been found. The work is divided in four chapters.

At the end there are four verses, giving an account cf the author's family and his object for writing the commentary.

41A,

श्रीमद्भारतनिर्णयस्य विवृतेर्विद्वज्जनानन्दिनी
चक्रे भट्ट[ज]नार्दनेत्यभिधया ख्यातेन तत्सूनुना ।

व्यासाख्येन नरसिंहमध्वकरुणामालम्ब्य तत्तुष्टये ।
व्याख्येयं वरतन्त्रसारविषये भक्त्या कृता शक्तितः ॥

रम्या सुसरला चित्रसमर्था वरवर्णने ।
सदर्थसहिता चित्रप्रारम्भा वत्सबोधिनी ॥

वेदव्यासकृता तन्त्रसारभावप्रबोधिनी ।
चतुर्थाध्यायगा भूयात् प्रीत्यै मध्वनृसिंहयोः ॥

निर्विशेषवराहादिरूपाणां मध्ववल्लभं ।
निर्दोषं सच्चिदानन्दविग्रहं नृहरिं भजे ॥

At the end of the manuscript ऋषि, छन्दः and देवता of Vaiṣṇava mantras are given, after which is given the date संवत् १५१० (?) शके १६६५ श्रीमुखनामसंवत्सर ज्येष्ठशुद्ध अष्टम्यां भृगौ समाप्तोऽयं ग्रन्थः ।

8678

335. कर्म्मनिर्णयटीका *Karmanirṇayaṭīkā.*

By Jayatīrtha.

Substance, country-made paper. 9½ × 4½ inches. Folia, 25. Lines, 13 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Saṁvat 1801. Appearance, old. Prose. Generally correct. Complete.

The text is by Ânandatīrtha and has been described in Cs. No. 51, Vol. III.

The commentary begins:

ब्राह्मणोपनिषन्मन्त्रभेदवेदगिरोऽखिलाः ।
यत्क्रीडाभूमयस्तस्मै परस्मै ब्रह्मणे नमः ॥
प्रणम्य श्रीमदानन्दतीर्थार्य्यपदपङ्कजे ।
गुरूणां च यथाबोधं व्याकुर्व्वे कर्म्मनिर्णयम् ॥

महानाम्नीनामित्यादिखण्डार्थव्याख्यानव्याजेन कर्मनिर्णयं कर्त्तुकामो भगवानाचार्य्यो विघ्नविघातादिहेतुं समुचितविशिष्टेष्टदेवताप्रणाममाचरति —य इज्यत इति ।

Colophon:

इति श्रीमदानन्दतीर्थभगवत्पादाचार्य्यविरचितस्य कर्मनिर्णयस्य टीका जयतीर्थमुनिविरचिता समाप्ता ।

Post-colophon:

संवत् १८०१ समये कातीक वदी शुभंमस्तु श्रीकाशी वीसुनाथ सहाये ॥ गङ्गा यने पुरेना । राम राम ॥

8679

10271. मायावादखण्डन *Māyāvādakhaṇḍana.*

By Ānandatīrtha.

(With the commentary by Jayatīrtha.)

Substance, country-made paper. $11\frac{3}{4} \times 5$ inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 200. Character, modern Nāgara. Appearance, fresh. Complete.

Printed, ed. Bombay.

Beginning :

श्रीगणेशाय नमः । श्रीवेदव्यासाय नमः ।

(Com.) नरसिंहप्रसिद्धोरुप्रत्यूहतिमिरापहं ।
प्रणिपत्य व्याकरिष्ये मायावादस्य खण्डनम् ॥

इह विविधसांसारिकदुःखदर्शनेन विरक्तस्य शमदमादिमतो मुमुक्षोरधिकारिणस्तन्निवृत्त्यै परमानन्दावाप्तये च सकलजीवजडात्मकात् प्रपञ्चात् परमार्थत एवात्यन्तभिन्नं निखिलगुणोदारं निरस्तदोषं परब्रह्म प्रतिपादयितुं सकलश्रुतिस्मृतीनां तदुपकरणीभूतब्रह्ममीमांसायाश्च प्रवृत्तिरिति तत्त्वम् । अपरे तु सतः परब्रह्मभूतस्यैव बीजस्य अज्ञाननिमित्तं दुःखादितदद्वैतज्ञाननिवर्हणीयमित्यतोस्यानर्थहेतोः आ आत्मैकत्वविद्याप्रतिपत्तये सर्व्वशास्त्रारम्भ इति वर्णयन्ति । तन्मतमखिलं अपाकृत्य स्वमतं समर्थयितुं इदं प्रकरणमारभमाणो भगवान् आचार्य्यः परममङ्गलं नरसिंहस्तवनमादावाचरति ।

(Text). नरसिंहोखिलाज्ञानमतध्वान्तदिवाकरः ।
जयत्यमितसज्ज्ञानसुखशक्तिपयोनिधिः ॥

The text ends :

इति सर्व्वमुनीनां + मायावादतमोखिलं ।
निरस्तं तत्त्ववादेन सतां संशयनुत्तये ॥

....

नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्व्वार्थान् साधयाम्यहम् ॥

The commentary ends:

वचनप्रसूनमाला जयतीर्थाख्येन
भिक्षुणा विरचिता ।
ध्रियतां कृष्णहृदये
(?) सदयकमलामहिलेन पुरुषेण ॥

Colophon:

इति श्रीभगवत्पादाचार्यविरचितस्य मायावादखण्डनस्य विवरणं समाप्तं ।

See Burnell, 105A.

8680

10446. *Māyāvādakhaṇḍana.*

Substance, country-made paper. 11¾ × 4 inches. Folia, 3. Lines, 12 on a page. Extent in ślokas, 180. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

The text by Ānandatīrtha is a refutation of the theory of illusion.

Beginning:

श्रीगणेशाय नमः ॥

(Comm):

नरसिंहमसह्योरुप्रत्यूहतिमिरापहं ।
प्रणिपत्य व्याकरिष्ये मायावादस्य खण्डनम् ॥

इह हि विविधसांसारिकदुःखदर्शनेन विरक्तस्य शमादिमतो मुमुक्षोरधिकारिणस्तन्निवृत्त्यै परमानन्दावाप्तये च सकलजीवजडात्मकात् प्रपञ्चात् परमार्थत एव अत्यन्तभिन्नं निखिलगुणोदारं निरस्तसमस्तदोषं परब्रह्म प्रतिपादयितुं सकलश्रुतिस्मृतीनां तदुपकरणीभूतब्रह्ममीमांसायाश्च प्रवृत्तिरिति तत्त्वं । अपरे तु स्वतः परब्रह्मभूतस्यैव जीवस्य अज्ञाननिमित्त-दुःखादि-तदद्वैतज्ञाननिवर्त्तनीयमित्यतोऽस्यानर्थहेतोः प्रहाणाय आत्मैकत्व-

विद्याप्रतिपत्तये सर्व्वशास्त्रारम्भ इति वर्णयन्ति। तन्मतमपाकृत्य स्वमतं स्थापयितुमिदं प्रकरणमारभमाणो भगवानाचार्य्यः परममंगलं नरसिंहस्तवमादौ आचरति ॥

(Text): नरसिंहोखिलाज्ञानमतध्वान्तदिवाकरः।
जयत्यमितस(ज्)ज्ञानसुखशक्तिपयोनिधिः ॥

End: (Comm.):

एवं प्रकरणार्थमुपपाद्य तस्य प्रयोजनमाह—
इति सर्व्वमुनिना मायावादतमोखिलं।
निरस्तं तत्त्ववादेन सतां संशयनुत्तये ॥
अन्यथा हि विप्रतिपत्तेः संशयो भवति।
प्रकरणार्थमुपसंहरंस्तदनुगुणं भगवद्वाक्यमेव पठति।

(Text): नास्ति नारायणसमं न भूतं न भविष्यति।
एतेन सत्यवाक्येन सर्व्वार्थान् साधयाम्यहम् ॥

(Comm.):

वचनप्रसूनमाला जयतीर्थाख्येन भिक्षुणा रचिता।
ध्रियतां हृदये सदयैकमले (?) पुरुषेण ॥

Colophon:

श्रीमायावादखण्डनं समाप्तं।

8681

मायावादखण्डनपञ्चिका

346. *Māyāvādakhaṇḍanapañcikā*

or

भावप्रकाशिका *Bhāvaprakāśikā.*

By Vyāsayati.

Substance, country-made paper. $9\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia, 17. Lines, 12 on a page. Extent in ślokas, 500. Character, Nāgara. Date, Saṁvat 1798. Appearance, tolerable. Prose. Generally correct. Complete.

It is a commentary on Jayatīrtha's commentary on *Māyāvādakhaṇḍana* of Ānandatīrtha.

It bgins:

श्रीवेदव्यासाय नमः। श्रीआनन्दतीर्थभगवत्पादाचार्य्यगुरुभ्यो नमः॥

ॐ कमलारमणं नत्वा पूर्णबोधेष्टदैवतम्।
व्याकुर्वे गहनमायावादखण्डनपञ्चिकाम्॥ १॥

स्पष्टार्थो य इह ग्रंथः स न व्याक्रियते मया।
ग्रंथगौरवभीरुत्वात्............(?) ॥ २॥

मङ्गलाचरणपूर्व्वकं चिकीर्षितं निर्दिशति—नरसिंहमिति। नरसिंहस्यैव प्रणम्यत्वे हेतुः—असह्योरुप्रत्यूहतिमिरापहमिति।

It ends:

अत्रापि सर्व्वार्थान् साधयामि इत्यनेन नारायणोत्तमस्यैव सर्वशास्त्रार्थत्वोक्तेः।

सान्द्रा भक्तिर्मम अदार्द्र(?) मध्वमानसपङ्कजे।
वसन्तं सन्तते कंसध्वंसिहंसं भजेऽनिशम्॥

Colophon:

इति श्रीब्रह्मण्यपूज्यपादानां शिष्येण व्यासयतिना भावप्रकाशिका समाप्ता।

Post-colophon:

हरि ॐ। तत् सत्।

मुक्तिप्रदमध्वांतर्गतश्रीलक्ष्मीनारायणार्पणमस्तु। यादृशं पुस्तकम् etc.

संवत् १७६८ शके १६६३ प्रजापतिनामसंवत्सरे दक्षिणायने वर्षऋतौ अधिकश्रावणमासे शुद्धपक्षे अष्टम्यां गुरुवासरे सर्व्वेषामुपकारार्थं वरखेडि-जगन्नाथभटेन लिखिता। समाप्तोऽयं वादार्थः। श्रीवामदेवार्पणमस्तु। मायावादखण्डनटीका। श्रीरामः जयति॥ २॥

8682

1839. तत्त्वोद्द्योतटीका *Tattvoddyotaṭīkā.*

By Jayatīrtha.

Substance, country-made paper. 9½ × 4 inches. Folia, 103. Lines, 7 on a page. Extent in ślokas, 1,800. Character, Nāgara. Date, Saṁvat 1890. Appearance, fresh. Prose. Incorrect. Complete.

Tattvoddyota, तत्त्वोद्द्योत is a work by Ānandatīrtha or Madhvācārya. This is a commentary on it by Jayatīrtha.

It begins:

विश्वोत्पत्तिस्थितिध्वंसकारणं रमणं श्रियः ।
अभिवन्द्य यथाबोधं तत्त्वोद्द्योतं विवृन्महे ॥

इहाविद्यातिमिरनिरन्तरे संसारकान्तारे परिखिन्नानां अल्पास्थिर-सुखखद्योतकासु द्योतमानास्वपि मनःप्रसादं अनासादयतां अधिकारिणां आनन्दनिदानस्य परमपुरुषतत्त्वोद्द्योतस्य सिद्धये म(स?)मीहमानो भगवानाचार्य्यः । सूपस्वयन्तिराय(?) विधुरोपि निरन्तराय प्रा(?)रिप्सितपरिसमास्वादेनाङ्गमिष्टदेवताभिपूजनं शिष्यान् ग्राहयितुं प्रकरणादौ निबध्नाति—

सर्व्वत्राखिलसद्युक्तिः ।

Colophon:

इति श्रीमदानन्दतीर्थभगवत्पादविरचिततत्त्वोद्द्योतटीका जयतीर्थ-भिक्षुविरचिता समाप्ता ।

Post-colophon:

शु[भ]मस्तु संवत १८६० मीति श्रावणसुदी ७ वार मङ्गर दशखत रामवलटकायथ मकान शीकरउरमे लिखा ॥

For the text and the commentary, see Burnell, 106a, No. 28. All Burnell's Mss. are incomplete. See also Bik., No. 1857, p. 620.

The work treats of the nature of divinity according to the Mādhva school.

8683

1211. वायुस्तुति *Vāyustuti.*

By Trivikrama Paṇḍita.

(*With the commentary* मन्दबोधनी *Mandabodhanī, by Śeṣācārya, a disciple of Chalāri Nṛsiṁhācārya.*)

Substance, country-made paper. 12 × 5 inches. Folia, 48. Lines, 10 on a page. Character, Nāgara. Date, Śaka, 1748 and Saṁvat, 1883. Appearance, fresh. Prose and verse. Generally correct. Complete.

Post-colophon :

शाके १७४८ संवत् १८८३ ।

8684

1072. *Vāyustuti.*

Substance, country-made paper. 12¼ × 5 inches. Folia, 39. Lines, 8-10 on a page. Extent in ślokas, 1,000. Character, Nāgara. Date, Saṁvat 1887. Appearance, fresh. Prose and Verse. Generally correct. Complete.

A metrical composition in praise of Ānandatīrtha (Madhvācārya) by Trivikrama Paṇḍita, with a copious commentary of Śeṣācārya, disciple of Chalāri Nṛsiṁhācārya.

By way of introduction the commentator narrates an interesting traditional story as to the composition of these verses, with special reference to the first two verses known as *Narasiṁhanakhastotra* and attributed to Madhvācārya.

Tradition extols Madhvācārya as an incarnation of the all-pervading wind-god—the emblem of life. The commentator describes how Madhvācārya assumed the shape of Hanumān—the great mythological monkey-general, son of wind-god—while worshipping Lord Śrī Kṛṣṇa in Badarikā Hermitage, Who transformed Himself as Rāma, the God incarnation of Tretāyuga, before His devotee.

The author is said to have composed these verses at the sight of this strange transformation of Madhvācārya. Hence this metrical composition is known as *Vāyustuti.* Personal eulogy was not pleasing to a devotee like Madhvācārya without introductory verses in praise of God Viṣṇu; so he is said to have added the two introductory verses in praise of the nails of Narasiṁha, the fourth of the ten mythological incarnations of Viṣṇu, and these two verses, known as *Narasiṁhanakhastotra,* are attributed to him.

The conmmentary of this *Narasiṁhanakha-stotra* is named by the commentator *Narasiṁhanakhastotrapañcikā* and *Vāyustuti-mandabodhanī.*

Beginning of the commentary of Narasiṁhanakhastrota:

श्रीकृष्णाय नमः ।

लक्ष्मीनारायणं देवं व्यासमध्वजयादिकान् ।
गुरून् मूलादिपरमान् वन्दे विद्यागुरूंश्च मे । १ ।

छलारिनरसिंहार्यशिष्यः शेषाभिधो बुधः ।
नरसिंहनखस्तोत्रपंचिकां कुरुतेंजसा ॥ २ ॥

अत्र किल कथां कथयन्ति । कदाचित् त्रिविक्रमपण्डिताचार्यैः श्रीमध्वाचार्य्यैः सह बदरिकाश्रमं प्रति जगाम । तत्र देवालयकवाटं पिधाय नरनारायणं श्रीमध्वाचार्ये पूजयति सति इदानीं किं कुर्वन्ति श्रीमध्वाचार्य्या इति जिज्ञासया कवाटविवरेण निरीक्षमाणः सन् जाम्बवान् श्रीकृष्णरूपे रामाकारमिव श्रीमध्वरूपे हनूमदाकारं दृष्ट्वा तदा तेषां वायुत्वं विश्वस्य मूलरूपस्य

वायोस्तदवताराणां स्तुतिं प्रणिनाय, तस्यालोके ख्याद्वर्थं (?) श्रीमध्वाचार्य्याणां प्रदर्शयितवा(न्) । वायुस्तुतिपुरश्चरणकारिणां तत्तत्कार्यफलप्रदत्वरूपं वरं प्रार्थयामास । ततः श्रीमध्वाचार्य्याः सर्व्वपण्डितवरेण त्रिविक्रमपण्डिताचार्य्येण शिष्यभावेन प्रदर्शितवायुस्तुतिरूपग्रन्थं दृष्ट्वा प्रसन्नाः सन्तः एकैकश्लोकाभीष्टप्रदत्वरूपं वरं दत्त्वा विष्णुस्तुतिं विना केवलमात्मस्तुतिमसहमानाः सर्व्वानिष्टनिवर्तकश्रीनृसिंहनखस्तुतिप्रतिपादकं श्लोकद्वयं ददुरिति तत्राद्यमाद्यः श्लोकः 'पान्त्वस्मानि'ति । हे प्रततप्रकर्षेण देशतः कालतः गुणतो व्याप्त ।

देशतः कालतश्चैव गुणतश्च त्रिधा ततिः ।
आनमन्ताद्धरेरेव नोह्यन्मे पूर्णसद्गुणाः ॥ इत्युक्तेः ।

Beginning of the Narasiṁhanakhastrotra:

श्रीकृष्णाय नमः ।

पान्त्वस्मान् पुरुहूतवैरिबलवन्मातङ्गमाद्यन्घटा-
कुम्भोच्चाद्रिविपाटनाधिकपटुप्रत्येकवज्रायिताः ।
श्रीमत्कण्ठीरवास्यप्रततसुनखरादारितारातिदूर-
प्रध्वस्तध्वान्तशोभप्रविततमनसा भाविता नाकिवृन्दैः ॥ १ ॥
लक्ष्मीकान्तमसन्ततो विकलयन् नैवेशतुस्ते समं
पश्याम्युत्तमवस्तुदूरतरतोऽपास्तं रसो योऽष्टमः ।

Half of this śloka is omitted.

The commentary Narasiṁhanakhapañcikā ends by the leaf 5A:

नरसिंहनखस्तोत्रगूढभावार्थवर्णनात् ।
लक्ष्मीनृसिंहः प्रीयतामस्मदाचार्य्यहृद्गतः ॥
छलारिनरसिंहार्य्यशिष्यस्य कृतिमुत्तमां ।
विदांकुर्व्वन्तु विद्वांसः किमन्यैः कितवैरिह ॥

Colophon:

इति श्रीमद्विद्वच्चूडामणिश्रीमच्छलारिनरसिंहाचार्य्याणां निजशिष्येण विरचिता मन्दबोधनीनामिका नरसिंहनखस्तोत्रपञ्चिका समाप्ता ।

Beginning of the commentary on Vāyustuti:

लक्ष्मीनारायणं देवं व्यासमध्वजयादिकान् ।
गुरून् मूलादिपरमान् वन्दे विद्यागुरूंश्च मे ॥
छलारिनरसिंहार्य्यशिष्यः शेषाभिधो बुधः ।
श्रीमद्वायुस्तुतेष्टीका क्रियते मन्दबोधनी ॥

अथ सकलकविकुलतिलकश्रीमदाचार्य्यपूर्णानुग्रहपात्रपरमास्तिक-शिरोमणित्रिविक्रमपण्डिताचार्य्यो विशिष्टवस्तुसंकीर्त्तनरूपं मङ्गलं कुर्व्वन्नेष साधूनुद्दिधीर्षुर्मूलरूपस्य वायोस्तदवताराणाञ्च स्तुतिं विधत्ते—श्रीमद्विष्णव-ङ्घ्रिनिष्ठेत्यादिना । तत्रादौ तावत् श्रीमदाचार्यपादपांशुन् प्रार्थयते—श्रीमद्-विष्ण्वङ्घ्रिनिष्ठेति श्लोकद्वयेन ।

Beginning of Vāyustuti—

श्रीमद्विष्ण्वङ्घ्रिनिष्ठातिगुणगुरुतमः श्रीमदानन्दतीर्थ-
त्रैलोक्याचार्य्यपादोज्ज्वलजलजलसत्पांशवोऽस्मान् पुनन्तु ।
वाचा यत्र प्रणेतृत्रिभुवनसहिता शारदाशारदेन्दु-
ज्योत्स्ना भद्रस्मितश्रीधवलितककुभा प्रेमभारं ततार ॥ १ ॥

End of Vāyustuti—

सुब्रह्मण्याख्यसुरेः स्तुत इति सुभृशं केशवानन्दतीर्थ-
श्रीमत्पादाब्जभक्तः स्तुतिमकृत हरेर्वायुदेवस्य चास्य ।
तत्पादार्च्चादरेण ग्रथितपदलसन्मालया त्वेतया ये
संराध्यामून्नमन्ति प्रथितमतिगुणा मुक्तिमेते व्रजन्ति ॥ ४१ ॥

End of the commentary Mandabodhanī:

मुक्तिं स्वरूपानन्दाविर्भावरूपं मोक्षं व्रजन्ति प्राप्नुवन्ति इत्यतो लट् परस्मैपदं । व्रजति व्रजतः व्रजन्तीति रूपाणि । इत्यशेषमतिमंगलं ॥ ४१ ॥

Colophon of this commentary:

इति श्रीमच्छलारिनृसिंहाचार्य्याणां निजशिष्येण विरचिता मन्द-बोधनीनामिका वायुस्तुतिटीका समाप्ता ।

Post-colophon :

सं १८८७ माः पौष वदि ५ ग्रन्थसंख्या १०५० ।

8685

1336. प्रमाणपद्धति *Pramāṇapaddhati.*

By Jayatīrtha.

Substance, country-made paper. 9½ × 4 inches. Folia, 51. Lines, 8 on a page. Extent in ślokas, 800. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

Printed, ed. Bombay.

For the end of the work, see L. 139. Burnell, p. 107B, calls this a Mādhva work.

It begins thus :

प्रणम्य चरणाम्भोजयुगलं कमलापतेः ।
प्रमाणपद्धतिं कुर्व्वे बालानां बोधसिद्धये ॥

यद्यपि भगवत्पादैरेव प्रमाणलक्षणादिकमभिहितं तथापि गम्भीरया वाचा विक्षिप्य वर्णितं न मन्दैः सुखेन शक्यते बोद्धुमिति तदर्थं प्रकरणमिदमारभ्यते । यो धर्म्मो लक्ष्ये व्याप्त्या वर्त्तते न वर्त्तते चान्यत्र स लक्षणमित्युच्यते यथा गोः सास्नादिमत्त्वं, तद्धि गोषु सर्व्वत्रास्ति नास्ति चागोषु । अन्यथा नूनं त्वलक्षणं, तत्त्रिविधं असम्भव्यव्यापकमतिव्यापकश्चेति ।

The writer believes in three pramāṇas: Perception, Inference and Authority, L. 9B, 65:

त्रिविधमनु(?)प्रमाणं प्रत्यक्षमनुमानमागमश्चेति ।

8686

1841. प्रमाणपद्धतिटीका *Pramāṇapaddhatiṭīkā.*

Substance, country-made paper. Folia, 50. Lines, 8 on a page. Extent in ślokas, 750. Character, Nāgara. Appearance, fresh. Prose. Incorrect. Incomplete.

This is an anonymous commentary on 1336.

इह खलु सुखं मे स्यात् दुःखममनागपि मा भूदिति निखिलापेक्षितस्य मोक्षस्येश्वरसाक्षात्कारमन्तरेणानुदयात् तस्य च वैराग्यादिद्वारा नित्यानित्य-वस्तुनिश्चयसाध्यत्वात् विदिना(?)मेव तद्धेतुत्वोपपत्तेः सस्वरूपं यथा च (?) ज्ञापयितुकामो जयतीर्थश्रीचरणः प्रारिप्सितपरिसमाप्त्यादि-प्रयोजनशिष्टाचारप्राप्तेष्टदेवतानतिपूर्वकं प्रश्नोतृशेमुषीमनुकूलयिष्यन् चिकीर्षितं प्रतिजानीते—प्रणम्येति ।

The work comes to the end of the chapter on प्रत्यक्ष ।

It begins:

प्रमाणजोनेववबुध्य यस्य(?)
सारं पद्मनुभवाम्बुजजं ते । (?)
जना निजानन्दपदेच्छयोलं
न यासची(?) सन्तमहं प्रपद्ये ॥

The author's name is given in the 2nd verse as वेदेश ।

श्रीमध्वं जयतीर्थराजमपि च श्रीराघवास्याम्बुजा-
सक्तान्तःकरणान् रघूत्तमयतीनानम्य विद्यागुरून् ।
वेदव्यासयतेश्च पद्धतिगताभिप्राय-संवर्णनं
वेदेशस्तनुतेऽल्पमतिर्गुरुकृपामालम्ब्य धीशुद्धये ॥

See also Rice 176, No. 1618.

8687

1093. न्यायसिद्धान्तभञ्जन *Nyāyasiddhāntabhañjana.*

By Ānandajoya Dasa, perhaps a disciple of Ānandatirtha.

Substance, country-made paper. 10¾ × 5 inches. Folia, 6. Lines, 16 on a page. Extent in ślokas, 240. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

A polemic work of Mādhva school directed against Nyāya system of philosophy.

It begins:

श्रीगणेशाय नमः ।

रामं सलक्ष्मणं नत्वा सामान्येन विशेषतः ।
पदार्थानां परोक्तानि लक्षणानीह खण्डये ॥

ननु खण्डय इत्युक्तमयुक्तम् । तदीयस्य प्रमितिविषयत्वस्याभिधेयत्वस्य वा पदार्थसामान्यलक्षणस्याव्याप्त्यादिदोषशून्यत्वेन खण्डयितुमशक्यत्वादिति चेत् । न । अत्यन्तासति प्रमितिविषयत्वादेर्लक्षणस्य सत्त्वेनातिव्याप्तेर्वज्रलेपायितत्वात् । न । सत्यम्, नासति अत्यन्तासदिति पदजन्यप्रमितिविषयत्वं वा अत्यन्तासदिति पदाभिधेयत्वं वा नास्तीति वक्तुं शक्यं अनुभवविरोधात् । अन्यथा घटादीनामपि पटादिपदजन्यप्रमितिविषयत्व घभावप्रसङ्गात् ।

It ends:

यथा सर्वेषां सात्नादिमत्त्वाना + + + +
आनन्दजयदासेन न्यायसिद्धान्तभञ्जनम् ।
श्रीमदानन्दतीर्थाय....
श्रीरामचन्द्रः प्रसन्नोलं भूयान् नत्यानया मम ॥

Colophon:

इति श्रीआनन्दजयदासेन विरचितं न्यायसिद्धान्तभञ्जनं समाप्तं ।

8688

9039. वेदप्रकाशः *Vedaprakāśa*

By Satyānandatīrtha.

Substance, country-made paper. 11½ × 6 inches. Folia, 16. Lines, 18 on a page. Extent in ślokas, 1,450. Character, Nāgara. Appearance, fresh. Complete.

The first three prakaraṇas: (1) सर्व्वशास्त्रार्थसंग्रह, (2) विधिभेदनिरूपण and (3) भावनाप्रकाश in 16 leaves.

It begins thus:

ॐ मङ्गलमूर्त्तये नमः। श्रीवागीश्वर्यै नमः। श्रीरामचन्द्राय नमः। श्रीविश्वेश्वराय नमः। श्रीभानवे नमः। श्रीजैमिनये नमः। श्रीशङ्कराचार्याय नमः। श्रीगुरुभ्यो नमः। श्रीसर्व्ववेदान्तप्रवर्त्तकेभ्यो नमः।

सत्यज्ञानानन्दतीर्थं प्राप्तोहं यत्प्रसादतः।
तं गुरुं सच्चिदानन्दं वन्दे वेदं विधिं विभुं॥

वेदस्यैव सर्व्वार्थप्रकाशकत्वेन सर्वपुरुषार्थ-सम्पादकत्वात् etc.

Colophon:

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीरामकृष्णानन्दतीर्थपादकिङ्कर-श्रीसत्यानन्दतीर्थयतिना विरचिते वेदप्रकाशे भावनाप्रकाशाख्यं तृतीयं प्रकरणं समाप्तं।

Not found in Aufrecht.

[It is a general work on Vedānta and not of any particular school.]

8689

9251. शतदूषणी *Śatadūṣaṇī.*

By Śrīnivāsa Dāsa.

Substance, country-made paper. 12¼ × 4½ inches. Folia, 18. Lines, 7 on a page. Extent in ślokas, 260. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

This work refutes the Māyāvāda from the point of view of the Mādhva school.

See H PR. 2, 204.

Printed, ed. Conjeeveram; in part, Calcutta.

8690

10555. तत्त्वमुक्तावली, मायावादशतदूषणी

Tattvamuktāvalī, Māyāvādaśatadūṣaṇī.

By Gauḍa Pūrṇānanda Cakravartin.

Substance, country-made paper. 10×5 inches. Folia, 12. Lines, 8 on a page. Extent in ślokas, 225. Character, modern Nāgara. Appearance, fresh.

Colophon:

इति श्रीगौड़पूर्णानन्दचक्रवर्त्तिविरचिता तत्त्वमुक्तावली मायावाद-शतदूषणी समाप्ता ।

The work is by a Paurāṇika, who believes in the difference of the human soul and the Supreme Being. He advances one hundred arguments against Māyāvāda of Śaṅkara.

It begins (*Maṅgalācaraṇa*):

अनुगतजनपालः क्रूरभूपालकालः
तरुणतरतमालः श्यामलानन्दबालः ।
खरकिरणविशालः प्रेमवल्लीप्रवालः
स जयति धृतमालः पुण्ड्रकोद्भासिभालः ।

The object of the work:

पौराणिकोऽयं स्वमतानुसारी
प्रातः पुराणं पठति प्रकामम् ।
शृणोति भक्तः प्रणिधानपूर्व्वं
ग्रन्थार्थतात्पर्य्यं निविष्टचेताः ॥

जीवात्मनोरैक्यमतं विहाय
भेदं तयोः स्थापयति स्म भूम्ना ।

श्रुतिस्मृति तत्र बहुप्रमाणं
कृत्वानुमानं बहुधा तनोति ॥

जीवोऽयं ब्रह्मणो भिन्नः
परिच्छिन्नो यतः सदा ।

इत्यादिबहवो ज्ञेया
अनुमानेषु हेतवः ॥

There are 121 verses altogether.

It ends:

पूर्णानन्दकवेः कृतिः भगवतो जीवस्य भेदाश्रिता
तत्त्वातत्त्वविवेकवाक्यसुभगा श्रीविष्णुभक्तेर्मता ।

साध्वी मुग्धपदप्रबन्धमधुरा तत् पठ्यतां श्रूयतां
भो भो भागवतोत्तमा मनसि चेत् भक्तिर्भवेत् वाञ्छिता ॥

नानालङ्कारयुक्ता मृदुमधुरपदन्यासर्संवर्द्धितश्रीः
पीयूषप्रख्यवाक्यप्रकरसुललिता चारुसर्वोज्ज्वलाङ्गी ।

विज्ञानानन्दैकभूमि गुणगणसुभगा दोषलेशेन हीना
भक्तानां कण्ठदेशे निवसतु सततं तत्त्वमुक्तावलीयं ॥

This is to be differentiated from the *Śatadūṣaṇi* of *Vedānta-Deśika* of the Rāmānuja School.

8691

1338. माध्वसिद्धान्तसार *Mādhvasiddhāntasāra.*

By Āpi Narahari.

Substance, country-made paper. 10×4 inches. Folia, 88. Lines, 8 on a page. Extent in ślokas, 480. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

Beginning :

अत्र तावत् जीवात्मस्वरूपं सर्व्वं प्रत्यक्षमहमिति तद्विचारः क्रियते। तज्जीवस्वरूपं स्वरूपतो ज्ञानानन्दाद्यात्मकं दुःखादिदोषहीनं मुक्तिभाक् संसारे तूपाधिवशात् दुःखादिदोषयुक्तं प्रत्यक्षेण प्रतीयते। अत्र प्रमाणं विज्ञानघन एतेभ्यो भूतेभ्यः समुत्थायेति।

बलमानन्द ओजश्च महो ज्ञानमनाकुलं।
स्वरूपाण्येव जीवस्य व्यज्यन्ते परमाद्धेतोः॥ (इत्यादि)

यथात्मनोहं भूयासमेवेति निरुपाधिक-
परमप्रेमास्पदत्वेनानन्दरूपत्वं प्रत्यक्षसिद्धं
तथाहं दुःखीति दुःखं प्रत्यक्षसिद्धं। इत्यादि।

Leaf 28A, तस्य सर्व्वस्य नित्यत्वमिति प्रमाणाबाधितं सर्वमनुमातव्यं न प्रमाणबाधितं किञ्चित् इत्यशेषमन्त्रसंक्षेपेण बुद्ध्यारोहाय उक्तं विस्तरस्तु श्रीमध्वाचार्यकृतग्रन्थेषु द्रष्टव्य इति सर्वमवदातं।

It ends thus :

शेषाद्रिस्थहरे सुखादिगुणयुक् स्वामिन्नवद्याच्युत।
सर्वोत्कृष्टसुरारिजीवनहरे क्षीराब्धिकन्याप्रिय।

आपीवंशसमुद्भवस्य नृहरेर्मे मध्वशास्त्रे स्थितिं
सूक्तिज्ञप्तिविरक्तिपूर्वकगुणान् देहि प्रभो मुक्तये॥

Colophon :

इति श्रीआपीनरहरिकृत-श्रीमध्वसिद्धान्तसारः समाप्तः॥

Post-colophon :

श्रीकृष्णार्पणमस्तु। श्रीगुरुभ्यो नमः। हयग्रीवाय नमः।

हरेत्युपपदोपेत-पाषाणग्रामवासिना।
रङ्गनाथेन लिखितं प्रीत्यै माधवमध्वयोः॥

8692

1340. सत्तत्त्वरत्नमाला *Sattattvaratnamālā.*

Substance, country-made paper. 12 × 4½ inches. Folia, 34. In Tripāṭha form. Character, Nāgara. Appearance, fresh. Text in verse, commentary in prose. Generally correct. Complete.

Printed, ed. Bombay.

Both the text and the commentary are anonymous.

The text treats of some of the principles of the Mādhva school. After the *Maṅgalācaraṇa* the author says:

श्रीमध्वदेवकृतशास्त्रपयोधिगेषु ।
सत्तत्त्वरत्ननिकरेषु कियन्ति बुद्धौ ॥
संस्थापितानि गुरुभिर्मम तानि मालां ।
वाक्सूत्रकेन हरयेर्पयितुं करोमि ॥

From the purport of this verse this has been named as सत्तत्त्वरत्नमाला. Rice in p. 184 speaks of a book named सत्तत्त्वरत्नमाला but gives no description. Burnell in p. 110A. speaks of a commentary on it but without description. Rice attributes it to Tāmraparṇyācārya.

In *Mādhvabhāṣya* the Tattvas are said to be four. Iśvara, Prakṛti, Jīva, and Jaḍa but here it is only two—Svatantra and Asvatantra.

Leaf 2 (Comm.):

अनेन तत्त्वं द्विविधं स्वतन्त्रमस्वतन्त्रञ्चेत्युक्तं भवति । स्वतन्त्रमस्वतन्त्रञ्चेत्यादि सङ्ख्यानवचनार्थानुवादोयं । यद्यपि ईश्वरः प्रकृतिर्जीवः जडश्चेति चतुष्टयं पदार्थानां समुद्दिष्टमिति बृहद्भाष्ये तत्त्वं चतुर्विधमित्युक्तं तथापि प्रकृत्यादित्रिकं अस्वतन्त्रकोटौ निवेश्य संग्रहतत्त्वं द्विविधमित्युक्तं । अभावं विभजति—प्रागिति । अत्र प्राचीनटीकाकारा असतोप्यसत्येन प्रमेयमभ्युपेत्य

असद्भावयोर्भेदो नास्ति किन्तु असत् त्रिविधं—प्रागसत्, उत्तरासत्, सदासच्चेति कथयन्ति । असद्भावयोः सकलव्यवहारो दृश्यते ।

The text is divided into three prakaraṇas: अचेतनप्रकरण has 35 verses, तमोयोग्यप्रकरण has 35 verses, and नित्यसंसारी प्रकरण has 9 verses.

The text begins:

नारायणं गुणगणार्णवमात्मतन्त्रं
निर्दोषमब्जमुखैः परिसेविताङ्घ्रिं ।
मोक्षादशेषपुरुषार्थदमिन्दिरेशं
श्रीमध्वदेवपरमेष्टमहं नमामि । (?)

The commentary begins:

रूपाणि त्रीणि यो बिभ्रत् आज्ञया च हरेर्विभुः ।
स मध्वो मे सदा दद्यादमलं स्वतन्त्रजं (?) महः ॥

ग्रन्थादौ शास्त्राध्यायचतुष्टयोक्तगुणवत्त्वेन भगवन्तं स्तुवन्नमति । नारायणमिति । आत्मतन्त्रमिति ।

8693

856B. तत्त्वत्रय *Tattvatraya.*

By Nārāyaṇa Muni.

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 5. Lines, 10-12 on a page. Extent in ślokas, 110. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Beginning:

श्रीमानखिललोकानां नायकः करुणाकरः ।
करोतु मङ्गलं पुंसां कमलानायको हरिः ॥

मुमुक्षोश्चेतनस्य मोक्षनिष्पत्तौ तत्त्वत्रयज्ञानं सम्पादनीयं, तत्त्वत्रयं च चिदचिद्-ईश्वराः । चिदित्यात्मेत्युच्यते । आत्मा देहेन्द्रियप्राणमनोबुद्धिविलक्षणः । इत्यादि ।

Colophon:

इति श्रीपरिव्राजकाचार्य्यश्रीनारायणमुनिकृते तत्त्वत्रये ईश्वरप्रकरणम् ।

The same Ms. is noticed in L. 1691.

Rājendralāla has made the two works as one.

8694

1198. मन्त्रार्थमञ्जरी *Mantrārthamañjarī.*

By Nārāyaṇa.

Substance, country-made paper. 10 × 4½ inches. Folia, 132. Lines, 9 on a page. Extent in ślokas, 2,640. Character, Nāgara. Appearance, fresh. Prose. Very corrupt. Complete.

An exposition of the sacred texts used by the followers of Ānandatīrtha.

Beginning:

श्रीगणेशाय नमः ॥

श्रीमदानन्दविज्ञानतीर्थतीर्थः जगद्गुरुः ।
श्रीमदानन्दतीर्थाय्र्यस्वतीर्थगतमे मनः ॥ (?)
येनावतीर्य भुवि सर्व्वपुराणवेद-
सद्भारतादिनिगमान् बहुधा विचार्य्य ।
सद्ब्रह्मसूत्रगदितैः सुनयैस्तदीय-
तात्पर्य्यनिर्णयपरिग्रथनं व्यधायि ॥ २ ॥
निजं सूये निजग्रन्थे निजाग्रेथेह तत्र सः ।
मानं सूक्तानि जग्राह निजग्राहवतेः (?) खलान् ॥ ३ ॥
तेषामर्थं निजैः श्लोकैर्लेशेनानुवदन् प्रभुः ।
तत्रैव चरमाध्याये स्वयं व्याख्यानमाचरत् ॥
यदीयवाक्तरङ्गाणां विदुषां विदुषां गिरः ।
जयति श्रीधरावासो जयतीर्थपयोनिधिः ॥

वेदव्यासगुरोः पादपद्मपोतावलम्बनात् ।
तरिष्यामि निरातङ्को गहनं सूक्तसागरम् ॥

सूक्तानि तानि गहनार्थयुतान्यपोह्
श्रीपूर्णबोधकरुणोच्चितशुद्धबुद्धिः ।

प्रीत्यै हरेरथ गुरोरपि वैश्वनाथि-
र्नारायणः प्रविवृणोति यथामतीयं ॥

अज्ञानाद्वा प्रमादाद्वा यच्चरीकर्म्मि चापलं ।
तद् भक्तकरुणासिन्धुः चंक्षमीतु गुरुर्मम ॥

श्रीमन्महाभारततात्पर्य्यं निर्णीय

श्रीमन्महाभारततात्पर्य्यनिर्णयस्य द्वात्रिं[श]त्तये व्यापि धनुःसहस्रे (?) त्रिशतोत्तरे गते संवत्सराणां नु कलौ पृथिव्यां जातः पुनर्विप्रतनुः स भोमो दैन्यैर्निरूढं हरितत्त्वमाप ॥

तदेव कृष्णापि भुवि प्रवीणा प्रीत्यै हरे रै धनमस्य पातमन् । (?)
महापुरा विष्णुपराज्र्जना या कलौ प्रजानां हरितोषणाय ॥

पुनश्च तत्स्थानप्रवाप्यसर्व्वस्त्रीयं परान्ते च विमुक्तिमाहुः ।
वायुत्वमाप्तः स हनुमदंशो ब्राह्मं पदं प्राप्य वृकोदरश्च ।
वागीश्वरीत्वं गतयैव कृष्णया सहैव मुक्ति गमिताखिलोत्तमां ॥

भुवि द्युलोके च विरिञ्चितायां मुक्तौ बताभ्यां अधिकं समन्तात् ।
सन्तोष्यते पूर्णगुणो रमेशः सदैव नित्योणितमद्तीभ्यां ॥ (?)

भू यत्र यो विवस्तूपुनप्रतेवलुत्वात्तद्वपुषेधाविदरति । (?)
तां सूते कीर्तिप्रभवन् महिम्नेत्यादीनि सूक्तानि च तत्प्रमाणम् ॥ (?)

अन्यानि वाक्यानि च वैदिकानि स पञ्चरात्रोक्तपुराणकानि ।
पृष्टश्च भीष्मोऽत्र युधिष्ठिरेण तन्मोक्षधर्मेष्वपि किञ्चिदाह ॥

[तदुक्तमाचार्यैः ।

यद्यप्येतद् वेदिवदित्यारभ्य त्रयोदशवर्गत्रयात्मकमेतत् सूक्तं तथापि

भू यत्र ण भीतिमध्यीयवर्गप्रतीकग्रहणेन पूर्वं प्रदर्शितं सूक्तमभिप्रेत-मिति बोध्यं ।

End :

सर्व्वाधिकारिणां ज्ञानादिदानेन अतिवृद्धिकरा ये मुख्यप्राणरूपा मरुतस्तद् यूयं नोऽस्मान् स्वस्ति निःपरममङ्गलप्रदानैः सदा पात पालयत इत्यर्थः ॥

Colophon :

इति नारायणेनेह गुरुपूजार्थमुद्धृता ।
श्रुतिकल्पतरोर्भूया (?) मध्वमन्त्रार्घमञ्जरी ॥

[*Note.* It would be interesting to find out a sūkta composed of thirteen vargas.]

8695

1206. विष्णुतत्त्वप्रकाश *Viṣṇutattvaprakāśa.*

Being a work on Smṛti of the Mādhva sect.

By Vanamāli Miśra.

Substance, country-made paper. 10½ × 4½ inches. Folia, 120, of which the 1st leaf is missing. Lines, 12 on a page. Extent in Ślokas, 3,000. Character, Nāgara. Appearance, tolerable. Generally correct.

See H. P. R., Vol. III, No. 274 and Pref., p. vii.

The author lived at a place 12 miles to the east of Vṛndāvana.

8696

8388. रघुवरसत्सारसंग्रह *Raghuvarasatsārasaṁgraha.*

Substance, country-made paper. 10½ × 5 inches. Folia, 86. Lines, 8 on a page. Extent in ślokas, 720. Character, modern Nāgara. Appearance, fresh. Complete.

The Maṅgalācaraṇa :

श्रीमन्नृत्यराघवाय नमः ।
दिव्यानन्तगुणार्णवस्त्रिगुणतः शून्यः सदा यः स्वराट्
वेदान्तापुरुषोत्तमोत्तम इति प्रज्ञाश्च गायन्तो यं । (?)

अंशा यस्य विरिञ्चिशम्भुहरयः सर्वेऽवतारास्तथा
जन्माद्याश्च यतो भवन्ति जगतो यद्वा परब्रह्म वै ॥ १ ॥
....२-४ ॥

The object of the work :

श्रीमद्रामसखेन्द्रस्य पादपद्मे प्रणम्य च ।
मध्वाचार्य्यस्य सतां सद्वचः कुर्वे सत्सारसंग्रहं ॥

अथ समस्तश्रुतिशिरोरत्नैकप्रतिपाद्यपरब्रह्मैककारणस्य ब्रह्मविष्णु-महेशादिध्यायमानचरणारविन्दयुगलस्य..................................
....................3B, श्रीरामचन्द्रस्य नामस्वरूपलीलाधामप्रतापपरत्व-प्रतिपादकस्तमशीतल (?) धनुर्बाणमुद्रातुलसीमालोर्द्ध्वपुण्ड्रधारणार्च्चावतार-पूजनादिवैष्णवधर्मप्रतिपादकश्च द्वैतमतप्रतिपादकश्च सद्ग्रन्थेभ्यः सारसंग्रहः श्रीमद्रामचन्द्रोपासकप्रतिमोदाय श्रीमन्मध्वाचार्य्यसंप्रदायवर्य्यश्रीमद्रामो-पासनाचार्य्यवर्य्यश्रीमद्रामसखेन्द्रनिध्याचार्य्यमतानुसारेण यथाबुद्धि संक्षेपेण लिख्यते ।

"तत्र श्रीरामनाम्नः षड्क्षरमन्त्रराजस्य च परत्वमाह ।

16A, इति श्रीमद्रामचन्द्रोपासकानन्दसन्दोहकन्दकानने श्रीमद्रघुवर-सत्सारसंग्रहे श्रीरामनाममन्त्रराजपरत्वं नाम प्रथमरसामृतफलं

21B, ० श्रीमद्रामचन्द्रस्वरूपपरत्वं नाम द्वितीयरसामृतफलं—

24A, ० श्रीरामचन्द्रलीलापरत्वं नाम तृतीयं रसामृतफलं—

26A ० श्रीरामचन्द्रधामपरत्वं नाम चतुर्थरसामृतफलं—

28A, ० श्रीरामचन्द्रप्रतापपरत्वं नाम पञ्चमं रसामृतफलं—

ऐश्वर्यं रामचन्द्रस्य माधुर्येण प्रदृश्यते ।
गङ्गायमुनयोर्मध्ये यथा गुप्ता सरस्वती ॥

इति पद्मपुराणे—

End: [श्रीरामतत्त्वप्रकाशे—

उद्यद्भानुसपत्नरत्नखचितस्तम्भालिसम्भाविते
सोमस्तोमसमानमौक्तिकलतोन्मीलद्वितानोत्तमे ।
तिष्ठन्माण्डलिके प्रकाशपटलैरक्तातनक्तन्दिवे-
ऽयोध्यामण्डलमण्डपे दशरथोत्सङ्गे हसन्तं भजे ॥

नारायणसहस्राणि कृष्णादिशतकोटिशः ।
कोटिकोट्यवताराश्च जाता रामाङ्घ्रिचिह्नतः ॥

It ends without a colophon.

8697

1318. सर्वसिद्धान्त *Sarvasiddhānta.*

Substance, country-made paper. 13 × 5 inches. Folia, 142. Lines, 8 on a page. Extent in ślokas, 2,840. Character, Nāgara. Date, Saṁvat 1861. Appearance, fresh. Prose and Verse. Generally correct. Complete.

For a description of the work, see L. 2329.

An interlocution between Rājakumāra Viśvanātha Siṁha and Bhikṣukācārya on the divinity of Rāma and the truth of the Dvaita theory, reviewing other Dvaita schools.

Rājakumāra Viśvanātha Siṁha describes himself to be a disciple of Priyādāsa and pretends to write the present treatise automatically under the direct inspiration of his guru.

Post-colophon statement:

लिखितं लालानारायण ॥ जेठ ॥ वदि ॥ २ ॥
संवत् १८६१ ॥ रामाय नमः ॥

Colophons :

12A, इति सर्व्वसिद्धान्ते प्राकट्यतिरोभावविचारो नाम प्रथमो विवेकः ।

16B, इति श्रीमहाराज. श्रीवि. द्वितीयो विवेकः ।

24B, इति श्रीमहाराजकुमारश्रीविश्वनाथसिंहकृते सर्व्वसिद्धान्ते परत्ववर्णनं नाम तृतीयो विवेकः ।

31B, इति सर्व्वसिद्धान्ते श्रीविश्वनाथसिंहभिक्षुकाचार्य्यसंवादे द्वितीयसिद्धान्ते नामविचारः प्रथमो विवेकः ।

35B, इति श्रीसर्व्वसिद्धान्तग्रन्थे द्वितीयसिद्धान्ते रूपविचारो नाम द्वितीयो विवेकः ।

39A, ० लीलानिरूपणं नाम तृतीयो विवेकः ।

49B, ० द्वितीयः सिद्धान्तः ।

58B, इति श्रीतृतीयसिद्धान्ते प्रतिबिम्बादिवादो नाम प्रथमो विवेकः ।

83A, इति श्रुतिस्मृतिसूत्रविचारो नाम द्वितीयो विवेकः ।

86B, इति तृतीयसिद्धान्ते श्रुतिस्मृतिसूत्रविचारो नाम तृतीयो विवेकः ।

92B, इति चतुर्थो विवेकः ।

96B, इति तृतीयसिद्धान्ते पञ्चमो विवेकः ।

99B, इति श्रीमहाराजकुमारश्रीविश्वनाथसिंह-देवविरचिते सर्व्वसिद्धान्ते तृतीयसिद्धान्तः ।

101B, इति शङ्कराचार्य्यस्य अवतारकारणविवेकः ।

102A, इति सम्प्रदायप्रवर्तकाचार्योत्पत्तिवर्णनविवेकः ।

106A, इति चतुर्थे तृतीयो विवेकः ।

110A, इति रामानुजमतविवेकः ।

115B, इति निम्बादित्याचार्य्यमतविवेकः ।

116B, इति मध्वाचार्य्यमतविवेकः ।

118B, इति सर्व्वसिद्धान्ते सर्व्वमतैक्यनिरूपणं नाम चतुर्थः सिद्धान्तः ।

120A, इति वैष्णवमाहात्म्यवर्णणविवेकः ।

128A, इति पञ्चसंस्कारवर्णनं नाम द्वितीयो विवेकः ।

129A, इति तृतीयो विवेकः ।

135A, इति चतुर्थः विवेकः ।

138B, इति पञ्चमः विवेकः ।

The last Colophon is quoted in L. 2329.

8698

10267. सर्वसिद्धान्त *Sarvasiddhānta.*

Substance, country-made paper. 11½ × 5 inches. Folia, 15. Lines, 10 on a page. Extent in ślokas, 375. Character, modern Nāgara. Appearance, fresh. Complete.

An interesting work, containing the teachings of the five ācāryas—(1) Viṣṇusvāmī, (2) Rāmānuja, (3) Nimbāditya, (4) Rāmānanda—not mentioned by name, being simply called *Asmadācārya,* (5) Madhvācārya—which are reconciled in the worship of Rāma.

Beginning :

[श्रीकृष्णाय नमः ॥ ॐ ॥

भो भूमिपनन्दन, एतेषां पञ्चानां आचार्य्याणां मतञ्च ज्ञातुमिच्छामीति तद्वद । भो विप्र, शृणु ।

अथ विष्णुस्वामिशुद्धाद्वैतमतम् ।

4B, अथ रामानुजाचार्य्यविशिष्टाद्वैतमतम् ।

8A, इति श्रीरामानुजमतविवेकः ।
अथ निम्बादित्याचार्य्यस्य भेदाभेदमतम् ।

12B, इति निम्बाचार्य्यमतविवेकः । अथास्मदाचार्य्यद्वैतमतम् ॥

14A, अथ मध्वाचार्य्यमतम् ।

14B, इति मध्वाचार्य्यमतविवेकः ।

विस्फुलिङ्गदृष्टान्तेनापि कारणे कार्य्यं सूक्ष्मतया अवतिष्ठत इति सूचितं । यद्यत्काष्ठादिसंयुक्ताग्निर्विस्फुलिङ्गकारणं तत्तत्काष्ठादिसंयुक्ताग्नेरेव विस्फुलिङ्गा उत्पद्यन्ते । एवं कारणरूपे ब्रह्मणि सूक्ष्मतयावस्थितानां जीवादीनां उत्पत्तिरिति । अतो यथा विस्फुलिङ्गे व्यापकतयावस्थिताग्नेर्विस्फुलिङ्गस्याभेदत्वं व्याप्यतया च भिन्नत्वमिति तदस्मदाचार्य्याणामनुकूलं । यदुक्तं श्रीरामानुजाचार्य्यैः सर्व्वं खल्विदं ब्रह्म etc., etc.

The conclusion:

[अतोऽस्मदाचार्य्यैः सर्व्ववेदशास्त्रचतुःसम्प्रदायप्रवर्त्तकाचार्यमतमविरोधं मत्वा श्रीरामभावनां दर्शयित्वा श्रीरामोपासना कर्त्तव्येति सूचितमेवेति अनेकैराचार्य्यैरनेकमतप्रतिपादनन्तु जीवानां रुच्यर्थमिति बोध्यम् ।—

Last Colophon:

[इति सर्व्वसिद्धान्ते सर्व्वमतैक्यनिरूपणं नाम चतुर्थः सिद्धान्तः ॥
श्रीकृष्णार्पणमस्तु ।

Post-colophon:

इदं पुस्तकं लि० गोकुलालाजींके प्रतिसो वंबईमध्ये व्रजभूषणदास दशादां सा बाल काशीनिवासी नमी० अधि आषाढ कृष्ण १४ रविवार संवत् १६३१ जैसी देखी वैसी लि० अक्षरकी भुलचुक क्षमा करोवे । संपूर्ण । श्रीशुभमस्तु । इति सर्व्वसिद्धान्ते सर्व्वमतैक्यनिर्णयः ॥

8699

8277. मध्वमुखभञ्जन *Madhvamukhabhañjana.*

Substance, Serampore paper. $7\frac{3}{4} \times 3$ inches. Folia, 10. Lines, 7 on a page. Extent in ślokas, 120. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

[मध्वमुखभञ्जनग्रन्थोऽयं समाप्तः ।

Beginning :

श्रीगणेशाय नमः ।

अथ शङ्खचक्रधारणं । महासायणीये शङ्खः ।
शङ्खचक्राद्यङ्कनन्तु तुलसीदलभक्षणं ।
यः कुर्य्यान्नियमान्नित्यं स याति परमां गतिं ॥
इदं वाक्यं वर्णविभागनिर्णयान्न विप्रविषयं । आश्वलायनस्मृतौ षष्ठाध्याये निषेधात् ।

शिवकेशवयोश्चिह्नान् शूलचक्रादिकान् द्विजः ।
न धारयेत मतिमान् वैदिके वर्त्मनि स्थितः ॥
त्यक्तवैदिककर्म्माणो नास्तिका नटनर्त्तकाः ।
ते धारयेयुश्चिह्नानि ह्येतयोर्भिन्नबुद्धयः ॥
वेदाक्षरविहीनानां नास्तिकानां द्विजन्मनां ।
विहितं धारणं नित्यं चिह्नानां शिवकेशवयोः (?) ॥

It condemns the practices of the followers of Madhvācārya as irreligious, such as branding the body with the marks of disc and conch, eating *nirmālya* and so on. Written in the interest of Brahmanism.

It ends :

यज्ञवैभवखण्डे कर्मविपाकप्रकरणे सप्तमाध्याये—
पुण्यकर्म्मप्रवृत्तस्य प्रतिरोधी त्रिभिर्भवेत् ।
देवद्रव्यापहारी स्यान्मनुष्यो वायुभक्षकः ॥
तटाकारामभेत्ता स्यादङ्गहीनस्तु मानवः इति ॥ ।

धर्म्मप्रदीपे—

यो वैदिकमनादृत्य कर्म स्मार्त्तेतिहासकं ।
मोहात् समाचरन् विप्रो न तत् पुण्येन युज्यते ॥

प्रधानं वैदिकं कर्म्म गुणभूतश्च नेतरत् ।
गुणनिष्ठं प्रधानं हि हित्वा गच्छेदधोगतिं ॥

8700

पाषण्डमुखचपेटिका *Pāṣaṇḍamukhacapeṭikā.*

By Vijayarāma.

Substance, country-made paper. 12¾ × 6½ inches. Folia, 16. Lines, 13 on a page. Extent in ślokas, 500. Character, modern Nāgara. Date, Saṁvat 1936. Appearance, fresh.

A justification of Vaiṣṇavism, against the attacks of unbelievers. According to Aufrecht, it is directed against the followers of Madhva. See L. 1758.

Colophon:

इति श्रीमद्विजयरामाचार्य्यविरचिता पाषण्ड[मुख]चपेटिका समाप्ता ।—

Post-colophon:

शाकेऽष्टाब्ध्यङ्गभूमिते कविदिने पौषेऽसितेऽग्रे दिने-
ऽलेखीयं मुखभंजिका च भगवद्दंतेन तस्मै शुभा ।
रामाष्टाष्टरसप्रमाणसहिते वर्षे पुरीप्रान्ततो
रामात् प्राप्य शुभां प्रमाणसहितां पाखण्डिविध्वंसिकाम् ॥
समत [संवत्] १९३६

8701

8928. *Pāṣaṇḍamukhacapeṭikā.*

Substance, country-made paper. 11 × 5 inches. Folia, 23. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

The same as L. 1758.

Post-colophon Statement:

शाकेऽष्टाब्ध्यङ्गभूमिते कविदिने
पौषेऽसितेऽग्रे दिने-

ऽलेखीयं मुखभञ्जिका च भगवदन्तेन तस्मै शुभा ।
रामाष्टाष्टरसप्रमाणसहिते वर्षे पुरीप्रान्तरे
रामात् प्राप्य शुभां प्रमाणसहितां पाखण्डविध्वंसिकां ॥

After these there are eight verses from *Smṛtisaṁgraha.*

8702

905. *Pāṣaṇḍacapeṭikā.*

For the manuscript, see L. 1758.

A polemical treatise directed against the practice of branding the body with a hot piece of iron, as is done, it is stated, by the followers of Madhvācārya.

It appears to be a very modern work. It quotes from *Ācāradīpa, Prayogapārijāta, Gautamīyatantra* and *Sanatkumāratantra.*

8703

1145. भावदीप (विष्णुतत्त्वनिर्णयपञ्चिकाटीका)

Bhāvadīpa (Viṣṇutattvanirṇaya-pañcikāṭīkā).

Substance, country-made paper. 10×4 inches. Folia, 81. Lines, 16 on a page. Extent in ślokas, 4,000. Character, Nāgara. Appearance, old. Prose. Generally correct. Complete.

Burnell says that the text is by Ānandatīrtha (p. 106A), and the commentary by Rāghavendra Yati.

श्री वेदव्यासाय नमः ॥
श्रीमत्पूर्णप्रज्ञाचार्य्यगुरुभ्यो नमः ॥ अविघ्नमस्तु ॥ हरि ॐ ॥

देवं नारायणं नत्वा पूर्णबोधादिकान् गुरून् ।
विवृणोमि यथाबोधं तत्त्वनिर्णयपञ्चिकाम् ॥

ग्रन्थादौ मङ्गलमाचरति—विश्वस्येति ॥ विश्वोत्पत्त्यादिहेतुं रमावल्लभं वन्दे इत्युक्त्या ग्रन्थादाववश्यं वन्दनीयायाः सकलवाङ्मनसनियामिकाया देव्या अपि भगवदुपसर्ज्जनतो वन्दनं कृतं भवति

It ends thus :

अमन्दानन्दसन्दोहदेहा इन्दीवरत्विषे ।
नमः श्रीप्राणनाथाय भक्ताभीष्टप्रदायिने ॥

The last Colophon runs :

इति श्रीमद्विष्णुतत्त्वटीकाभावदीपे राघवेन्द्रयतिकृते तृतीय परिच्छेदः ॥

Post-colophon :

[श्रीश्रीकृष्णार्पणमस्तु ॥
श्रीमन्मध्वादिसर्वगुरुभ्यो नमः ॥

This is not a commentary on Ānandatīrtha's *Viṣṇutattvanirṇaya* by itself, but explains some commentary on the work. For, Ānandatirtha's work begins with सदागमैकविज्ञेयम् but the commentary, explained here begins with विश्वस्य. Jayatīrtha's commentary on *Viṣṇutattvanirṇaya* begins with विश्वस्य. See H.P.R., Vol III, p. 751. So it comments on Jayatīrtha's commentary.

8704

10550. सप्तत्रिंशद्ग्रन्थाद्यन्तश्लोक

Saptatriṁśadgranthādyantaśloka.

Substance, country-made paper. $10\frac{1}{4} \times 4\frac{1}{2}$ inches. Folia 8. Lines 9 on a page. Extent in Ślokas, 168. Character, Nāgara of the 19th century. Appearance, fresh.

Colophon :

[इति श्रीमदाचार्यकृतसप्तत्रिंशद्ग्रन्थाद्यन्तश्लोकं सम्पूर्णम् (?) ।

Post-colophon :

श्रीकृष्णार्पणमस्तु । शके १७५६ फाल्गुन शुद्ध ११ भौमवासरे नारायणेन लिखितम् । नारायणार्पणमस्तु ।

It begins:

[श्रीमद्दिव्यलक्ष्मीनृसिंहाय नमः etc. etc. etc.] Then:

ॐ श्रीमध्वाचार्य्यरचितसमस्तग्रन्थपाठतः
यत् फलं तस्य संप्राप्तिराद्यन्तश्लोकपाठतः ॥
यत्पाठात् मध्वहृत्संस्थव्याससंप्रीतिरुत्तमा ।
अतस्तां संप्रवक्ष्यामि समस्ताभीष्टसिद्धये ॥

१ । श्रीमद्भगीताभाष्य । २ । सूत्रभाष्य । ३ । अणुभाष्य । ४ । अनुव्याख्यान । ५ । प्रमाणलक्षण । ६ । कथालक्षण । ७ । उपाधिखण्डन । ८ । मायावादखण्डन । ९ । प्रपञ्चमिथ्यात्वानुमानखण्डन । १० । तत्त्वसंख्यान ११ । तत्त्वविवेक । १२ । नव्योपोन (?) । १३ सत्य । १४ । कर्म्मनिर्णय । १५ । विष्णुतत्त्वनिर्णय । १६ । नृ. स. भाष्य । १७ । ऐतरेयभाष्य । १८ । तैत्तिरीयभाष्य । १९ । बृहदारण्यकभाष्य । २० । ईशावास्यभाष्य । २१ । काठकभाष्य । २२ । छान्दोग्यभाष्य । २३ । आथर्वणभाष्य । २४ । मण्डूकभाष्य । २५ षट्प्रश्नभाष्य । २६ । तलवकारभाष्य । २७ । गीतातात्पर्यभाष्य । २८ । न्यायविवरण । २९ । नरसिंहखण्डन । ३० । यमकभाष्य । ३१ । द्वादशनरस्तोत्र । ३२ । कृष्णामृतमहार्णव । ३३ । श्रीमत्तन्त्रसार । ३४ । सदाचारस्मृति । ३५ । श्रीभागवततात्पर्य्य । ३६ । महाभारततात्पर्य्यनिर्णय । ३७ । प्रणवकल्प । जयन्तीकल्प ।

It ends:

[इमे आद्यन्तगाः श्लोकाः इष्टसिद्धौ सुरद्रुमाः
तान् ये पठन्ति सततं भक्त्या परमया युताः ।
तेषां निर्व्विघ्नतो ग्रन्थप्रवाहः सम्भवेद्ध्रुवम् ॥

अमरगङ्गाचुम्बितपादः etc., a hymn to Nārāyaṇa. There is a Ms. entitled *Granthamālikāstotra* from which Aufrecht marks the 37 works Ānandatīrtha or Madhvācārya, but these do not agree with our list.

8705

3583. भेदजयश्री *Bhedajayaśrī.*

By Veṇadattācārya.

Substance, country-made paper. 12×3½ inches. Folia, 36. Lines, 9 on a page. Extent in ślokas, 1,200. Character, Nāgara. Date, Samvat 1869. Appearance, fresh. Complete.

Colophon:

इति श्रीतर्कवागीशभट्टवेणदत्ताचार्य्यविरचिता भेदजयश्रीः समाप्ता—

Post-colophon:

शुभमस्तु। संवत् १८६९ पौषकृष्ण नवमी रविवासरे

Beginning:

ॐ नमः परमानन्दवृन्दाविपिनवासिने।
श्रीकृष्णाय प्रपूर्णाय कल्याणगुणशालिने॥
अद्वैतयुक्तिपूतनामर्दिनी जयवर्द्धनी।
उद्धृता मध्वदुग्धाब्धेर्जयश्रीर्विदुषां मुदे॥
मुमुक्षणां विशेषेण प्राप्यप्रापकभावतः।
ब्रह्मजीवप्रधानश्च विवेच्या हि त्रयः सदा॥
शमदमादिसम्पन्नो माधवे भक्तिमान् नरः।
इहामुत्रविरक्तोऽत्र ह्यधिकारी गुरुप्रियः॥

शान्तो दान्तस्तितिक्षुरुपरत आत्मन्येवात्मानं पश्येत्। तद्यथेह कर्म्मचितो लोकः क्षीयते एवमेवा[मु?]त्र पुण्यचितो लोकः क्षीयते। परीक्ष्य कर्मचितान् लोकान् ब्राह्मणो निर्व्वेदमायात्।

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
तस्यैव कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥

इत्यादिश्रुतेरल्पगुणवत्त्वेन अनुभूयमानाज्जीवात् वस्तुतो भिन्नः सदनन्तगुणः परमेश्वरः शास्त्रस्य विषयः। निःशेषाविद्यानिवृत्तिपूर्व्वकस्वरूपाविर्भाव-

रूपो मोक्षः प्रयोजनम्। वाच्यवाचकभावः सम्बन्धः। अधिकारानन्तरं गुरुमुखाद्वाक्यार्थग्रहणरूपं श्रवणम्। ततो युक्तिभिश्चिन्तनं मननम्। अथ विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहो ध्यानापरपर्यायो निदिध्यासनम्। ततो भगवदापरोक्ष्यम्। ततो भगवत्प्रसादः। अथ मोक्षः।

अतिभावनया विधुरस्य मृतभार्य्याया आपरोक्ष्यवत्
परोक्षस्वभावस्यापि भगवतः आपरोक्ष्यं भवति।

It ends:

न हि प्रमेयाभिन्नं प्रमेयं अभिप्रेयश्चेत्यत्र सकलव्यक्तभेदः प्रतीयते प्रमीयते वेति भेदसिद्धिरिति दिक्।

This is a refutation of the non-dualistic school of the Vedānta philosophy by a follower of Madhva, who seems to have been well acquainted with the phraseology of modern Nyāya.

8706

1395. कृष्णवर्णन *Kṛṣṇavarṇana.*

Substance, country-made paper. $9\frac{3}{4} \times 4\frac{1}{4}$ inches. Folia, 76. Lines, 110 on a page. Extent in ślokas, 1,824. Character, Nāgara. Appearance, old. Prose. Generally correct. In the 17th-century handwriting.

This is a polemical work with a view to proving that Brahma of the Upaniṣads and Sadāśiva of the Śaivas are the same as Kṛṣṇa. It is directed against the followers of *Śrīkaṇṭha,* the author of the *Śaivabhāṣya* of the *Vedāntasūtra,* in southern India. It is doubtful whether the work is complete in this manuscript, though it ends with इत्यलमनेन।

Māngalācaraṇa

अनन्तगुणसम्पन्नमनन्तभजनप्रियं।
अनन्तरूपिणं वन्दे गुरुमानन्दरूपिणम्॥

The object of the work is hinted in the following:

Leaf 1, पाषण्डखण्डनव्याजं समाश्रित्यात्मनुत्तये ।
श्रीकृष्णवर्णनं कुर्वे गोविन्दं गुरुभक्तितः ॥
श्रीकण्ठकृतभाष्यस्थं तथा तट्टिप्पनोत्थितम् ।
श्रीकृष्णवर्णनार्थं तु पाषण्डं किञ्चिदुच्यते ॥

इह खलु जमु(?)स्तोतारः पूर्वां यथाविधीत्यादिश्रुतेः येन केनाप्युपायेन मनः कृष्णे निवेशयेदित्याद्युपबृंहणात् यथाकथञ्चित् श्रीकृष्णवर्णनस्य पुरुषार्थहेतुत्वप्रतिपत्तेः तान्येव कानिचिदधिकरणानि लिख्यन्ते यन्निराकरणे श्रीकृष्णवर्णनं सम्भवति । प्रथमेऽध्याये तृतीयपादे 'ज्योतिर्दर्शनादि'त्यस्मिन्नधिकरणे यत्तत्र पाषण्डमुक्तं तत्तावल्लिख्यते छान्दोग्येऽस्य प्रजापतिविद्यायामाम्नायते विषयः । एष सम्प्रसादः etc., etc.

8707

(4) *Nimbārka school (Dvaitādvaita)*

1729. नैम्ब्यव्रतसिद्धान्तज्योत्स्ना

Naimbyavratasiddhāntajyotsnā.

By Dhanirāma

Substance, country-made paper. 13¾ × 7 inches. Folia, 38. Lines, 11 on a page. Extent in ślokas, 1,100. Character, Nāgara. Date, Saṁvat 1906. Appearance, fresh. Complete in two ullāsas. The first ullāsa ends in 11A.

Post-colophon:

संवत् १९०६ मीती फाल्गुनवदी ६ वार शनिचर.

On the Vaiṣṇava fasts and festivals as enjoined by *Nimbārka.*

For a full description of the work, see L. 2809.

The authorities quoted are:

स्कन्द, नारदपञ्चरात्र, श्रीमन्नारद, ब्रह्मवैवर्त्त, विष्णुरहस्य, श्रीमद्व्यास, भविष्य, विष्णुधर्मोत्तर, पाद्म, गारुड़, भविष्योत्तर, श्रीमत्कुमार, मार्कण्डेय, नारदस्मृति, तत्त्वसार, कालिकापुराण, कात्यायनस्मृति, महाभारत, हारीतस्मृति, ब्राह्म, वाराह, मात्स्य, चतुःसन, 8A

9B, प्रह्लादसंहिता, आदिसारदापुराण, 11A; वृद्धवशिष्ठ, विष्णोत्तर, हेमाद्रि, निर्णयामृत, 20A, स्मृतिसंग्रह, कौर्म, लिङ्गपुराण, अगस्त्यसंहिता, श्रीमत्सनकादिवाक्य, गङ्गारामगौड़, 24B; ब्राह्म, नारसिंह, श्रीमदाचार्य्यवाक्यपञ्चक, 27; आग्नेय, कुमार, नागरखण्ड, पृथ्वीचन्द्रोदय, ब्रह्माण्डपुराण, रुद्रयामल, सुमन्तु, गर्ग, पुराणस[म]न्वय, श्रीकुमार, 35B; बृहद्गौतमीय।

8708

8481. वैष्णवसुधा *Vaiṣṇavasudhā*

Substance, country-made paper. 11 × 5 inches. Folia, 78. Lines, 7 on a page. Extent in ślokas, 1,200. Character, modern Nāgara. Appearance, fresh. Complete.

A guide to the followers of Nimbāditya, in their religious practices.

Beginning:

[श्रीगणेशाय नमः ॥
सर्व्वज्ञो जगतः कर्त्ता भक्ताभीष्टप्रदो विभुः।
यः केशवो नमामस्तं शरण्यं भक्तवत्सलम् ॥

इह खलु निःशेषगुणत्रयकार्य्यजन्ममृत्युजराव्याधिदुःखनिवृत्तिपूर्व्वकमनन्तसुखावाप्तिः परमपुरुषार्थः etc., etc.

It begins with a long preface to show Viṣṇu to be the Supreme God and His devotees, the Vaiṣṇavas, to be the only persons entitled to *mokṣa.*

32A,

सत्संप्रदायिनां भगवदनन्याश्रयाणां वैष्णवानामेव भगवत्प्राप्तिलक्षणो मोक्षो नेतरेषामिति प्रसिद्धं। अथ तथाविधवैष्णवानां बाह्यलक्षणान्युच्यन्ते, तानि च तुलसीमालिकोर्द्ध्वपुंड्रशंखचक्राद्यंकनानि।

46,

एवं सत्संप्रदायिनामनन्यवैष्णवानां तुलसीमालिकोर्ध्वपुंड्रशंख-
चक्रादिचिह्नधारणं बाह्यलक्षणमिति सिद्धम् । इदानीं तेषां भजनीयं भजनप्रकारं
चाहुः ।

It ends:

अलमतिविस्तरेण । पूर्व्वाचार्य्यैः सदाचारादिग्रन्थेषु सर्व्वविधोक्त-
धर्माणां विस्तरेण निरूपितत्वादिह मंदमतीनामुपकाराय संक्षेपः कृतः ।

सद्धर्मसेविनः पुंसो भगवान् भक्तवत्सलः ।
स्वपदं प्रापयत्येव माधवस्तं सदाश्रये ॥
श्रीनिंबार्क्कपदाम्भोजस्मरणोद्बुद्धबुद्धिना ।
संक्षिप्तोयं शास्त्रसारो जिज्ञासूनां हिताय वै ॥

Colophon:

[इति श्रीभगवन्निंबादित्याचार्य्यमतानुवर्त्तिकाश्मीरिकेशवभट्टानु-
[या]यिना संकर्षणशरणेन [संगृहीता वैष्णवसुधा समाप्ता । सं १८५+(?)
श्रीकृष्णाष्टम्यां] ।

The bracketed portion is in a later hand.

8709

9742. निम्बादित्यप्रस्तावः *Nimbādityaprastāva.*

Substance, country-made paper. 10 × 5 inches. Folia, 19. Lines, 9 on a page. Extent in ślokas, 266. Character, Nāgara. Appearance, tolerable. Verse. Generally correct. Incomplete at the end.

It belongs to the Nimbāditya school.

Beginning:

[ॐ श्रीगणेशाय नमः ।
श्रीमते निम्बादित्याय नमः ।

यक्ष्यन्ति व्यापयिष्यन्ति निम्बादित्यप्रवर्त्तिताः ।
निम्बार्कस्यावतारित्वान्निदानत्वमिहोद्यतां ॥ १ ॥
गदातनुशिवा ह्यात्मा शिवैतिह्यं स यक्ष्यति ।
पद्मात्मा ब्रह्मतातस्तु ब्रह्मैतिह्यं स यक्ष्यति ॥ २ ॥ इत्यादि ।

8710

9741. शिष्टगीता *Śiṣṭagītā.*

Substance, country-made paper. 8 × 4 inches. Folia, 9. Lines, 18 on a page. Extent in ślokas, 180. Character, Nāgara. Appearance, old. Verse. Generally correct. Complete.

Śiṣṭagītā, produced at an assembly of the Paṇḍitas of the Nimbāditya school held in the temple of Bindu-mādhava at Benares. The object of this is to establish the divinity of Nimbāditya, refuting and denouncing those who think otherwise.

Beginning:

श्रीमते निम्बार्काय नमः ।
शिष्टतमा बभवुर्ये यावन्तः क्षितिमण्डले
पत्रिकां प्रेषयामासुराचार्याख्या विवित्सवः ॥ १ ॥
श्रुत्वा शिष्टविजिज्ञासां पत्रस्थां लिखितां श्रुतैः
काश्यां बुधाः समाजं वै स्थापयामासुरेकतः ॥ २ ॥
तत्र तु सङ्गताः सर्व्वे काशीस्थाः पण्डितोत्तमाः
काश्यां विष्णुपदीतीरे बिन्दुमाधवमन्दिरे ॥ ३ ॥
चर्चां प्रचक्रिरे सर्व्वे निम्बादित्यपदाश्रयां
प्राचीनरचितैः श्लोकैर्निम्बादित्यानुयायिनीं ॥ ४ ॥

वेदव्यासोक्तिः

+ + + +
+ + + + ॥ ५ ॥
अविरोधं परित्यज्य निम्बादित्य + + मतं
मतान्तराय कल्प्यन्ते धिक् धिक् तेषां मतान्तरं ॥ ६ ॥

End:

शिष्टगीतां महारम्यां निम्बादित्येषु विस्तृतां
श्रुत्वा राजर्षयस्तत्र विश्वासं प्रतिपेदिरे ॥ १२४ ॥
इति श्रीशिष्टगीता वै महाशिष्टविनिर्मिता
निर्मत्सरसतां ज्ञेया सम्पूर्णतामिता शुभा ॥ १२५ ॥

Colophon :

इति श्रीशिष्टगीता सम्पूर्णा ।

8711

9870 **शिष्टगीता** *Śiṣṭagītā.*

Substance, country-made paper. 10½ × 5 inches. Folia, 2. Lines, 8 on a page. Extent in ślokas, 24. Character, Nāgara. Appearance, tolerable. Verse. Generally correct.

A fragment of *Śiṣṭagītā,* noticed under the previous number comprising the first two leaves only.

8712

8996. **विष्णुतत्त्वसुधा** *Viṣṇutattvasudhā.*

Substance, country-made paper. 10½ × 4½ inches. Folia, 138. Lines, 7 on a page. Extent in ślokas, 2,750. Character, Nāgara. Appearance, fresh. Incomplete.

Incomplete. 138 leaves.

It begins :

इह खलु धर्मार्थकाममोक्षेषु चतुर्विधपुरुषार्थेषु मोक्ष एव परमपुरुषार्थः नित्यत्वात् । तथाच श्रुतिः न स पुनरावर्त्तते, न स पुनरावर्त्तते इति शास्त्रान्ते व्याससूत्रं अनावृत्तिः शब्दात् अनावृत्तिः शब्दादिति । न चेतरस्यामनित्यत्वं शंक्यं, तद् यथेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः क्षीयत इत्यादि श्रुतिः, क्षीणे पुण्ये मृत्युलोकं विशन्तीत्यादिस्मृतेश्चानित्यत्वावगमात् । स च मोक्षः समस्तोपनिषत्समधिगम्यब्रह्मज्ञानादेव भवति । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय इत्यादिश्रुतेः । तत्र सकलश्रुतिस्मृतिपुराणेतिहासेषु ब्रह्मपदेन परमात्मा पुरुषोत्तमो भगवान् श्रीविष्णुरेवाभिधीयते । स च निर्गुणः सगुणश्चेति द्वेधा । तथा हि ब्रह्मपदे ब्रीहि बृद्धाविति धातुर्वृद्धिमाचष्टे । सा च प्रतियोगिविशेषानुपादानात् निरतिशयैव च विवक्षिता । सति च वस्त्वन्तरे तेन ।रिच्छेदात निरतिशयत्वं भज्येत ।

(5) *Other Schools*:

(i) *Śaiva*

8713

10018. स्पन्दकारिका *Spandakārikā.*

By Vasugupta.

(*With the commentary by Rāmakaṇṭhācārya*).

Substance, country-made paper. 10 × 6½ inches. Folia, 3-40. Lines, 15 on a page. Character, modern Nāgara in a Kāshmirī hand. Appearance, discoloured and worm-eaten. Incomplete at both ends.

16B, इति श्रीराजानकश्रीरामकृतायां स्पन्दटीकायां व्यतिरेकोपपत्ति-निर्देशः प्रथमो निष्यंदः ।

24B, इति श्रीराजानकश्रीरामविरचितायां स्पन्दविवृतौ व्यतिरिक्त-स्वभावोपलब्धिर्द्वितीयो निष्यंदः ।

26B, Oविश्वस्य स्वस्वभावशक्तिमात्रत्वोपपत्तिः तृतीयो निष्यंदः ।

Printed, ed. Kashmir, Translated into English, Kashmir.

Both the text and the commentary have been published in the *Kashmir Series of Texts and Studies.*

8714

8203. उत्पलस्तोत्रावली *Utpalastotrāvalī.*

Being a collection of 20 hymns in praise of God Śiva by Utpala Bhaṭṭa.

(*Together with the commentary by Kṣemarāja*).

Substance, Kāshmirī paper. 8 × 5½ inches. Folia, 119. Lines, 16 on a page. Character, Śāradā in foll. 1-25 and 28 81, the rest being in Nāgara in a Kāshmirī hand. Appearance, fresh. Complete.

***Beginning*:**

श्रीगुरुभ्यो नमः etc. etc.

(*Comm.*)

उद्धरत्यन्धतमसाद्विश्वमानन्दकारिणी ।
परिपूर्णा जयत्येका देवी विद्वन्द्रचन्द्रिका ॥
अभ्यर्थितोऽस्मि बहुभिर्बहुशो भक्तिशालिभिः ।
व्याकरोमि मनाक् श्रीमत्प्रत्यभिज्ञार्थतः स्तुतीः ॥

ईश्वरप्रत्यभिज्ञाकारो वन्द्याभिधानः श्रीमदुत्पलभट्टदेवाचार्य्यः अस्मत्-परमेष्ठिः सततसाक्षात्कृतस्वात्ममहेश्वरः स्वं रूपं तथात्वेन परामष्टुं अर्थिजनानु-जिघृक्षया संग्रहस्तोत्रजयभक्तिस्तोत्राणि आह्निकस्तुतिसूक्तानि च कानिचित् मुक्तकान्येव बबन्ध ॥ अथ कदाचित् तान्येव तद्व्यामिश्राणि लब्ध्वा श्रीरामः आदित्यराजश्च पृथक् पृथक् स्तोत्रशय्यायां न्यवेशयत् । श्रीविश्वावर्तस्तु विंशत्या स्तोत्रैः स्वात्मोत्प्रेक्षितनामभिः व्यवस्थापितवान् इति किल श्रूयते । तदेतानि संग्रहादिस्तोत्राणि सूक्तान्येव प्रसिद्धवार्त्तिकशय्योपारूढानि स्पष्टं व्याकुर्मः ।

मोक्षलक्ष्मीसमाश्लेषरसास्वादमयस्य परमेश्वरसमावेशस्य एकस्मिन्नेव श्लोके यत्र समन्वयो लगति तत् मुक्तकं स्वात्मोत्प्रेक्षिते भक्तिविलासाख्य-प्रथमस्तोत्रेत्यादिना उत्प्रेक्षितं नामैषां तैः परमोपादेयतां दर्शयितुं परमेश्वर-स्वरूपाविभिन्नतत्समाविष्टभक्तजनस्तुतिक्रमेण स्तोत्रमाहुः ।

(Text):

न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकं ।
एवमेव शिवाभासस्तं नुमो भक्तिशालिनं ॥

6B, इति श्रीमदीश्वरप्रत्यभिज्ञाकाराचार्यचक्रवर्त्ति वन्द्याभिधानोत्पलदेवाचार्यविरचिते भक्तिविलासाख्ये प्रथमस्तोत्रे महामाहेश्वरश्रीक्षेमराज-विरचिता विवृतिः ।

11B, इति श्रीमदुत्पलदेवाचार्यविरचितस्तोत्रावल्यां सर्वात्मपरिभावना-नाम्नि द्वितीयस्तोत्रे श्रीक्षेमराजाचार्यविरचिता विवृतिः ।

16B, प्रणयप्रमादनाम्नि तृतीयस्तोत्रे श्रीक्षेमराजविरचिता विवृतिः ।

23B, श्रीमदुत्पल० स्वरसोद्वलनाम्नि चतुर्थस्तोत्रे ० ।

29B, Oस्वबलनिर्देशनाभिधाने पञ्चमस्तोत्रे ०।

31B, Oअर्द्धविस्फारणाख्ये षष्ठे स्तोत्रे ०।

34B, Oविधुरविजयनामधेये सप्तमे स्तोत्रे ०।

38B, Oअलौकिकोद्दलननामन्यष्टमस्तोत्रे ०।

43B, Oस्वातन्त्र्यविजयनामधेये नवमस्तोत्रे ०।

49B, Oअवच्छेदभङ्गाख्ये दशमस्तोत्रे ०।

53B, Oऔत्सुक्यविश्वसितनामन्येकादशस्तोत्रे ०।

59B, Oरहस्यनिर्देशनामनि द्वादशस्तोत्रे ०।

66B, Oसंग्रहनामनि त्रयोदशस्तोत्रे ०।

72B, Oजयस्तोत्रनाम्नि चतुर्दशस्तोत्रे ०।

78B, Oभक्तिस्तोत्रनाम्नि पञ्चदशस्तोत्रे ०।

86B, Oपाशानुद्भेदनामनि षोडषस्तोत्रे ०।

98B, Oदिव्यक्रीड़ाबहुमानानामनि सप्तदशस्तोत्रे ०।

106B, Oआविष्कारनाम्न्यष्टादशे स्तोत्रे ०।

111B, Oउद्द्योतनाभिधाने एकोनविंशे स्तोत्रे ०।

Last Colophon:

इति श्रीमहामाहेश्वराचार्य्यश्रीमदीश्वर-प्रत्यभिज्ञाकारोत्पलदेवाचार्य-चक्रवर्त्तिविरचितायां अद्वयसमावेशोत्कर्षदर्शिपरमेश्वरस्तोत्रावल्यां राजानक-श्रीमदभिनवगुप्ताचार्य्यपादपद्मोपजीविश्रीक्षेमविहिता अद्वयस्तुतिसूक्तिविवृति-रियं सम्पूर्णा।

समाप्ता—

The Commentary ends:

श्रुतिपथमिता सूक्तिश्रेणी दुनोति भवातपं
निरुपमपरानन्दव्याप्तिं तनोति च तत्क्षणात्।
इयमिति विभोः शम्भोर्भक्त्या परं परमेष्ठिनो
विहितललितव्याख्यास्माभिः कृतार्थिजनार्थितैः॥

विश्वत्रयेऽपि विशदैरसमस्वरूपैः
शास्त्रैस्तथा विवरणे प्रथितैव कीर्त्तिः ।
तस्माद् गुरोरभिनवात् परमेशमूर्त्तेः
क्षेमो निशम्य विवृतिं व्यतनोदमुत्र ॥

The scribe's note:

शाके विक्रमभूपतेः परिमिते त्रिंशद्भिरष्टाशतैः
चैत्रे पूर्णतिथौ बृहस्पतिदिने देव्याज्ञया पूर्णतां ।
श्रीमदुत्पलदेवसूक्तिरचनाविंशद्भिः स्तोत्रावली
श्रीक्षेमकृद्वृत्तिलेखनं ययौ कौलीशहस्ताम्बुजात् ॥

इति श्रीसप्तर्षिचारानुमितेन संवत् ४८४६ चैत्रवदि ५ जीववासरे लिखिता ज्ञेया ज्ञेयविद्भिः एष ग्रन्थः गणनया तु श्लोकषड्विंशतिः । शुभं भूयात् ॥

8715

8692 अद्वयस्तुतिसूक्तिविवृति *Advayastutisūktivivṛti.*

Substance, country-made paper. 13 × 7 inches. Folia, 83. Lines, 12 on a page. Extent in ślokas, 3,300. Character, Nāgara. Appearance, worm-eaten but good. Complete.

Complete in 83 leaves.

Utpala, the founder of the Pratyabhijñā school of the Śaiva sect of Kāśmīra, wrote a number of hymns in praise of Śiva, entitled *Advayastutisūkti.* Kṣemarāja, a follower of Abhinavagupta who was a staunch follower of this school, wrote a commentary on the above-named work.

It begins:

ॐ ईश्वरप्रत्यभिज्ञाकारो वन्द्याभिधानश्रीमदुत्पलदेवाचार्य्योऽस्मत्परमेष्ठी सततसाक्षात्कृतस्वात्ममहेश्वरः स्वं रूपं तथा तेन पराम्रष्टुमर्थिजनानुजिघृक्षया संग्रहस्तोत्रादयस्तोत्रभक्तिस्तोत्राणि आह्निकस्तुतिमूलानि च कानिचित् मुक्तकान्येव बबन्ध। अथ कदाचित्तान्येव तद्व्यामिश्राणि लब्ध्वा श्रीराम आदित्यराजश्च पृथक् पृथक् स्तोत्रे शय्यायां न्यवेशयत् ।

श्रीविश्वावर्त्तस्तु विंशत्या स्तोत्रैः स्वात्मप्रेक्षितनामभिः व्यवस्थापितवान् इति किल श्रूयते। तदेतानि संग्रहादिस्तोत्राणि सूक्तान्येव प्रसिद्धवार्तिक-शय्योपारूढानि स्पष्टं व्याकुर्मः। मोक्षलक्ष्मीसमाश्लेषरसास्वादमयस्य परमेश्वरसमावेशस्यैव परमोपादेयतां दर्शयितुं परमेश्वरस्वरूपाविभिन्न-तत्समाविष्टभक्तजनस्तुतिक्रमेण स्तोत्रमाहुः—ॐ यस्य परमेयमाची योऽपायं विना शिवाभासः शिवस्वरूपपापात्मप्रथा स्यात् तं भक्त्यैव समावेशशय्या-शालिनं श्लाघमानं न तदतिरिक्तफलाकांक्षाकलङ्कितभक्तजनं नुमः। भक्तिश्च सत्कारवशप्रथितशिवभट्टारका अभेदभक्तिमप्रतिमत्वेन तदभिन्न-शिवावेशमयभाव इति यावत्। एवमेतयनेन सूचितमलौकिकक्रमं दर्शयति —न ध्यायत इत्यादिना।

8716

8693. *Advayastutisūkti vivṛti.*

Substance, country-made paper. 12×5½ inches. Folia, 6. Lines, 12 on a page. Extent in ślokas, 125. Character, Nāgara. Appearance, fresh. Incomplete.

A fragment. The 13th chapter only, संग्रहस्तोत्र-विवृतिः।

8717

10535. प्रत्यभिज्ञाविमर्षिणी *Pratyabhijñāvimarṣiṇī.*

By Abhinavagupta, the disciple of Lakṣmaṇa-gupta, the disciple of Utpalācārya.

Substance, country-made paper. 10×4½ inches. Folia, 87. Lines, 7 on a page. Character, Nāgara of the 19th century. Appearance, discoloured, old and worm-eaten. Incomplete. One āhnika and a few leaves only.

One colophon in 17B, इति श्रीमदाचार्योत्पलदेवशिष्यश्रीमदाचार्य-लक्ष्मणगुप्तदत्तोपदेशश्रीमदाचार्याभिनवगुप्तविरचितायां श्रीप्रत्यभिज्ञाविम-र्षिण्यां उपोद्घातः प्रथममाह्निकम्।

Beginning :

निवाशंमाह पूर्णादिहावति पुराभादयति यत् (?)
मिशाभ्वमष्यास्ति तदन च विभंकु निजकशाम् । (?)
स्वजपादुन्मेषप्रसरणनिमिषस्थितिजुषः
तदूर्द्धं तं वन्दे परसमाशक्त्यात्मनिखिलम् ॥ (?)
श्रीत्र्यम्बकसद्वंशमध्यमुक्तामयस्थितेः ।
श्रीसोमानन्दनाथस्य विज्ञानप्रतिबिम्बकम् ॥
अनुसन्धान वसाक्षि (?) पुमर्थोपारमभ्यधात् ।
ईश्वरप्रत्यभिज्ञाख्यं यः शास्त्रयत् सुनिर्म्मलम् ॥
तत्प्रशिष्यः करोत्येतां तत्सूत्रविवृतिं लघुम् ।
बुद्ध्याभिनवगुप्तोऽहं श्रीमल्लक्ष्मणगुप्ततः ॥

वृत्त्या तात्पर्य्यं टीकया तद्विचारः सूत्रेष्वेतेषु ग्रन्थकारेण दृष्टम् । तस्मात् सूत्रार्थं मन्दबुद्धीन् प्रति इत्थं सम्यग् व्याख्याय प्रत्यभिज्ञाविविक्तं सर्वत्राल्पमतौ, यद्वा कुत्रापि सुमहाधियि नवान्यत्रापि तु स्वात्मन्येषा स्यादुपकारिणि ग्रन्थकारोपबोधाद्दृष्टशक्तिकां परमेश्वरतन्मयतां परत्र संचिक्रमिषुः स्वतादात्म्यसमर्पणपूर्व्वं अविघ्नेन तत्सम्पत्ति सवमानः (?) परमेश्वरोत्कर्षप्रहृता (?) परामर्शशेषतया परमेश्वरतादात्म्ययोग्यतापादनबुद्ध्या प्रयोजनमासूत्रयति—

कथञ्चिदासाद्य महेश्वरस्य दास्यं जनस्याप्युपकारमिच्छन् ।
समस्तसंपदामवाप्तिहेतुतत्प्रत्यभिज्ञामुपपादयामि ॥

8718

2536. प्रत्यभिज्ञाविमर्षिणी-बृहतीवृत्ति ।

Pratyabhijñāvimarṣiṇī-Bṛhatī-Vṛtti.

By Abhinavagupta.

Substance, Kashmiri paper. Folia, 638 (by counting), of which 488, measuring 10 × 7 inches, belong to the original Ms. and 204, measuring 10½ × 7 inches, is a restoration. Lines, 20 on a page. Extent in ślokas, 16,700. Character, mediaeval Kashmiri. Appearance, the older portion is discoloured and corroded, restoration is fresh. Complete.

Printed, ed. Kashmir.

For the tenets and principal works of the Kāśmīra Śaivas, see Bühler's Kāśmīra Rept., pp. 77 to 83.

This is the well-known commentary on Utpala's *Pratyabhijñāśāstra*. Abhinavagupta wrote between 993 and 1015 A.D. For extracts from the work, see Bühler's Rept., p. clviii.

8719

8698 **परमार्थसारसंक्षेप** *Paramārthasārasaṁkṣepa.*

By Abhinavagupta. (With its vivṛti by Kṣemarāja.)

Substance, country-made paper. $9\frac{1}{2} \times 6$ inches. Folia, 38. Lines, 16 on a page. Extent in ślokas, 1,500. Character, Nāgara. Appearance, fresh. Complete.

Printed, ed. Kashmir.

Complete in 38 leaves.

Abinavagupta wrote *Paramārthasārasaṁkṣepa* in 105 verses.

The last verse runs thus:

आर्य्याशतेन तदिदं संक्षिप्तं शास्त्रसारमतिगूढं ।
अभिनवगुप्तेन मया शिवचरणस्मरणदीप्तेन ॥

The colophon of the Vivṛti runs thus:

श्रीमतः क्षेमराजस्य सद्गुर्व्वाम्नायशालिनः
साक्षात्कृतमहेशस्य तस्यान्तेवासिना मया ।
श्रीवितस्तापुरीधाम्ना विरक्तेन तपस्विना
विवृतिर्योजना + + + + ॥

8720

2532. **ईश्वरप्रत्यभिज्ञाहृदय** *Iśvarapratyabhijñāhṛdaya.*

By Kṣemarāja, disciple of Abhinavagupta.

It is a short treatise on the principles of the Pratyabhijñā school of Kāśmīra Śaiva philosophy. शाक्कोपनिषत्-सार in the 2nd verse means शैवोपनिषद् and not the non-dualistic theory of Śaṁkarācārya.

Printed, ed. Kashmir.

For the MS., see L. 2587. See also Report XXX.

8721

904. तन्त्रालोक *Tantrāloka.*

by Abhinavagupta.

(*With the commentary of Jayaratha.*)

For the manuscript, see L. 1755. It contains quotations from many works, mostly in verse and this makes the text undistinguishable from quotations.

Printed, ed. Kashmir Sanskrit Series.

It is a work of the Kāśmīra Śaiva school.

Śṛṅgāraratha was the father, and Śaṅkhodara, the teacher of Jayaratha.

For the ancestry of Abhinavagupta, see IO. Catal., pp. 838B and 839.

Rājendralāla has confounded the text with the commentary.

It begins thus:

इह तावत् समस्तेषु शास्त्रेषु परिगीयते ।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम् ॥

The manuscript is imperfect containing the 1st āhnika only, out of 37 āhnikas.

Leaf 33A, न केवलमेवं यावदन्यदप्यस्य माहात्म्यं स्यादित्याह—सप्तादिना सम्प्रकाशने इत्यन्तं । इह ग्रन्थकृता तत्त्वतः समस्तव्यस्तत्वेन सप्तत्रिंशदात्मिकान्युपनिबद्धानि । यथा पृथ्वीतत्त्वे भेदस्य प्राधान्यात् स्थूलेन रूपेण सर्वमस्ति तथेहापि वक्ष्यमाणमित्युक्तम् ॥

1B, मालिनीविजयस्तवे ; 2A, शिवसूत्रे ; 3B, अज्ञानमिति संहितापाठतः पुनरावर्त्तनेन ।

3A, इह प्रथमार्द्धेनिरूपितस्वरूपं ज्ञानं तावतः

परिमितात्स्वन्द्वादर्थात् बौद्धादीन् मुञ्चतीति सम्बन्धः।

तत्र रागाद्यकलुषोऽहं भवामीति ज्ञानं योगाचाराणां, यदाहुः—

रागादिकलुषं चित्तं संसारस्तु विविक्तता।
संक्षेपात् कथितो मोक्षः प्रहीणावरणैर्जिनैः॥

तथा। प्रभास्वरमिदं चित्तं प्रकृत्या तनवो मोदाः।
तेषामपाये सर्व्वार्थं तज्ज्योतिरविनश्वरम्॥

3A, बन्धमोक्षौ स्थिरैकादिपक्षे युज्येते। बद्धो हि मोक्षाय प्रवर्त्तते। प्राप्य च निर्वृतो भवतीति। सन्तानश्चैको न विद्यते तस्य भेदाभेदविकल्पोपहतत्वादतः संविद्रूपावामपि शून्योऽहं भवामीति ज्ञानं माध्यमिकानां। ते खलु सर्व्वभावनैः स्वाभाव्यवादिनः संविदोऽपि तैः स्वाभाव्यात् मिथ्यात्वमभिदधतः तच्छून्यतायामेव मोक्षमाचक्षीरन्। यदाहुः—

चित्तमात्रमिदं विश्वं इति या देशना मुखैः।
तत्त्रासपरिहारार्थं बालानां सा न तत्त्वतः॥
सापि ध्वस्ता महाभागैश्चित्तमात्रव्यवस्थितिः।

तदप्ययुक्तं संविदो हि मिथ्यात्वेन स्वतन्त्ररूपापाकरणेऽपि मिथ्यात्वे, सत्तैव न भवेत्तथ्या नीलादिवत् परतन्त्रस्वरूपत्वाभावात्। नीलादीनां हि मिथ्यात्वेन स्वतन्त्ररूपापाकरणेऽपि संविदात्मतयाऽस्त्यवस्थानं। संविदि तु स्फुरतामासारायां मिथ्यात्वात् असत्यमेव स्यात् इति न किञ्चित् स्फुरेदिति मूर्च्छेव स्यादिति। न च संविदः स्फुरता साररूपायाः अपनेयः शक्यक्रिय इति यत् किञ्चिदेतत्।

अथ सर्व्वालम्बनधर्मैश्च सर्व्वसत्त्वैरशेषतः।
सर्व्वक्लेशाशयैः शून्यं अशून्यं परमार्थतः॥

इत्याद्युक्तयुक्त्या ग्राह्यग्राहकभावादिना कल्पितेन रूपेण शून्यं न तु संविद्रूपेणापीति चेत्, एवं ह्युच्यमाने विज्ञानवादे एव अभ्युपगमः स्यात्। सोऽपि हि कल्पितपरतन्त्रादिरूपशून्यत्वेनेत्यन्तःकरणस्यैव विचित्रात्मावभासिनोऽवभासिततत्त्वस्य विस्फूर्जितमिदं जगदित्याद्युक्तेर्विज्ञप्तिमेव परमार्थमभ्युपागमदिति नवं किञ्चिदायुष्मतोत्प्रेक्षितं। तत्र चोक्तो दोषः।

3B, एवञ्च मौसलपाशुपतादीनामपि यथायथं ज्ञानातिशयात् ऊर्द्ध्वोर्द्ध्वतत्त्वावाप्तिः परं पदं। तदुक्तं

मौसले कारुके चैव मायातत्त्वं प्रकीर्त्तितम् इति।
तथा— व्रते पाशुपते प्रोक्तमैश्वरं परमं पदम्॥

तत्रैवं बौद्धाभिमानादाणवादपि मलात् मोचकं ज्ञानमित्युक्तं समासव्यासाभ्यामिति॥

4A, तत्र बौद्धादयो बुद्धितत्त्वान्तरबद्धविगलनान्मुक्ता अपि तदूर्द्ध्ववर्त्यध्वान्तरावस्थितेरमुक्ता एव।

4A, श्रीस्वच्छन्दशास्त्रेऽपि

लौकिकानां पुनः दृष्टिः पुनः संहारमेव च।
संसार-चक्रमारूढा भवन्ति घटयन्त्रवत्॥

5B, (Text), दीक्षापि बौद्धविज्ञानपूर्व्वा सद्योविमोचिका।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता॥

ज्ञानाज्ञानकृतं चैतद्द्वित्वं स्वायम्भुवे रुरौ।
मतङ्गादौ कृतं श्रीमद्खेटपालादिदैशिकैः॥

7B, (Text), कामिके तत एवोक्तं हेतुवादविवर्जितं
तस्य देवातिदेवस्य परापेक्षा न विद्यते॥

7B, ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके।

8A, उक्तं च कामिके।

9B, श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्व्वकं।
अनुभयविकल्पोऽपि मानसो न मनः शिवे।

9B, शिवागमे शक्ते रूपायत्तमुक्तं।

10A, यदुक्तं तत्रैव उत्तरग्रन्थे।

10A, अस्मद्गुरुभिरप्युक्त इति श्रीकण्ठस्येयमुक्तिः।

12A, तदुक्तं त्रिशिरोभैरवे। 13B, गुरुभिरिति बृहस्पतिपादैः।

14B, एकादशेति खण्डचक्रोक्ताः ।

25B, तद्वेवोपसंहरति ।

एवं परेच्छाशक्त्यंशसदुपायमिदं विदुः ।
शाम्भवाख्यं समावेशं सुमत्यण्डे निवासिनः ॥

परा भट्टारिकारूपा चासौ इच्छाशक्तिस्तदात्मकश्चासावंशः "एवं त्विच्छात्मकं मत"मित्याद्युक्तेः, शाक्ताद्यपेक्षया साक्षादुपायत्वात् संश्चासावुपायत्वं सुमत्यण्डे निवासिन इति श्रीसोमदेवादयः श्रीसुमतिनाथस्य श्रीसोमदेवशिष्यः तस्य श्रीशम्भूनाथ इति ह्यापातकविदः । यद्वक्ष्यति—

श्रीसोमतः सकलवित् किल शम्भूनाथ इतिवत्तु । कश्चिद् दक्षिणभूमिपीठवसतिः श्रीमान् विभुर्भैरवः पञ्चस्रोतसि सातिमार्गविभवे शास्त्रे विधाताचयः ।

लोकेऽभूत् सुमतिस्ततः समुद्भूतस्यैव शिष्याग्रणीः श्रीमान् शम्भूरिति प्रसिद्धिमगमत् जालान्धरात् पीठतः ॥ इत्याद्यन्यत्रोक्तं तत् परमगुर्वभिप्रायेणैव योज्यं । यद्वा "यावानस्य हि सन्तानस्तावानेको गुरुर्मतः" इत्यादि वक्ष्यमाणनीत्यवलम्बेनैतद् व्याख्येयं । एवमिति श्रीसुमतिप्रज्ञा चन्द्रिका चापतामसः श्रीशम्भूनाथः ॥

See Bühler's Kāśmīr Report, 1877, pp. 81, 82, 83.

8722

341. प्रश्नावली *Praśnāvalī.*

By Jaḍa Bharata, the pupil of Mādhavānanda.

Sublance, country-made paper. 10 × 5 inches. Folia, 9. Lines, 12 on a page. Extent in ślokas, 400. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It begins thus:

ॐ श्रीगणेशाय नमः ।

सच्चिदानन्दमात्मानमद्वयाखण्डमच्युतम् ।
ध्यात्वा प्रश्नावली सम्यक् क्रियते मोक्षसिद्धये ॥

(1) तत्र कानि मनुवल्कानि ? (2) का प्रकृतिः ? (3) का माया ? (4) का विद्या ? (5) कान्यपञ्चीकृतपञ्चभूतानि ? (9) तेषां कथमुत्पत्तिः, कानि नामानि च ? (7) किं सूक्ष्मशरीरम् ? (8) कानि पञ्चीकृतपञ्चभूतानि ? (9) कथं स्थूलशरीरोत्पत्तिः ? (10) को ब्राह्मणो जीवो वा जातिर्वा पाण्डित्यं वा, वर्णो वा कर्म वा, देशो वा ? (11) किं मुलाज्ञानम् ? (12) किं मूलज्ञानम् ? (13) किं औपाधिको भ्रमः ? (14) किं निरुपाधिको भ्रमः ? (15) का प्रत्यभिज्ञा ? (16) कः भ्रमः ? (17) के प्रतिबन्धाः ? (18) तेषां निवृत्तिः कथम् ? (19) को बन्धः ? (20) को मोक्षः ? (21) किं यतो ज्ञानानि ? (22) तेषां स्वरूपं किम् ? (23) किं जीवः ? (24) तस्यार्थः किं ? (25) किमीश्वरः ? (26) तस्यार्थः किं ? (27) के संशयाः ? (28) किं विपर्ययः ? (29) किं ब्रह्म ? (30) किं तस्य स्वरूपम् ? (31) का नुप सत्य ? (32) किमेकपरत्वम् ? (33) किमनुभवार्थः ? (34) का लक्षणा वृत्तिः ? (35) किं परिणामवादः ? (36) किमारम्भवादः ? (37) किं विवर्त्तवादः ? (38) कानि प्रमाणानि ? (39) किं शिष्यार्थः ? (40) किं गुरोरर्थः ? (41) किं तस्य लक्षणम् ? (42) किमात्मार्थः ? (43) किं परमात्मार्थः ? (44) किं संन्यास्यार्थः ? (45) किं त्यागार्थः ? (46) किं स्वरूपार्थः ? (47) किमकर्त्रर्थः ? (48) किं वस्त्वर्थः ? (49) किं चिदर्थः ? (50) किमानन्दार्थः ? (51) किमनन्तार्थः ? (52) किमेकतार्थः ?

Then follow the answers in the order of the questions.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमुनिमाधवानन्दस्य शिष्यश्रीजड़भरतविरचिता प्रश्नावली समाप्ता । सम्पूर्णा ।

8723

9560. प्रश्नावली *Praśnāvalī.*

Substance, country-made paper. 13 × 5 inches. Folia, 6. Lines 11 on a page. Extent in ślokas, 150. Character, Nāgara. Date, Saṁvat 1891. Appearance, fresh. Prose. Generally correct. Complete.

This is an elementary treatise on the Vedānta philosophy by Jaḍa Bharata, and not Jaḍa Bharat as given in p. 192B, No. 1298, the Bodlien Library Catalogue, Vol. II, Jaḍa Bharata is a well-known name in Sanskrit.

The colophon runs:

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमुनिमाधवानन्दस्य शिष्य-जड़भरतविरचिता प्रश्नावली समाप्ता ।

8724

585. **नरेश्वरपरीक्षा** *Nareśvaraparīkṣā.*

(*With a commentary, entitled* **नरेश्वरपरीक्षाप्रकाश,** *Nareśvaraparīkṣāprakāśa.*)

Substance, country-made paper. 14 × 5 inches. Folia, 57, with a kroḍa-patra in leaf II. Lines, 12 on a page. Extent in ślokas, 2,630. Character, Bengali. Appearance, fresh. Prose and verses. Carefully corrected. Complete.

The commentator's name is given as Rāmakaṇṭha, son of Nārāyaṇakaṇṭha. The authorship of the text is unknown.

Printed, ed. Kashmir Sanskrit Series.

See L. 1140

This is a copy of the manuscript, described in L. 1140.

8725

10079. **शिवकर्णामृत** *Śivakarṇāmṛta.*

By Apyaya Dīkṣita.

Substance, country-made paper. 10 × 4½ inches. Folia, 10. Lines, 18 on a page. Character, Nāgara of the 18th century. Appearance, old. Incomplete at the end.

The object of the work:

विष्णोः परत्वे वेदानामपि तात्पर्यमूचिरे ।
तन्निरासप्रकारोऽत्र संक्षेपेण प्रदर्श्यते ॥
शिवतत्त्वविवेके यः प्रपञ्चेनोपपादितः ॥

8B, इति श्रीमद्भरद्वाजकुलजलधिकौस्तुभश्रीमदद्वैतविद्याचार्यश्रीविश्वजिद्याजिश्रीरङ्गराजाध्वरिवरसूनोरप्पयदीक्षितस्य कृतौ शिवकर्णामृते पूर्वपक्षसंक्षेपः समाप्तः ।

अत्र क्रमः ।—uttarapakṣa is not complete.

This has been printed at Madras. Vernacular versions of the work also exist. See Burnell 111A.

8726

856A. तत्त्वसंग्रह *Tattvasaṁgraha.*

By Rāmeśvara Yati.

Substance, Country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 18. Lines, 10, 11, 12 on a page. Extent in ślokas, 406. Character, Nāgara. Apppearance, tolerable. Prose. Generally correct. Complete.

Beginning :

पशूनां पतिमीशानं नत्वा सोऽयं सदाश्रयं ।
रामेश्वरः शिवप्रीत्यै कुरुते तत्त्वसंग्रहं ॥

अथ तत्त्वत्रयं श्रुत्यागमपुराणप्रसिद्धं संगृह्यते । तत्र पतिः पशुः पाशश्चेति त्रीणि तत्त्वानि प्रसिद्धानि । तत्र च तत्त्वत्रयस्य सम्यग्बोधो मोक्षोपाय इत्यपि प्रसिद्धम् ।

It ends :

तानि सूत्राणि त्रिविधानि हौत्रप्रयोगप्रतिपादकानां आश्वलायनादिप्रणीतानामाध्वर्यवप्रयोगप्रतिपादकानां बौधायनप्रणीतानां औद्गात्रप्रयोगप्रतिपादकानां द्राह्यायनादिप्रणीतानां भेदेन त्रैविध्योपपत्तेः । व्याकरणस्य प्रयोजनं च लौकिकवैदिकपदसाधुत्वविज्ञानेन साधुपदान्यधिविद्य साधुपदानामूहनमपि । तच्च व्याकरणं वृद्धिरादैजित्यारभ्य अ अ इत्यन्तं अष्टाध्यायात्मकं पाणिनिना महेश्वरप्रसादेनैव लब्ध्वा प्रकाशितं । तत्र च कात्यायनप्रणीतं वार्तिकं तत्र चापि पातञ्जलं महाभाष्यं तदेतत् त्रिमुनिव्याकरणं माहेश्वरमेव वेदाङ्गत्वमित्युपाख्यायते । कुमारादिप्रणीतव्याकरणानि तु लौकिकशब्दसाधुत्वमात्रचरितानीति मन्तव्यं ।

8727

8670. शिवतत्त्वबोध *Śivatattvabodha.*

(By Yādavaji Vyāsa, son of Vyāsa Nṛsiṁha.)

Substance, country-made paper. 10¼ × 4½ inches. Folia, 12. Lines, 14 on a page. Extent in ślokas, 600. Character, Nāgara. Date, Saṁvat 1747. Appearance, old. Complete.

Complete in 12 leaves.

संवत् १७४७ वर्षे कार्त्तिकसुदि ६ भौमवासरे देवलीयामध्ये भट्ट-विश्वनाथेन लिखितोऽयं ग्रन्थः। भट्टस्य श्रीवेणीदत्तस्येदं पुस्तकं।

लग्नं लग्नं मनो लग्नं रामराजस्य धामनि।
तृष्णया गौरवाक्रान्तं मग्नमानन्दवारिधौ।

It ends:

श्रीमन्नृसिंहपदपङ्कजचिन्तनेन।
श्रीरामकृष्णपदपङ्कजसेवनेन॥
निर्णीय सर्वनिगमं द्विजनागरेण।
श्रीयादवेन रचितः शिवतत्त्वबोधः॥

8728

8875. शिवामृतरसाला *Śivāmṛtarasālā.*

By Govinda Muni, the disciple of Viśvanātha.

Substance, country-made paper. 10×4¼ inches. Folia, 14-36. Lines, 10 on a page. Extent in ślokas, 600. Character, Nāgara. Date, Saṁvat 1747. Appearance, discoloured.

A work on *Śivādvaita.*

20A, इति शिवामृतरसालायां तृतीयप्रकरणं।

It ends:

ज्ञानाग्नौ सुमहानास्ते दृश्यं तूलमिवाखले।
तत्त्वं जातं ततो भिन्नं योगिनैव हि पश्यति॥

इति गोविन्दगोदुग्धां सीमामृतरसालिकां ।
संसारतापसन्तप्ताः स्वादयन्तु हीमां मुहुः ॥
इति विश्वनाथशिष्यगोविन्दस्मृतिविरचितायां
शिवामृतरसालायां चतुर्थं प्रकरणं ।
संवत् १६८८ वर्षे मार्गशीर्षसुदि द्वादश्यां भृगुदिने लिखितं ।

8729

5531. शिवतत्त्वविवेकः *Śivatattvaviveka.*

Being a commentary on a hymn to Śiva, consisting of 60 verses.

Substance, country-made paper 11×5¼ inches. Folia, 113, (of which 41st leaf is missing). Lines 11 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete at the end.

It begins thus:

श्रीगणेशाय नमः ।
यस्याहुरागमविदः परिपूर्णशक्तेः
अंशे कियत्यपि निविष्टममुं प्रपञ्चम् ।
तस्मै तमालरुचिभासुरकन्धराय
नारायणीसहचराय नमः शिवाय ॥
आकर्णकृष्टधनुराहितमोहनास्त्रं
आरान्निवीक्ष्य मदनं कुपितस्य किञ्चित् ।
शम्भोः समाधिसमये विकसत्कृशानु-
ज्वालकलापजटिलं नयनं स्मरामि ॥
सर्वविदुपल्लतोत्पन्नपारिजातमहीरुहात् ।
महागुरुं नमस्यामि सारदं सर्ववेदसः ॥ (?)
निगमशिरसि निष्ठा नित्यवस्तुन्यभीप्सा
भवचरणसरोजे भक्तिरव्याजसिद्धा ।
एवमपि हृदि येषां त्रातृसंसारशोकात्
सहजमुपागतं ते सन्तु सन्तः समृद्धाः ॥

पद्यैः षष्ट्या पशुपतिमहं देवमस्ताविषं यैः
अन्तःसारैरखिलजगतामन्तरात्मानमेकम् ।
+ + तेषां प्रविशदयितुं भग्नवाचाटवाचां
वृत्तिं कुर्वे विषमविवृतिं वृद्धवर्त्मानुगानाम् ॥
इह यद्यपि निष्कलं निष्क्रियं शान्तं ....
....

2B, "यत्तु पञ्चाक्षरी तस्यां शिव इत्यक्षरद्वयम्" श्रुतिपुराणाभियुक्तसूक्तिसमर्थितसकलदुरितसंहरणसामर्थ्योत्कर्षेण नाम्ना + + + निर्दिशति शिवमिति"

The MS. breaks off in the middle of the commentary on the 49th verse.

The author's name is not found in the incomplete manuscript.

8730

8908. *Śivatattvaviveka.*

(With the text.) Being a commentary on a hymn to Śiva in 60 verses by the author himself.

Substance, country-made paper. 11 × 4 inches. Folia, 105. Lines, 10, 11 on a page. Extent in ślokas, 3,600. Character, Nāgara. Date, Saṁvat 1694. Appearance, old and repaired. Complete.

The 1st leaf is a restoration.

It begins thus:

यस्याहुरागमविदः परिपूर्णशक्तेरंशे कियत्यपि निविष्टममुं प्रपञ्चं
तस्मै तमालरुचिभासुरं कन्धराय नारायणीसहचराय नमः शिवाय ॥ १ ।
आकर्णाकृष्टधनुराहितमोहनास्त्रमारान्निरीक्ष्य मदनं कुपितस्य किञ्चित्
शम्भोः समाधिसमये विकसत्कृशानुज्वालाकलापजटिलं
निखिलं स्मरामः ॥ २ ॥

सर्व्वविद्यालतोपघ्नपारिजातमहीरुहान्
महागुरून् नमस्यामि सादरं सर्व्ववेदसः ॥

निगमशिरसि निष्ठा नित्यवस्तुन्यभीप्सा
भवचरणसरोजे भक्तिरव्याजसिद्धा ।
त्रयमपि हृदि येषां त्रातृसंसारशोकात्
सहजमुपनतं ते सन्तु सन्तः समृद्धाः ॥ ४ ॥

पद्यैः षष्ठ्या पशुपतिमहं देवमस्ताविषं यै-
रन्तःसारैरखिलजगतामन्तरात्मानमेकं ।
भावं तेषां प्रविशदयितुं भग्नवाचाटवाचां
वृत्तिं कुर्व्वे विषमविवृतिं वृद्धवर्त्मानुगानां ॥

End: आस्तां प्रसङ्गागतविशेषणान्तरविचारः । सर्व्वथापि भगवानुमासहायः परमशिवः सर्व्वोत्तरः सिद्धः इति स एव सर्व्वैर्निषेव्यः इति सर्व्वोत्तरत्वव्यवस्थापनं तत्साध्यमर्थमुपदर्शयन्नेवमुपसंहरति ।

त्रयाणां देवानां भवतु सममैश्वर्यमथवा
भवत्वेषां मध्ये भवभयहरः स्थाणुरधिकः ।
प्रसिद्धस्त्वं तावत् परमशिव सर्व्वोत्तर इति
त्वमेवैकः सेव्यो भवसि सकलस्यापि जन्तोः ॥

इति श्रीशिवतत्त्वविवेके श्रीसदाशिवस्य विश्वाधिकत्वव्यवस्थापनं ।

ॐ नमः शिवाय । संवत् १६६४ समये ज्यैष्ठसुदि नवम्यां तिथौ सोमवासरे लिखितमिदं पुस्तकं । शुभं भवतु लेखकपाठकयोः ।

8731

9694. विभूतिदर्पण *Vibhūtidarpaṇa.*

Substance, country-made paper. 14 × 5 inches. Folia, 3. Lines, 13 on a page. Extent in ślokas, 100. Character, Nāgara. Appearance, fresh. Prose and verse. Generally correct. Incomplete.

Vibhūtidarpaṇa, a work dwelling on the greatness of Śiva. It shows that the *Dharmaśāstras* and the *Kalpasūtras* are devoted to the glorification of Śiva.

***Beginning*:**

ॐ स्वस्ति श्रीगणपतये नमः ।

विभूतिदर्पणं वक्ष्ये शिवं नत्वा गुरूंस्तथा ।
पाखण्डे मतबोधाय हितार्थञ्च द्विजन्मनां ॥

(ii) *Vaiṣṇava*

Gauḍīya (Caitanya) school (Acintyabhedābheda.)

8732

3724. भक्तिरसमञ्जरी *Bhaktirasamañjarī.*

Being a commentary on Brahmasaṁhitā.

Substance, country-made paper. 14×4½ inches. Folia, 6. Lines, 9 on a page. Extent in ślokas, 120. Character, Bengali of the 19th century. Appearance, fresh. Complete.

Colophon:

इति भक्तिरसमञ्जर्यां तृतीयोऽध्यायः

Beginning:

श्रीकृष्णरूपमहिमा मम चित्ते महीयताम् ।
यस्य प्रसादाद् व्याकर्तुमिच्छामि ब्रह्मसंहिताम् ॥
दुर्य्योजनाऽपि मुक्तार्था सुविचारा द्वशि स्मृतिः ।
विचारे तु ममात्र स्याद्दूषीणां स ऋषिर्गति ॥
यद्यप्यध्याय-शतयुक् संहिता सा तथाप्यसौ ।
अध्यायसूत्ररूपत्वात्तस्याः सर्व्वाङ्गतां गतः ॥
श्रीमद्भागवताद्येषु दृष्टं यत् मृष्टबुद्धिभिः ।
तदेवात्र परामृष्टं ततो हृष्टं मनो मम ॥

This is a sort of a commentary on the 3rd chapter of the *Brahmasaṁhitā* which runs through one hundred adhyāyas. It is a standard work of Bengal Vaiṣṇavism. Caitanya is said to have brought it from Southern India.

8733

3312. भक्तिरसामृतसिन्धु *Bhaktirasāmṛtasindhu.*

By Śrīrūpa (Sanātana) Gosvāmin.

Substance, country-made paper. 16½×4 inches. Folia, 115. Lines, 60 on a page. Extent in ślokas, 2,800. Character, Bengali of the early 19th century. Appearance, fresh. Complete. Remarkably correct. Hand-writing very good.

Printed.

Colophon:

इति भक्तिरसामृतसिन्धौ

गौणभक्तिरसादिनिरूपणं नाम चतुर्थः। समाप्तश्चायं भक्तिरसामृतसिन्धुरिति।

Post-colophon:

श्रीलदर्पनारायणदेवशर्मणः स्वाक्षरं पुस्तकोऽयम्।

For a graphic description of the work, see IO. Catal No. 2501.

8734

1612. *Bhaktirasāmṛtasindhu.*

(*With the Commentary entitled Durgamasaṅgamanī. by Jīva Gosvāmin.*

Substance, country-made yellow paper. $18\frac{1}{2}\times5$ inches. Folia, 114.... In Tripāṭha form. Character, Nagara. Date, Śaka 1748. Appearance, tolerable. The 2nd, 3rd and 4th parts only.

Post-colophon and date of composition of the text: [not रामाङ्क as in IO.]

रामाङ्गशक्रगणिते शाके गोकुलमधिष्ठितेनायं।

भक्तिरसामृतसिन्धुर्विटङ्कितः क्षुद्ररूपेण।

of the Ms: शकाब्दाः १७४८

The commentary has no post-colophon.

Last Colophon of the Commentary:

इति रसामृतसिन्धुटीका श्रीजीवगोस्वामिविरचिता।

The IO. MS. is apparently wrong in ascribing the ṭikā either to Rūpa or Sanātana.

For a full description of the text and the commentary, see IO. Catal Nos. 2501, 2503 respectively.

Printed in Calcutta.

8735

4191. *Bhaktirasāmṛtasindhu.*

Substance, country-made paper. $15\frac{1}{2} \times 5$ inches. Folia, 126. In the Tripāṭha form. Character. Bengali of the 18th century. Appearance, discoloured and worn-out. Complete.

For the text see IO. Catal. No. 2501 and for the commentary, see No. 2503 of the same catalogue.

8736

3865. *Bhaktirasāmṛtasindhu.*

Substance, counrty-made paper. $11\frac{1}{2} \times 4$ inches. Folia, 85. In Tripāṭha form. Extent in ślokas, 3,325 (of the text) and 3,644 (of the commentary), as stated at the end of the Ms. Character, Bengali of the 18th century. Appearance, fresh. Complete.

See our No. 1612.

8737

4093. *Bhaktirasāmṛtasindhu (called*
हरिभक्तिरसामृतसिन्धु *Haribhaktirasāmṛtasindhu,*
by Rūpa Gosvāmī).

Substance, palm-leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 102. Lines, 5, 6 on a page. Character, Uḍiyā. Written with style. Date, the 18th year of the reign of Divyasiṁhadeva. Appearance, good. Complete.

Colophon:

इति हरिभक्तिरसामृतसिन्धौ गौणभक्तिरसादिनिरूपणो नाम चतुर्थो विभागः। समाप्तोऽयं भक्तिरसामृतसिन्धुः।

Post-colophon:

श्रीदिव्यसिंहदेवस्य अष्टादशाङ्के श्रावणे मासि लिखितमिदं पुस्तकं।

भीमस्यापि etc. श्रीगोपालः शरणम्।

See IO. Catal No. 2501.

8738

3448. भक्तिरसामृतसिन्धुटोका (दुर्गमसङ्गमनी)

Bhaktirasāmṛtasindhuṭīkā

(entitled Durgamasaṁgamanī).

Substance, country-made paper. 16 × 3¾ inches. Folia, 65. Lines, 10 on a page. Extent in ślokas, 3,250. Character, Bengali. Date, B.S. 1197. Appearance, fresh. Complete.

Printed.

Colophon :

इति दुर्गमसङ्गमनीनाम्नयां हरिभक्तिरसामृतसिन्धुटोकायां चतुर्थो विभागः ।

Post-colophon :

शालिवाहनस्य संवत्सरगणनया विक्रमादित्यस्यापि ज्ञेया अङ्कस्य वामागतिप्रसिद्धया षष्ठ्यधिकचतुर्द्दशशती गणिता इत्यर्थः ।

विक्रमादित्यस्य त्वष्टनवत्यधिकपञ्चदशशती गणिता इति ज्ञेयम् ।

विटङ्कित उट्टङ्कितः सुष्ठुरूपेणेत्येव पठितव्यः ।

दोनम्मन्यतामयपाठेऽपि—क्षुद्रं सूक्ष्मं दुर्ज्ञेयं रूपं स्वरूपं यस्येति सरस्वतीसंवादः ।

यद्यपि नातिविशुद्धा तदपि च सद्भिः कदाप्यूरीकार्य्या ।
दुर्गमसङ्गमनीयं नौकेवास्यामृताम्भोधेः ॥

समाप्ता चेयं दुर्गमसङ्गमनी टीका ।

श्रोदर्पनारायणदेवशर्म्मणः स्वाक्षरलिपिरियं । ॐ नमो भगवते वासुदेवाय ॥

At the top of the last page the date of copying the MS. is given in the following words:

सन ११६७ साल आश्विनस्य सप्तमदिवसे सोमवारे टीकेयं पूर्णतां प्राप्ता ।

For the commentary, see IO. Catal No. 2503.

8739

4560. भक्तिरसामृतसिन्धु *Bhaktirasāmṛtasindhu.*

By Sanātana.

With the commentary entitled

भक्तिसारप्रदर्शिनी. *Bhaktisārapradarśinī by Viśvanātha)*

Substance, country-made paper. 15×5 inches. Folia, 105. In Tripāṭha form. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

For the text, see IO. Catal No. 2501.

The commentary begins:—

श्रीकृष्णचैतन्यचन्द्राय नमः ।

श्रीमद्रूप प्रसीद मे ।

नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे ।

यो धत्ते सर्वभूतानामभयाः शाश्वतीः कलाः ॥

8740

679. षट्सन्दर्भ वा भागवततत्त्वसन्दर्भ.

Ṣaṭsandarbha or Bhāgavatatattvasandarbha

By Jīva Gosvāmī

The six sandarbhas are:—

(1) Tattvasandarbha, (2) Bhāgavatasandarbha, (3) Paramātmasandarbha, (4) Śrīkṛṣṇasandarbha, (5) Bhaktisandarbha, (6) Prītisandarbha.

Substance, country-made paper. 12½×5½ inches. Folia, 20. Lines, 8 on a page. Extent in ślokas, 500. Character, Nāgara. Date, (?). Appearance, old. Prose and verse. Generally correct. Complete.

(II) Bhāgavatasandarbha.

The second part is very imperfect.

On European paper from the beginning to leaf 103, appearance fresh. On country-made paper, leaves from 92 to 108, appearance, old. Lines, 9, 8 on a page. Character, Nāgara. Date (?). Prose and verse. Generally correct.

III. Paramātmasandarbha.

Substance, country-made paper. 5½ × 12½ inches. Folia, 74. Lines, 10 on a page. Extent in ślokas, 2190. Character, Nāgara. Date, (?). Appearance, old. Prose and verse, generally correct Complete.

IV. Śrīkṛṣṇasandarbha.

On country-made paper from the beginning to leaf 89, appearance, old; On European paper leaves 90-98. Lines, 9, 10 and 11. Extent in ślokas, 2940. Character, Nāgara. Date, Sam, 1929. Generally correct. Complete.

Postcolophon statment in leaf 98.

संवत् १६२६

V. Bhaktisandarbha.

Substance, country-made paper. 13×4½ inches. Folia. 98. Lines, 13 on a page. Extent in ślokas, 2716. Character, Bengali. Date, (?). Appearance, old. Prose and verse. Generally correct. Complete.

VI. Prītisandarbha.

Substance, country-made paper. 13×6 inches. Folia, 157. Lines, 10 on a page. Extent in ślokas, 468. Character, Nāgara. Date,(?). Appearance, old. Prose and verse. Generally correct. Complete.

Jīva Gosvāmī wrote these sandarbhas at Mathurā at the request of Rūpa and Sanātana.

Printed.

See L 1656—60. 1665—70. 3152.

8741

3477.

Short tracts of the school of Caitanya on the doctrine of faith.

Substance, country-made peper. 19½×4 inches. Folia, 11. Lines, 8, 9 on a page. Character, Bengali of the 19th century. Appearance, fresh.

I. उज्ज्वलनीलमणिरुचिलेश *Ujjvalanīlamaṇirucileśa.*

See our number 681. It is complete in two leaves.

The next two tracts are not separately paged.

II. भागवतामृतकणिका *Bhāgavatāmṛtakaṇikā.* Based on the Bhāgavatāmṛta of Rūpa Gosvāmī.

See L 581.

It ends thus—

2B. अनधीतव्याकरणश्चरणप्रवणो हरेर्जनो यः स्यात् ।
भागवतामृतकणिका गणिकाल्लगिवास्य कण्ठगा भवतु ॥

Col.

इति भागवतामृतकणिका समाप्ता ।

III. Then follows (in 2B) भक्तिरसामृतसिन्धुबिन्दु *Bhaktirasāmṛtasindhubindu, for which, see* L 579.

It begins

श्रीरूपवाङ्मधूनि धूली तत्पादपङ्कजप्रभवा ।
एते मम जीवातुरातुरास्याशु भूयास्ताम् ॥
अन्याभिलाषिताशून्यं

etc. etc., as quoted in L 579, where the opening verse is not given. The concluding verse also is omitted there. It runs thus:—

अनधीतव्याकरणश्चरणप्रवणो हरेर्जनो यः स्यात् ।
भक्तिरसामृतसिन्धुर्विन्दतु तं बिन्दुरूपेण ॥

It is an abridgement of the great work of Jīva Gosvāmī—the *Bhaktirasāmṛtasindhuṭīkā.* The author's name is not given in the present manuscript. Dr. Rājendralāla says, it is by Viśvanātha Cakravartin.

8742

681. उज्ज्वलनीलमणिविकिरणलेश

Ujjvalanīlamaṇivikiraṇaleśa.

Substance, country-made paper. 16½×4 inches. Folia, 11. Lines, 7 on a page. Extent in ślokas, 275. Character, Bengali. Date, (?). Appearance, old. Prose and verse. Generally correct.

It begins.

श्रीराधाकृष्ण अस्मिन्नाम्ना प्रोक्ता कृष्णस्तस्य च वल्लभा

तत्र विषयालम्बनो नायकच्चूडामणिः etc. etc., as in L 580.

For the work, see L 580 and IO. Catal, 1231.Ranjendralāla says that L 580 is an abstract of *Ujjvalanīlamaṇi.* Of Jīva Gosvāmī by Viśvanātha Cakravartin, which appears to be correct. IO. Catal. 1231 is by Rupa Gosvamī and not by Jīva, because the work is traditionally ascribed to him.

8743

1453. सर्वसंवादिनी *Sarvasaṁvādinī*

Substance, foolscap-paper. 12½×4 inches. Folia, 25. Lines, 8 on a page. Extent in ślokas, 600. Character, Bengali. Date, (?). Appearance, fresh. Prose. Generally Correct.

It contains a very short commentary of the first sandarbha, namely, *tattvasandarbha,* complete in 16 leaves and four lines and that on the second or *Bhāgavatasandarbha,* incomplete.

The Text is a well-known work by Jīva Gosvāmī in six sandarbhas.

The commentator's name is not known.
Maṅgalācaraṇa.

श्रीकृष्णं नमता नाम सर्वसंवादिनी मया ।

श्रीभागवतसन्दर्भानुव्याख्या विरच्यते ॥

The object of the work is to prove from the *Bhāgavata* that Caitanya was an *avatāra* of *Viṣṇu.*

अथ श्रीभागवतसन्दर्भनामानं ग्रन्थमारभमाणो महाभागवतकोटिबहिरन्तर्दृष्टिनिष्टङ्कितभगवद्भावं निजावतारप्रचारितस्वस्वरूपभगवत्पदकमलावलम्बिदुर्लभप्रेमपीयूषमयगङ्गाप्रवाहसहस्रं स्वसम्प्रदायसहस्राधिदैवं श्रीश्रीकृष्णचैतन्यदेवनामानं श्रीभगवन्तं कलियुगेऽस्मिन् वैष्णवजनोपास्यावतारतया अर्थविशेषालिङ्गितेन श्रीभागवतपद्यसंवादेन स्तौति—कृष्णेति ।

एकादशस्कन्धे कलियुगोपास्यप्रसङ्गे पद्यमिदम् । अर्थश्च—त्विषा कान्त्या योऽकृष्णो गौरः तं सुमेधसो कलौ यजन्ति ।

The commentary to the 2nd sandarbha begins:—

अथ श्रीभगवत्सन्दर्भमारभते—ताविति । तौ पूर्वोक्तरीत्या प्रसिद्धौ । अथैवमिति । सत्ता प्रकाशः ।

Published by the Sāhityapariṣad, Calcutta.

8744

3440. सारात्सारतत्त्वसंग्रह *Sārātsāratattvasaṁgraha.*

by Raghunātha Dāsa.

Substance, country-made paper. 14×3¼ inches. Folia, 43. Lines, 5 on a page. Extent in ślokas, 540. Character, Bengali. Date, Śaka, 1728. Appearance, discoloured. Complete.

Raghunātha Dāsa was a disciple of Caitanya. The subject matter of this is *Pañcatattva* or five tattvas. These are:—

IA. गुरुः कृष्णः कृष्णनाम तद्भक्तिस्तज्जनस्तथा ।
एते पञ्च निरूप्यन्ते त्यक्त्वा तद्विमुखान् जनान् ॥

The five tattvas are dealt with in five chapters, and in the 6th those opposed to the faith are denounced as persons to be shunned by the Vaiṣṇavas.

See L 2153. The MS., noticed by Rājendralāla comes to an end in the last line of the leaf 42A of the present MS., which, after it, has a leaf more.

तत् कथ्यतां महाभाग यदि कृष्णकथाश्रितम् ।
अथवा तत्पदाम्भोजे मकरन्दलिहां सताम् ॥

Last colophon:

इति सारात्सारतत्त्वसंग्रहे पञ्चतत्त्वाख्यानं समाप्तम् ।

Post colophon :

श्रीराधाकृष्णे मम भक्तिरस्तु । यथा दृष्टमित्यादि । ॐ तत् सत् ।

श्रीमद्गुरुप्रसादेन सारात्सारसुसंग्रहः ।
नानाशास्त्रोदयं रामवल्लभेन समुद्धृतम् ॥

शकाब्दाः १७२८ । श्रीनित्यानन्ददेवशर्मणः पुस्तकमिदं, स्वाक्षरमिदम्, पाठार्थपुस्तकम् । श्रीहरिः शरणम् ।

भाद्रस्य मासे २८ शुक्रवारदिवसे सम्पूर्णम् ।

8745

677. गौरगणोद्देशदीपिका *Gauragaṇoddeśadīpikā.*

By Kavi Karṇapūra.

Substance, foolscap paper. 16×5¼ inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 140. Character, Bengali. Appearance, fresh. Verse. Incorrect. Complete.

It begins thus :—

श्रीगौराङ्गो जयति । अथ गौरगणोद्देशदीपिका ।

यः श्रीवृन्दावनभुवि पुरा सच्चिदानन्दसान्द्रो
गौराङ्गीभिः सदृशरुचिभिः श्यामधामाननर्त्त (?) ।
तासां शश्वत् दृढतरपरिरम्भसम्भेदतः किं
गौराङ्गः सन् जयति स नवद्वीपमालम्बमानः ॥

नमस्यामोऽस्यैव प्रियपरिजनान् वत्सलहृदः
प्रभोरद्वैतादीनपि जगदघौ अह + + + + ? ।
समानप्रेमाणः समगुणगणास्तुल्यकरुणाः
स्वरूपाद्या येऽमीश्वरसमधुरास्तानपि नुथः ॥ २ ॥

गुरुं तं श्रीनाथाभिधमवनिदेवान्वयविधुं
नमो भूषारत्नं भुव इव विभोरस्य दयितं ।

यदा स्यादुन्मीलन्निकरवृन्दावनरहः (?)
कथास्वादं लब्ध्वा जगति न जनः क्वापि रमते ॥
पितरं श्रीशिवानन्दं सेनवंशप्रदीपकं
वन्देऽहं परया भक्त्या पार्षदाग्र्यं महाप्रभोः ॥ ४ ॥ इत्यादि ।

End.

खण्डवासी नरहरेः साहचर्य्यान्महोत्तराः ।
गौराङ्गकान्तशरणश्चिरं जीव सुलोचनं ॥
गुरोर्नाम न गृह्णीयाद् ऋषिशास्त्रानुसारतः ।
आत्मन्यपण्डितश्चैव श्रीचैतन्य + + + + (?)
यदुनाथगाँगुलिख्यातिमङ्गलवैष्णवेति च ।
श्रीश्रीनाथपूर्व्वाख्या मया न प्रकटीकृता ॥
व्याचकार परिपाट्या यो भागवतसंहितां ।
कुमारहट्टे यत्कीर्त्तिः कृष्णदेवो विराजते ॥
ये ये महान्तः क्रमभङ्ग (?) भूत्वा
ते मेऽपराधं कृपया क्षमन्तु ।
गृणामि निर्णीय सतां समन्तात्
ब्रह्मेशशेषां कथितमशक्ताः (?) ॥
मीमांसकेभ्यः स च तार्किकेभ्यः ।
विशेषगोप्यः प्रयत्नात् रसशास्त्रविद्भ्यः ।
देवं सदा गौरपदाश्रयेभ्यः ॥
श्रीगौरगणोद्देशदीपिका रचिता मया ।
दीप्यतां परमानन्दंसन्दोहभक्तवेश्मनि ॥
शाके मनुग्रहमिते मनुनैव युक्ते ।
ग्रन्थो मयाविरभवत् कर्त्तुमस्य वक्त्रात् ॥ (?)
चैतन्यचन्द्रचरितामृतलग्नचित्तैः ।
शोध्यः समाकलितगौरगणाख्य एषः ॥

Col.

इति श्रीकविकर्णपूरगोस्वामिना विरचिता श्रीगौरगणोद्देशदीपिका समाप्ता ।

Very incorrect.

It hints at the identity of Caitanya's associates with the female associates of Kṛṣṇa and the monkey associates of Rāma.

8746

2370. वैराग्यतरङ्ग *Vairāgyataraṅga.*

by Bālapaṇḍita, son of Śeṣa.

Substance, country-made paper. 8¾×4 inches. Folia, 6. Lines, 10 on a page. Extent in ślokas, 132. Character, Nāgara of the 18th century. Apearance, fresh. Prose and verse. Complete.

A work on non-attachment to the world.

श्रीगणेशाय नमः

परात्परगुरुं वन्दे चैतन्यामृतविग्रहं ।
यस्यावलोकनेनैव गता संसारवासना । १ ॥

अथ वैराग्यलक्षणम्—

दुःखमूलो हि संसारस्तत्र सौख्यं न विद्यते ।
वासना संसृतेर्मूलं तस्यास्त्यागो विधीयताम् ॥ २ ॥

अन्तरे वृत्तिरुत्पन्ना संसारस्य प्रवर्त्तिका ।
तस्या निर्मूलनं कार्य्यं प्रकर्षेण मुमुक्षुणा ॥ ३ ॥

... ... आदौ
गृहत्यागः स्मृतः । गृहे नाना उपद्रवाः सन्ति ।

It ends—

"ब्रह्मविदाप्नोति परम्" इति सिद्धान्तवाक्येन ज्ञानस्य दृढीकरणं जायते इति दृढानुसन्धाने जाते सति अन्ते मतिः सा गतिः इति सिद्धान्तः ।

Col.

इति बालपण्डितशेषोद्भवेन कृतेन वैराग्यतरङ्गः समाप्तः ।

8747

8570. **विमुक्तियुक्तिसंग्रह** *Vimuktiyuktisaṁgraha.*

By Sundara Miśra.

Substance, country-made paper. 11×4½ inches. Folia, 37. Lines 10-12 on a page. Extent, 800 ślokas. Character, Nāgara. Date ? Place of deposit, Calcutta, Government of India. Appearance, old. Prose and Verse, generally corecrt.

This is a work unknown to Aufrecht. Complete in 38 leaves, but the 1st leaf is missing. The leaves are fragile with age.

The end:

बुधैकबोध्याः स्वविशेषलेखाः
स्थले स्थले सन्निहिता विशेषाः ।
रम्यं सुरम्यं न हि तारतम्यं
पुष्पेषु पुष्पन्धयभिन्नगम्यम् ॥
शाके महीन्द्राग्निशरैन्दुतुल्ये
ग्रामे वशिष्ठाश्रमतः प्रसिद्धे ।
तदेतदौजागरिणा निबद्धं
मुदे मुनीनां मुनिसुन्दरेण ॥

इति श्रीसुन्दरमिश्रविरचितः विरुद्धवादिनिग्रहः प्रशान्तविज्ञविग्रहः विमुक्तियुक्तिसंग्रहः । समाप्त एष संग्रहः ।

सदाशिवसपर्य्यायं भवतु विलसितमिदं
सर्व्वदर्शनतात्पर्य्यनिर्णयोऽयं ॥

The work was composed in Śaka 1537=1615 A.D.

8748

3354. **भक्तिभावप्रदीपक** *Bhaktibhāvapradīpaka.*

By a pupil of Sundarānanda.

Substance, countrymade paper. 16¼×4 inches. Folia, 8. Lines, 8 on a page. Character, Bengali of the 18th century. Appearance, discoloured. Incomplete at the end.

A work of the school of Caitanya, based on the *Bhāgavata*, including faith in Śrī Kṛṣṇa.

It begins:

श्रीकृष्णाय नमः ॥

गुरुं श्रीसुन्दरानन्दं सुन्दरानन्दविग्रहम् ।
वन्दे यस्मात् प्रवक्ष्यामि भक्तिभावप्रदीपकम् ॥

यश्चैतन्यं जगतां जनयति कृष्णप्रकाशभावेन ।
नित्यसुखप्रदमनिशं काञ्चनगौरं नमस्यामि ॥

वन्दामहे भक्तजनान् भक्तिं चैवेश्वरं तथा ।
भक्तात् प्रकाशते भक्तिः भक्त्या तं भजते यतः ॥

किञ्च विशेषतः ।

ये धर्म्मार्थकाममोक्षविषये भक्तेः सुखान्निःस्पृहाः
पूर्णानन्दसुधानिधौ जनयति प्रोद्दामवीचीश्च या ।
हेतोर्हेतुरशेषशक्तिविभवः स्वेच्छामयो यः सदा
भक्तांस्तानथ तां च भक्तिमथ तं वन्दे परेशं मुदा ॥
वदेद्वेदान्तविद्ब्रह्म सांख्यवित् प्रकृतिपुरुषं । (?)
यं तार्किकश्च कर्त्तारं तं निगूढं नमाम्यहम् ॥
शास्त्राणां कारकान् सर्व्वान् नमस्यामि प्रयत्नतः ।
ग्रन्थसन्दर्भतो येषां कृष्णभक्तिप्रकाशनम् ॥
बुधैः प्रोक्तं पूर्व्वैर्यदपि च हरेर्भक्तिचरितम् ।
वदाम्येवं तस्मात् कमपि च तदर्थं पुनरहम् ॥
यथा धातुः सृष्टौ प्रभवति च बीजादिकमथो ।
यवादेः सामान्ये विरचयति तस्यार्पणविधिम् ॥

. . . .

. . . .

. . . .

यथा मालाकारेण नानावृक्षाणां कुसुमान्याहृत्य माला ग्रथ्यते तद्वत पुराणादिकल्पवृक्षाणां तदर्थश्लोककुसुमान्याहृत्य भक्तिभावप्रदीपनामा ग्रन्थः श्रीसुन्दरानन्दानुगृहीतेन निरूप्यते ।

8749

1071. प्रमेयरत्नावली (सटीका)

Prameyaratnāvalī (with *commentary*).

Substance, countrymade paper. 12¼×4¾ inches. Folia, 20. Lines, 11 on a page. Extent in ślokas, 650. Character, Nāgara. Appearance, fresh. Prose and Verse. Generally correct. Complete.

The Text in the middle and the commentary above and beneath it.

Printed in Calcutta.

The Text *Prameya-ratnāvalī* is by Baladeva Vidyābhūṣaṇa. It is a dogmatic treatise on devotion to Śrīkṛṣṇa as the supreme deity, embodying, as stated in the commentary, the views set forth in the author's commentary on *Brahmasūtra,* entitled *Govindabhāṣya.*

It begins thus:

श्री श्यामसुन्दरो जयतु ॥

जयति श्रीगोविन्दो गोपीनाथः समदनगोपालः ।

वक्ष्यामि यस्य कृपया प्रमेयरत्नावलिं सूक्ष्मां ॥ १ ॥

भक्त्याभासेनापि तोषं दधाने धर्म्माध्यक्षे विश्वनिस्तारिनाम्नि

नित्यानन्दाद्वैतचैतन्यरूपे तत्त्वे तस्मिन् नित्यमास्तां रतिर्नः ॥ २ ॥

आनन्दतीर्थनामा सुखमयधामा यतिर्जीयात् ।

संसारार्णवतरणिं यमिह जनाः कीर्त्तयन्ति बुधाः ॥ ३ ॥

भवति विचिन्त्या विदुषां निरवकरा गुरुपरम्परा नित्यं ।

एकान्तित्वं सिध्यति ययोदयति येन हरितोषः ॥ ४ ॥

. . . .

. . . .

After the sixth verse comes the succession of Gurus of the author's school.

स्वगुरुपरम्परा यथा—

श्रीकृष्णब्रह्मदेवर्षिबादरायणसंज्ञकान् ।
श्रीमध्वश्रीपद्मनाभश्रीमन्नृहरिमाधवान् ॥
अक्षोभ्यजयतीर्थश्रीज्ञानसिन्धुदयानिधीन् ।
श्रीविद्यानिधिराजेन्द्रजयधर्म्मान् क्रमाद्वयं ॥
पुरुषोत्तमं च ब्रह्मण्यव्यासतीर्थांश्च संस्तुमः ।
ततो लक्ष्मीपतिं श्रीमन्माधवेन्द्रं च भक्तितः ॥
तच्छिष्यान् श्रीश्वराद्वैतनित्यानन्दान् जगद्गुरून् ।
देवमीश्वरशिष्यं श्रीचैतन्यं च भजामहे ॥
श्रीकृष्णप्रेमदानेन येन निस्तारितं जगदिति गुरुपरम्परा ।

It ends thus:

एवमुक्तं प्राचा—

श्रीमन्मध्वमते हरिः परतमः + + जगत्तत्त्वतो
भेदो जीवगणा हरेरनुचरा नीचोच्चभावं गताः ।
मुक्तिर्नैजसुखानुभूतिरमला भाक्तश्च तत्साधनम्
अक्षयादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥
आनन्दतीर्थै रचितानि यस्यां प्रमेयरत्नानि नवैव सन्ति ।
प्रमेयरत्नावलिरादरेण प्रधीभिरेषा हृदये निधेया ॥
नित्यं निवसतु हृदये चैतन्यात्मा मुरारिर्नः ।
निरवधिनिर्वृतिमान् गजपतिमान् गजपतिरनुकम्पया यस्य ॥

Colophon:

इति प्रमेयरत्नावली पूर्त्तिमागता ।

The accompanying commentary is by Vedānta-vāgīśa and is entitled *Kāntimālā.*

It begins thus:

श्रीगणेशाय नमः ।

गौड़ोदयमुपयातस्तमः समस्तं निहन्ति यो युगपत् ।
ज्योतिश्च योऽतिशीतः पीतस्तमुपास्महे कृताञ्जलयः ॥
विद्याभूषणापरनाम्ना बलदेवेन श्रीगोविन्दैकान्तिना ।
ब्रह्मसूत्रेषु गोविन्दभाष्याभिधानं व्याख्यानं विरचितं ॥

अथ केश्चिच्छिष्यैर्भाष्यप्रमेयाणि परिपृष्टः स तानि संक्षेपाद्वक्ष्यन्ति [नि]विघ्नायैतत्पूर्त्तये मङ्गलमाचरति—जयतीति ।

As would appear from the commentary of the last verse quoted above, the Gajapati Kings of Uḍiṣyā also are made *avatāras* of Hari.

नित्यमिति । अत्र श्रीकृष्णचैतन्यः स्वपूर्व्वचतुर्थो रसिकमुरारीति त्रयः प्रतिपाद्यन्ते । प्रथमे चैतन्यात्मा चिद्विग्रहः गजपतिर्ग्राहग्रस्तो गजेन्द्रः, द्वितीये चैतन्यनामा आत्माचि+शच्या जगन्नाथमिश्रात् प्रकटः गजपतिः प्रतापरुद्रो नृपतिः, तृतीये चैतन्यात्मा शचीसूचिनि(?)निविष्टचित्तः गजपति-र्गोपालदासाख्यः करी ॥

वेदान्तवागीशकृतप्रकाशप्रमेयरत्नावलिकान्तिमाला ।
गोविन्दपादाम्बुजभक्तिभाजा भूयात् सतां लोचनरोचनीया ॥

Colophon :

इति श्रीप्रमेयरत्नावल्यां कान्तिमाला टिप्पनी
पूर्णा „ शुभमस्तु „ —

8750

4100.

Substance, palmleaf. 11×1 inches. Folia, 18 by counting. Lines, 4 on a page. Character, Udiya in a very modern hand. Appearance, fresh.

A fragment of a work on Vedānta of the school of Caitanya containing an exposition of the *prameyas*, objects of knowledge.

It begins thus :

श्रीपरमभगवते नमः ।

अथ प्रमेयाणि निर्णीयन्ते । तानि च पञ्चधा ईश्वर-
जीवप्रकृतिकालकर्मभेदात्तत्र विभुज्ञानानन्दसार्वज्ञ्यादि-
गुणवान् पुरुषोत्तम ईश्वरः । विज्ञानमानन्दं ब्रह्म,
सत्यं ज्ञानमनन्तं ब्रह्म, सर्वज्ञः सर्वचित् सत्यकामः
सत्यसंकल्पः सच्चित्तमः पुरुष इत्यादिश्रवणात् ।
स च सर्वेषां स्वामी अभिन्निमाश्रूयः ।

तमीश्वराणां परमं महेश्वरं
तं दैवतानां परमञ्च दैवतम् ।
पतिं पतीनां परमं परस्तात्
वन्दाम देवं भुवनेशमीभ्यम् ॥ इति ॥

The leaves are not marked. The colophon of the first *Kiraṇa* is not to be found.

The colophon of the second runs—

इति श्रीवेदान्तस्य गन्तके (?) सर्वेश्वरतत्त्वनिर्णयो द्वितीयः किरणः ।

The name of the author and the work cannot be found out from this incomplete manuscript.

8751

1319. प्रेमपत्तन (सटीका)

Premapattana (with *commentary*).

Substance, countrymade paper. 13×7 inches. Folia, 81. Lines, 12 on a page. Text in the middle and the commentary above and below. Extent in ślokas, 2880. Character, Nāgara. Date, Saṁ. 1926. Appearance, fresh. The text in verse and the commentary in prose. Generally correct. Complete.

It is based on *Premer hāṭ*, a Bengali work attributed to Narottama Dāsa.

Both the text and the commentary are by Rasikottaṁsa.

This is an allegorical work of the Caitanya sect in which a city of love is built up for the sport of Kṛṣṇa with Rādhā.

The sixth verse of the text in leaf 6B and 7A runs thus:—

मतिरतियुवतिपतिर्यत्पालयिता मधुरमेचको राजा ।
गगने विलसति नगरं नैकशिरोमन्दिरं नाम ॥

Leaf 9, Verse 9.

गृहनगरादि समस्तं न्यस्तं पत्या तदाधिपत्याय ।
मतिकृतविधिविपरीतं रतिरतिविषमं विधिं विदधे ॥ ६ ॥

Leaf 10.

यत्र नरपतिहिते हिताभिरतो भरतो नाम सचिवः कृतः ॥ १० ॥

यत्र धर्म्मकर्म्मकलापमर्म्मकुशलः पुरोहितः स्मरसूत्रधरो नाम ॥ ११॥

यत्र राजनगरोपकरणप्रसाधनं शिल्पिप्रवरोऽद्भुतो नाम । राज्ञा सत्कृत्य निजानुकूलापूर्वनगरनिर्म्माणायादिष्टः तथैव तदनुकरोति स्म ॥ १२ ॥

यत्र निगमेतिहासपुराणसंहितादिषु सुवर्णखचितोत्तमागमबहुवर्ण-कर्क्कशतर्करत्नसकलसन्दोहयत्नरचितो ललितोन्नतो विविधतत्सिद्धान्तानलपत्रावलिवलितो दुर्ज्जनाजितो विद्वज्जनसभाजितो विराजते सर्वतो नगरं सुपर्वतोपमाकारप्राकारः ॥ १३ ॥

यत्र लौकिककवितालताप्रतानपरिरम्भिताङ्कुरित-कोरकितमुकुलितविकसितफलितकाव्यनाटकादितरुनिलयम् । विविधगन्धाधारमन्थरशीतलानिलमिलनललन्नवलकिशलयं सर्वतः परिखावलयं परामरामुकुलं ॥ १६ ॥

यत्रान्तर्नगरं यावककुसुम्भरससरसविमलहिङ्गुलसिन्दूर-लेशपेशलपिच्छिलकुङ्कुमपङ्काङ्गरागवती वप्रकटपरमा-नुरागवतीव वसुमती भाति शोनमणिमयी ॥ १७ ॥

यत्रानुरागरसरञ्जितमनसः कुसुम्भकुङ्कुमरसरञ्जितवाससः सर्वे एव नगरनिवासिनः कृता यत्र सर्वे पतत्रिणोऽप्यरुणाः । यत्र दिग्दर्शनाय हंसानामरुणत्वोदाहरणम् यथा, अहो महीयानमहिमा परोक्षराधापदाधारमहीतलस्य पयोविवेकप्रचुरप्रशंसो हंसोऽपि यत्रारुणतां प्रयातीति ॥ २२ ॥

यत्र वीरद्वयहासविशदसंज्ञौ भूपोपमन्त्रिणौ रत्येवाधिकृतौ ॥ २३ ॥

यत्र प्रेमभक्तिसिद्धान्तप्रवर्त्तकः कलिप्रियस्य शिष्यस्तपास्याख्यः ॥ २७ ॥
यत्र प्रेमप्रणयस्नेहमानरागानुरागमहाभावमोदनमादन-
मोहनाभिधा यथोत्तरं ज्येष्ठा रतिपतिप्रेष्ठा राजकुमारश्रेष्ठाः ॥

Leaf 81A. Commentary :—

अद्भुतेन मयोर्न्नीतमद्भुतं प्रेमपत्तनम् ।
प्रियः प्रविश्य प्रीणातु रतिः क्रीणातु मामिति ॥

सुवर्णसुमनोऽर्च्चितं सुखदचित्रपर्णान्वितं ।
मनोज्ञगुरुतागुणं मुखरवर्गचित्रासनम् ॥
शरासनमुमापतेरिव ममेदमत्यद्भुतं ।
सुविक्रमकृशेतरैरपि नयस्पृशे पुस्तकम् ॥
विशत भो रसवित्तमसत्तमाः
प्रणयपत्तनमेतदनुत्तमम् ।
वचसि चेत् पिकताधिकता मते
रसिकता यदि ते सिकतायते ॥

Colophon of the commentary (of the text too).

इति श्रीरसिकोत्तंसरचितं प्रेमपत्तनाख्यं
परमप्रेमसर्वस्वपूर्णं सम्पूर्णतामगात् ॥

Postcolophon. संवत् १९२६ ।

The authorities consulted in the work are (1) Rāmānuja, (2) Kīroktivilāsa, (3) Premabhaktisiddhānta, (4) Bhagavadgītā, (5) Daśamaskandha (*Bhāgavata*), (6) Viśvanātha Cakravartī, (7) Prabodhānanda Sarasvatī, (8) Skandapurāṇa, (9) Dānakelikaumudī, (10) Rupagosvāmī, (11) Gadādhara Bhaṭṭa, (12) Garga, (13) Śuka, (14) Vrajeśvarī, (15) Jayadeva (in the *Gītagovinda*), (16) Lalitamādhava, (17) Gopālakṛṣṇa Gosvāmī, (18) Caitanyacaritāmṛta.

8752

3907. हरिभक्तिकल्पलतिका *Haribhaktikalpalatikā*

By Śrīkṛṣṇa Sarasvatī.

Substance, countrymade yellow paper. 18×4½ inches. Folia, 23. Lines, 9 on a page. Extent in ślokas, 912. Character, Bengali. Date, Śaka 1766. Appearance, fresh. Complete.

Colophon :

इति श्रीकृष्णसरस्वतीविरचितायां हरिभक्तिकल्पलतिकायां चतुर्द्दश-स्तवकः ।

Post-colophon.

समाप्तेयं श्रीहरिभक्तिकल्पलतिका । लेखके भक्तिरस्तु सदा । शकाब्दाः १७६६।७।२८। श्रीराधाकृष्णपादपद्मे मम मनोऽलि[ी ?]र्भूयात् ।

रिपुषष्ठतुरङ्गमसाङ्कमिते सुशाक-सुदिने सुतिथौ च मुदा ।
हरसंस्मरतो द्विजरामलिपी—
हरिभक्तिरता सुबभूष शुभा ॥

8753

4103. *Haribhaktikalpalatikā*

Substance, palmleaf. 14×1 inches. Folia, 41. Lines, 4 on a page. Extent in ślokas, 850. Character, Uḍiya of the early 18th century. Appearance, discoloured. Complete.

Beginning :—

सर्व्वात्मानमशेषलोकपितरं सर्व्वेश्वरं शाश्वतम्
यं नो वेत्ति जगन्निवासममृतं यन्माययान्धं जगत् ।
यं ज्ञात्वा यतिनो विशन्ति परमानन्दावबोधन्तु ये
तं भक्तप्रियबान्धवं शरणदं वन्दे मुरद्वेषिणम् ॥
व्रजस्त्रीणां प्रेमप्रवणहृदयो वा किमथवा
जपायुक्तो भक्तेष्वसुरनिधनच्छद्मनि पुनः ।
अपि स्वात्मारामो य इह विजिहीर्षुर्व्रजमगात्
तमानन्दं वन्दे नवजलदजालोदरनिभम् ॥

असत्यमपि संसारं यद्भक्तिः सत्यतां नयेत् ।
गोपीनां हृदयानन्दं तमानन्दमुपास्महे ॥
पुण्याम्भोधिभवा तमोविघटिनी सत्सङ्गमूलोत्तमा
श्रद्धापल्लविनी विरक्तिकलिका प्रेमप्रसूनोज्ज्वला ।
सान्द्रानन्दरसावहञ्च परमज्ञानं फलं बिभ्रती
सेयं श्रीहरिभक्तिकल्पलतिका भूयात् सतां प्रीतये ।
क्वाहं मन्दमतिर्जडोऽनधिगतश्रुत्यादिशास्त्रागमो
विद्यातत्त्वविवेकनिर्म्मलधिया भक्तिः क्व विश्वेशितुः ॥
स्वं चित्तं तदपि प्रमार्ष्टुं मथनां विज्ञातुकामोऽप्यहम्
कुर्व्वे साहसमीदृशं यदि तु तत् क्षन्तुं महान्तोऽर्थये ॥

अथ नित्यसत्यामलतया (?) सर्व्वप्रभवत्वेन परमकारुणिकतया परमानन्दप्रदत्वेन परमानन्दवासुदेव एव भजनीय इति तन्महिमानमावेदयन्नाह ।

चिदानन्दाम्भोधौ भवति विहरन्तोऽपि भगवन्
विदुस्ते माहात्म्यं न खलु विधिशम्भुप्रभृतयः ।
तथापि त्वत्पादाम्बुजमङ्गलवामोदमविदन् (?)
जडोऽपीहे वक्तुं तदिह किमियं मे चपलता ॥

A trait on devotion to Śrīkṛṣṇa.

8B. इति श्रीहरिभक्तिकल्पलतिकायां प्रथमः स्तबकः । 15B. इति ० द्वितीयः स्तबकः । 18B. ० तृतीयः स्तबकः । 19B. ० चतुर्थस्तबकः । 26A. ० पञ्चमस्तबकः । 30A. ० षष्ठस्तबकः । 32B. ० सप्तमस्तबकः । 35B. ० अष्टमस्तबकः । 36B. ० नवमस्तबकः । 38A. ० दशमस्तबकः । 39A. ० एकादशस्तबकः । 40A. ० द्वादशस्तबकः । 40B. ० त्रयोदशस्तबकः । 41B. ० चतुर्द्दशस्तबकः ।

Post-colophon statement:—

श्रीमद्भक्तिप्राश्रितेन जगन्नाथेन शर्म्मणा लिखितमिदं घनश्यामभजस्य ।

It ends thus:—

श्रीमद्भागवते महामुनिकृते सत्येऽप्यनन्तात्मके
सन्तो मत्कृतिकल्पिनामपि वरीष्यन्ते गुणग्राहिणः ।

अम्भोधौ परिलब्धरत्ननिवहोऽप्यास्ते क एवंविधो
यः कूपेऽपि तदेव रत्नममलं लब्धाऽप्युपेक्षिष्यते ॥
ये शृण्वन्ति पठन्ति वान्वहमिदं भक्तिप्रबोधामृतम्
सेवा साधु निरूपयन्ति भगवद्भक्तेषु निर्म्मत्सराः ।
ते निर्धूय भवान्धकारमखिलं भक्तिप्रबोधान्विताः
सान्द्रानन्दमनावृतं तदमृतं विन्दन्ति विष्णोः पदम् ॥

8754

4190. *Haribhaktikalpalatikā*

Substance, countrymade paper. 14¾×3½ inches. Folia, 46. Lines, 5 on a page. Extent in ślokas, 600 Character, Bengali of the 18th century. Appearance, old, discoloured and effaced in several leaves. Complete.

A Vaiṣṇava work of great authority, on the doctrine of faith and on several stages the devotees must go through before attaining the height of faith.

For a description of the work, see IO. Catal. No. 2508.

8755

8145. *Haribhaktikalpalatikā*

A treatise on *Bhakti* and the stages the devotees of Śrīkṛṣṇa must pass through to attain perfect *Bhakti*.

It begins in 132B and ends abruptly in 186A.

For a description of the work, see I.O. Catal. No. 2508. But the I.O. MS. completes the work in 14 stavakas. Here in the present MS. Stv. XIV ends in 184A—इति श्रीकृष्णसरस्वतीविरचितायां चतुर्द्दशः स्तवकः ।

XV begins :—अथ भावानुभावमहाभावानां क्रमेणोदाहरणं ।
हरेर्नाम्नां गुणानां च वैष्णवानां सदा मुदा ।
कायमनोवाचा भवेच्छृङ्गाररतिभक्तिप्रपूरजः (कः ?) ॥

XV ends in 185B, इति श्रीहरिभक्तिकल्पलतायां पञ्चदशः स्तवकः ।

XVI begins in 185B in the last but one line

हरिभक्त्याश्रया येऽपि सदा सर्व्वसहिष्णवः ।

यथामृच्छा तथा तेन स्वदेहेनाचरन्ति ते ॥

उच्चैरपिन न ते + त्मा नीचा रते + ते सदा । (?)

सर्व्वत्र मिलनाभेदाः सर्व्वजीवानि[ति]जीवनं ॥

186A contains a single line and only a few letters in the second, ending with the first line of a śloka of the mālinī metre.

186B and 187A contain quotations about the different stages of the devotee.

187B contains a song of Caitanya in a bold hand.

8756

3546. कृष्णभक्तिप्रकाश *Kṛṣṇabhaktiprakāśa*

Substance, countrymade paper. 16×1½ inches. Folia, 33. Lines, 7 on a page. Extent in ślokas, 925. Character, Bengali. Date. Śaka 1696. Appearance, discoloured. Complete.

For the MS. see H. P. R. Vol. I. 77. It is then stated to have belonged to Babu Rāmavallabha Bhaṭṭācārya of Bankura.

Post-colophon statement :—

रसाङ्कषड्डिन्दुदुतशाके व्यलेखि कृतिना श्रीहरिरामेण ।

श्रीकृष्णभक्तिप्रकाशनामा जनकः परमानन्दसाधकानाम् ॥

कृष्ण हरे ।

यदि भक्तिर्भवत्येषा कृष्णे सर्व्वेश्वरेश्वरे ।

तदाधिकारिणः सर्व्वे चण्डालान्ता मनीषिणः ॥

8757

4508. कृष्णभक्तिसुधार्णव *Kṛṣṇabhaktisudhārṇava*

By Rādhāmohana Gosvāmī

Substance, countrymade yellow paper. 17×5½ inches. Folia, 150. Lines, 8 on a page. Extent in ślokas, 5500. Character, Bengali in a very modern hand. Appearance, fresh. Complete.

A treatise on the nature of *Bhakti* and devotional worship.

It begins thus :—

वन्दे राधामुखाम्भोजमधुसम्भोगलम्पटम् ।
गोविन्दं परमानन्दं वृन्दाकाननायकम् ॥
श्रीमच्चैतन्यपादाब्जस्यन्दितामृतसद्रसः ।
सन्तर्पयतु संसारतप्तचेतोमधुव्रतम् ॥
नानादुःखदवार्द्दितान् भव[ा]रण्यान्तर[:]स्थायिनः (?) ।
संमूढान् कलिकालजालविवशान् आलोक्य लोकान् हरिः ॥
आविर्भूय सरागभक्तिसुधया सिञ्चन् समार्जीवयत् ।
तानद्वैतसमाख्यया विलसितः पायादपायान् स नः ॥
नित्यानन्दमनन्तांशं करुणासारसागरम् ।
नमामि परमानन्दं तथा वैष्णवमण्डलीम् ॥
राधामोहनशर्म्माविष्कृतोऽयं मधुरान्तरः ।
आनन्दयतु भक्तान् श्रीकृष्णभक्तिसुधार्णवः ॥
अत्र इह कर्म्मजितो लोकः क्षीयते अमुत्र पुण्यजितो
लोकः क्षीयते इत्यादि श्रुत्या

... ...

धर्म्मार्थकाममोक्षाणां पुरुषार्थचतुष्टयानां
मोक्षस्यैव परमनित्यत्वमुक्तं ।

It consists of two parts, the first part comes to an end in leaf 39B :— इति श्रीकृष्णभक्तिसुधार्णवे भक्तिस्वरूपनिरूपणं पूर्व्वविभागः । अथोपास्यः ।

The Colophon of the second part :—

इति श्रीकृष्णभक्तिसुधार्णवे नैमित्तिकविवरणं नाम उत्तरविभागः ।

श्रीकृष्णभावमधुरामृतलेशलिप्सा-
सम्प्रेरितेन विवृतं किल मोहनेन ।
एतञ्च सात्वतमतं स्वमतिप्रचार-
मर्य्यादमुत्सुकधिया रुचिरप्रबन्धम् ॥

यथोक्तमत्र विपरीतमपक्वबुद्ध्या
दीनानुकम्पिसमुदारमतिप्रवीणैः ।
तत् शोधनीयमुररीकृतकृष्णभावैः
यत्नैरिदं सविनयं विनिवेदितं मे ॥

Colophon: समाप्तोऽयं श्रीकृष्णभक्तिसुधार्णवग्रन्थः ।

8758

9714 **लघुभागवतामृत** *Laghubhāgavatāmṛta*

By Rūpa Gosvāmī

Substance, country made paper. 11×5 inches. Folia, 57. Lines, 10 on a page. Extent in ślokas, 1040. Character, Nāgara. Appearance, tolerable. Prose and verse. Generally correct. Complete.

Beginning:—

श्रीकृष्णाय नमः ।
नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे
यो धत्ते सर्व्वभूतानामभयायोशतोः कलाः ।
कृष्णवर्णं त्विषा कृष्णं साङ्गोपाङ्गास्त्रपार्षदं
यज्ञैः सङ्कीर्त्तनप्रायैर्यजन्ति हि सुमेधसः । २ ।

कलाः । १ । सुमेधसः । २ ।

मुखारविन्दनिष्यन्दमरन्दभरतुन्दिला
ममानन्दं मुकुन्दस्य सन्दुग्धां वेणुकाकली । ३ ।
श्रीचैतन्यमुखोद्गीर्णा हरेकृष्णेति वर्णकाः
मज्जयन्तो जगत् प्रेम्ना विजयन्तां तदाह्वयाः । ४ ।
श्रीमत्प्रभुपदाम्भोजे श्रीमद्भागवतामृतं
य + + नि तदेवेदं संक्षेपेण निषेव्यते । ५ ।

End.

तत्रापि सर्व्वगोपीनां राधिकातिवरीयसी
सर्व्वाधिक्येन कथिता यत् पुराणागमादिषु । ४० ।

यथा पाद्मे—यथा राधा प्रिया विष्णोस्तस्याः कुण्ड प्रियं तथा
सर्व्वगोपीषु सैवैका विष्णोरत्यन्तवल्लभा । ४१ ।
आदि पुराणे—त्रैलोक्ये पृथिवी धन्या तत्र वृन्दावनं पुरी
तत्रापि गोपिकाः पार्थ तत्र राधाभिधा मम । ४२ । इति ।

The last colophon :— इति श्रीलघुभागवतामृते भक्तामृतं समाप्तं ।

श्रीरामचन्द्राय नमः ।

Laghubhāgavatāmṛta is a treatise on Vaiṣṇavism. The object of this is to establish the divinity of Śrīkṛṣṇa and the superiority of Matsya, Kūrma, Varāha and the other incarnations of Śrīkṛṣṇa, over all the Gods including Brahmā, Viṣṇu and Maheśvara. It compares also His devotees with reference to their depths of devotion to Him, and assigns them all a place even above Śrīkṛṣṇa.

This MS. gives no name of the author, which we know from an excellent edition published by Valaichand Goswami and Atulakrishna Goswami, Calcutta.

8759

10798. **संक्षेपभागवतामृत** *Saṁkṣepabhāgavatāmṛta*

By Rūpa Gosvāmī

Substance, country-made paper. 15×5 inches. Folia, 23. Lines, 13 on a page. Extent in ślokas, 750. Character, Bengali. Date, Śk. 1714. Appearance, fresh. Complete.

Colophon.

इति श्रीसंक्षेपभागवतामृतं नाम संपूर्णं ।

Post-colophon :—

शक १७१४ । २ । १० । ११ । ३२

श्रीनिमानन्ददेवशर्म्मणा लिखितमिति पुस्तकञ्च ।

Beginning :

ॐ नमो गणेशाय ।

नमस्तस्मै भगवते कृष्णायाकुण्ठमेधसे ।
यो धत्ते सर्व्वभूतानामभयायोशतीः कलाः ॥

कृष्णवर्णं त्विषा कृष्णं साङ्गोपाङ्गास्त्रपार्षदं ।
यज्ञैः संकीर्त्तनप्रायैर्यजन्ति हि सुमेधसः ॥
मुखारविन्दनिष्यन्दमरन्दभरतुन्दिला ।
ममानन्दं मुकुन्दस्य सन्दुग्धां वेणुकाकली ॥
श्रीचैतन्यमुखोद्गीर्णा हरेकृष्णेति वर्णकाः ।
मज्जयन्तो जगत् प्रेम्णा विजयन्तां तदाह्वयाः ॥

The object and the scope of the work :—

श्रीमत्प्रभुपदाम्भोजैः श्रीमद्भागवतामृतम् ।
यदुक्तानि तदेवेदं संक्षेपेण निषेव्यते ।
इदं श्रीकृष्णतद्भक्तसम्बन्धादमृतं द्विधा ।
आदौ कृष्णामृतं तत्र सुहृद्भिः परिवेश्यते ॥
निर्बन्धं युक्तिविस्तारे मयात्र परिमुच्यता ।
यतस्तैः शास्त्रयोनित्वादिति न्यायप्रदर्शनात् ॥
शब्दस्यैव प्रमाणत्वं स्वीकृतं परमर्षिभिः ।
किञ्च तर्काप्रतिष्ठानादिति न्यायविधानतः ॥
अमीभिरेव सुव्यक्तं तर्कस्यानादरः कृतः ।
अथोपास्येषु मुख्यत्वं वक्तुमुत्कर्षभूमतः ॥
कृष्णस्य तत्स्वरूपाणि निरूप्यन्ते क्रमादिह ।
स्वयं रूपस्तदेकात्मरूप आवेशनामकः ॥
इत्यसौ त्रिविधं भाति प्रपञ्चाभीतधामसु ।
तत्र स्वयंरूपः—
अनन्यापेक्षि यद्रूपं स्वयंरूपः स उच्यते ।
यथा ब्रह्मसंहितायां—
ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सर्व्वकारणकारणम् ॥ इति

So this is only the first part devoted to Śrikṛṣṇa The second, evidently, is devoted to his Bhaktas.

Primarily based on the *Bhāgavata Purāṇa* it gives extracts from other *Purāṇas* by way of illustration.

It ends :—

यथा तन्त्रे—

कन्दर्पकोट्यर्व्बुदरूपशोभा
निराज्य पादाब्जनखाञ्चलस्य ।
कुत्राप्यदृष्टाश्रुतरम्यकान्ते
ध्यानं परं नन्दसुतस्य वक्ष्ये ॥

श्रीदशमे च—

त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद् गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ।

For a full description of this, see IO. Catal. No. 3540.

8760

3551. श्रीकृष्णसन्दर्भ or भागवतसन्दर्भ

Śrīkṛṣṇasandarbha or *Bhāgavatasandarbha*

Substance, country-made paper. 17¼×4¾ inches. Folia, 172. Lines, 10 on a page. Extent in ślokas, 7300. Character, Bengali. Date, śaka 1690 Appearance, fresh.

It contains the first and the 4th sandarbhas olny. The first sandarbha begins

श्रीश्रीकृष्णाय नमः
कृष्णवर्णं त्विषा कृष्णं साङ्गोपाङ्गास्त्रपार्श्वदम् ।
यज्ञैः सङ्कीर्त्तनप्रायैर्यजन्ति हि सुमेधसः ॥
अन्तः कृष्णं बहिर्गौरं दर्शिताङ्गादिवैभवम् ।
कलौ सङ्कीर्त्तनाद्यैश्च कृष्णचैतन्यमाश्रिताः ॥

It ends in 11A.

इति श्रीकलियुगपावनस्वभजनविभजनप्रयोजनावतारश्रीश्रीभगवत्-कृष्णचैतन्यदेवचरणानुचरविश्ववैष्णवराजसभासभाजनभाजनश्रीरूपसनातनानुशासनभारतीगर्भे श्रीभागवतसन्दर्भे तत्त्वसन्दर्भो नाम प्रथमः सन्दर्भः ।

For the fourth sandarbha, see L. 1658.

Colophon :—इति श्रीकलियुग···श्रीकृष्णसन्दर्भो नाम चतुर्थः सन्दर्भः समाप्तः ।

Post-colophon :—

शकाब्दाः १६६० । तारिख १४इ ज्यैष्ठ । श्रीमृत्युञ्जयदेवशर्म्मण-स्वाक्षरमिदं पुस्तकञ्च । ॐ नमो भगवते वासुदेवाय ।

Then there are four lines more from the *Bṛhadgautamīya.*

See IO. Catal. Nos. 3526,-27,-28,-29,-30.

8761

4101. माधुर्य्यकादम्बिनी *Mādhuryakādambinī*

Substance, palm leaf. 11½×1½ inches. Folia, 32 by counting. Lines, 6 on a page. Extent in ślokas, 960 Character, Udiyā Date, Śaka 1706 Appearance, good. Complete.

Colophon :—

इति माधुर्य्यकादम्बिन्यां पूर्णमनोरथा नामाष्टमामृतवृष्टिः ।

Post-colophon statement :—

चैतन्यदेवो जयति । सम्पूर्णेयं माधुर्य्यकादम्बिनी, सतां प्रीतये स्यादिति ।

षडुत्तरे सप्तदशशतसंख्ये शकाब्दके ।
गोविन्देनात्र माधुर्य्यकादम्बिन्यन्वलिख्यत ॥

श्रीकृष्णायार्पणमस्तु—

It begins thus :—

चैतन्यदेवो जयति ।

हृद्वप्रे नवभक्तिशस्यवितते सञ्जीवनी स्वागमा-
रम्भे कामतापर्त्तुदाहदमनी विद्यापगोल्लासनी ।
दूरान्मे मरुशाखिनोऽपि सरसी भावाय भूयात् प्रभुः ।
श्रीचैतन्यकृपानिरङ्कुशमहामाधुर्य्यकादम्बिनी ॥
भक्तिः पूर्व्वैः श्रिता तान्तु रसं पश्येद्यदात्तधीः ।
तं नौमि सततं रूपं नाम प्रियजनं हरेः ॥

इह खलु परमानन्दमयादपि पुरुषात् ब्रह्मपुच्छं प्रतिष्ठेति ब्रह्मतोऽपि परात्परो रसो वैषः रसन्तं ह्येवायं लब्ध्वानन्दी भवतीति श्रुत्या सूच्यमानो मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्त्तिमानिति सर्व्ववेदान्तसारेण निखिलप्रमाणाग्रवर्त्तिना श्रीभागवतेन रसत्वेन विव्रियमाणः ब्रह्मणो हि प्रतिष्ठाहमिति श्रीगीतोपनिषदा च स एवायमिति संमन्यमानः श्रीव्रजराजनन्दन एव शुद्धसत्त्वमयनिजनामरूपलीलारचनादिवसुरेव कमपि हेतुमनपेक्षमाण एव स्वच्छ एव जनश्रवणनयनमनोबुद्ध्यादीन्द्रियवृत्तिष्ववतरति। यथैव यदुरघ्वादिवंशेषु स्वेच्छयैव कृष्णरामादिरूपेण तस्य भगवत इव तद्रूपायाः भक्तेरपि स्वप्रकाशतासिद्ध्यर्थमेव हेत्वनपेक्षिता। तथा हि—

"यतो भक्तिरधोक्षजे अहेतुकप्रतिहिते"

इत्यादौ हेतुं विनैव आविर्भवतीति तत्रार्थः। तथैव यद्रृच्छया मत्कथादौ मद्भक्तिश्च यद्रृच्छयेत्यत्र यद्रृच्छयेत्यस्य स्वाच्छन्द्येनेत्यर्थः। यद्रृच्छास्वैरते इत्यभिधानात् यद्रृच्छया केनापि भाग्येनेति व्याख्याते भाग्यं नाम किं शुभकर्मजन्यं तदजन्यं वा। आद्ये भक्तेः कर्मजन्यभाग्यजन्यत्वे कर्मपारतन्त्र्येण स्वप्रकाशतावगमः। द्वितीये भाग्यस्यानिर्वाच्यत्वेनाज्ञेयत्वादसिद्धेः कथं हेतुत्वं भगवत्कृपैव हेतुरित्युक्ते तस्यापि हेतावन्विष्यमाणे अनवस्थाप्रसङ्गः। तत्कृपायाश्च निरुपाधिकाया हेतुत्वे तस्यासार्वत्रिकत्वेन तस्मिन् भगवति वैषम्यं प्रसज्येत दुष्टनिग्रहस्वभक्तपालनरूपन्तु वैषम्यं तत्र न दूषणावहं प्रत्युत भूषणावहमेव।

Colophon :—

Leaf marked ङ, इति श्रीमाधुर्य्यकादम्बिन्यां सर्वोत्कर्षो नाम प्रथमामृतवृष्टिः ; Leaf ज, इति o द्वितीयामृतवृष्टिः ; Leaf marked ण, o सर्व्वाविग्रहप्रशमनी नाम तृतीयामृतवृष्टिः ; Leaf marked थ, o निष्पादिबन्धुरा नामामृतवृष्टिश्चतुर्थी ; Leaf marked द इति o उपलब्धास्वाद्या नाम पञ्चम्यमृतवृष्टिः ; Leaf marked न, o मनोहारिणी नाम षष्ठ्यमृतवृष्टिः ; Leaf marked फ, o परमानन्दनिष्यन्दिनी नाम सप्तम्यमृतवृष्टिः ; Leaf marked स, o पूर्णमनोरथा नामाष्टम्यमृतवृष्टिः।

A devotional tract of the school of Caitanya, with 8 chapters which are called showers of nectar, the work being named माधुर्य्यकादम्बिनी or a cloud of *mādhurya* which means relative feelings between lovers and is another name of *Bhakti*.

It ends:—स हि बन्धमोक्षाभ्यां विलक्षण एव पुरुषार्थचूड़ामणि-रित्युच्यते। तत्र यमः—

अहन्ता मम तयोर्व्यावहारिक्यामेव वृत्तावतिसान्द्रायां सत्यायां संसार एव। अहं वैष्णवो भूयासं प्रभुर्मे भगवान् सेव्यो भवत्विति यादृच्छिक्यां श्रद्धाकणिकायां सत्यां तद्वृत्तेः पारमार्थिकत्वगन्धे भक्ताद्यधिकारः ततः साधुसङ्गे सति पारमार्थिकगन्धस्य सान्द्रत्वं ततो भजनीयायां अनिश्चितायां सत्यां तयोः परमार्थे वस्तुनि एकदेशव्यापिनी वृत्तिः व्यवहारे तु पूर्णैव तस्यां निश्चितायां परमार्थे बहुलदेशव्यापिनी व्यवहारे तु प्रायिक्येव रुचाङ्कुरान्वाय्यां परमार्थे प्रायिकी व्यवहारे त्वेकदेशव्यापिन्येव आसक्तौ जातायां परमार्थे पूर्णा व्यवहारे गन्धमात्री भावे तु परमार्थ एव आत्यन्तिकी वृत्तिः व्यवहारे तु बाधितानुवृत्तिन्यायेन आभासमात्री प्रेमणि तयोरहन्ता ममतयोर्वृत्तिः परमात्यन्तिकी व्यवहारे तु नैकापीति एवं भजनक्रियायां भगवद्ध्यानं वार्त्तान्तरगन्धि क्षणिकमेव निष्ठायां तद्ध्याने वार्त्तान्तराभासः रुचौ वार्त्तान्तररहितमेव ध्यानं बहुकालव्यापि आसक्तौ तद्ध्यानमिति सान्द्रं भावे ध्यातमात्रस्यैव भगवतः स्फूर्त्तिः प्रेमणि स्फूर्त्तेर्वैलक्षण्यं तद्दर्शनञ्चेति।

माधुर्यवारिधेः कृष्ण-चैतन्यादुद्धृतै रसैः।
इयं धिनोतु माधुर्य्यमयी कादम्बिनी जगत्॥

8762

408. राधाकुण्ड *Rādhākuṇḍa.*

Two diagrams one of Rādhākuṇḍa a sacred spot some miles away from Vṛndāvana and the other of Vṛndāvana itself. The first is foursided and the second in the shape of a tomb. The centre of the first is the temple of Rādhā, the centre called manimandira and the second is the Temple of Rādhāgovinda. Both have

numerous sacred spots round these centres-spots made sacred by the sports of Rādhā and Kṛṣṇa and their associates as well as spots made sacred by the residence of the followers of Caitanya.

2 Vallabha (*Śuddhādvaita.*)

8763

2476. चतुःश्लोकीभागवत *Catuḥślokī-Bhāgavata.*

Substance, country-made paper $6\frac{1}{2} \times 4$ inches. Folium, one. Lines, 9+6. Extent in ślokas, 10. Character, Nāgara of the 19th century. Appearance, discoloured. Complete.

ॐ श्रीभगवानुवाच—

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् ।
सरहस्यं तदङ्गं च गृहाण गदितं मया ॥ १ ॥
यावानहं यथाभावो यद्रूपगुणकर्म्मकः ।
तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥ २ ॥
अहमेवासमेवाग्रे नान्यद् मत् सदसत् परम् ।
पश्चादहं यदेतच्च यो वा शिष्येत सोऽस्म्यहम् ॥ ३ ॥
ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मना ।
तद्विद्यादात्मनो मायां यथा भासो यथा तमः ॥ ४ ॥
यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु-
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥ ५ ॥
एतावदजिज्ञास्यं (?) तत्र जिज्ञासुनात्मनः ।
अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्व्वत्र सर्व्वदा ॥ ६ ॥
एतन्मूलं समातिष्ठ परमेण समाधिना ।
भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् ॥७॥

इति चतुःश्लोकीभागवतं संपूर्णम् ।

8764

8733.

(A) चतुःश्लोकीभागवत *Catuḥślokī-Bhāgavata.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 10 on it. Extent in ślokas, 10. Character, Nāgara. Fresh. Complete.

One leaf only.

(B) महावाक्यार्थ Mahāvākyārtha.

By Śaṅkarācārya.

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 5. Lines, 8 on a page. Extent in ślokas, 50. Character, Nāgara. Fresh. Complete.

Complete in five leaves.

The leaves are carefully repaired and the writing is bold, distinct and clear. The first part of this is in prose, and the 2nd in 25 verses.

It gives the substance of the Upaniṣads.

8765

1384A. चतुःश्लोकी *Catuḥślokī.*

By Vallabha with a comment by Kṛṣṇa Vāgīśasiddhānta.

Substance, country made paper. $12\frac{1}{2} \times 5$ inches. Folia, 2. Lines, 14 on a page. In the Tripāṭha form. Character, Nagara. Date, Saṁ. 1863. Appearance, fresh. Text in verse and the commentary in prose.

The four celebrated ślokas are:

सर्व्वदा सर्व्वभावेन भजनीयो व्रजाधिपः ।
स्वस्यायमेव धर्म्मो हि नान्यः क्वापि कदाचन ॥ १ ॥
एवं सति स्वकर्त्तव्यं स्वयमेव करिष्यति ।
प्रभुः सर्व्वसमर्थो हि तेन निश्चिततां व्रजेत् ॥ २ ॥
यदि श्रीगोकुलाधीशो धृतः सर्वात्मना हृदि ।
ततः किमपरं ब्रूहि लौकिकैर्वैदिकैरपि ॥ ३ ॥
अतः सर्व्वात्मना शश्वद्गोकुलेश्वरपादयोः ।
स्मरणं भजनं चापि नत्याज्यमिति मे मतिः ॥ ४ ॥

The Maṅgalācaraṇa of the commentary—

श्रीकृष्णास्याचार्य्यवर्याङ्घ्रियप्रेरणां नत्वा भक्तितो यद्वाचोऽर्थाः दुर्विज्ञेया यत्प्रसादं विना तत्तद्वाक्यार्थं तत्प्रसादाद्विवत्रे ॥

The object of the commentary—

तदर्थं श्रीहरिः साक्षात् स्वस्य वह्निं स्ववाक्पति ।
चकार प्रकटं लोके श्रीवल्लभमिलातले ॥
तैरेव श्रीमदाचार्यैः पुष्टिमार्गानुगामिनां ।
स्वसिद्धान्तावबोधार्थं चतुःश्लोकी निरूपिता ॥
यस्याः पूर्व्वपदार्थेभ्यः पृथग्धर्म्मादितुच्छकं ।
सत्वरं बुध्यते तस्यां विवृतिः क्रियते मया ॥

Colophon :—

इति श्रीकृष्णवागीशसिद्धान्तस्य प्रकाशिका ।
चतुःश्लोकीप्रसादेन तस्यैव विवृता मया ॥

इति श्रीमत्पितृचरणैकतानश्रीवल्लभविरचितचतुःश्लोकीप्रकाशः समाप्तः ।

Post-Col :—

१८६३ माघसुदी १३ ।

8766

10274. चतुःश्लोकी *Catuḥślokī.*

By Vallabha with Viṭṭhala's commentary.

Substance, country-made paper. $9\frac{1}{2} \times 5\frac{1}{4}$ inches. Folia, 8. Lines, 10 on a page. Extent in ślokas, 150. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :—

इति वृत्तचतुःश्लोकीव्याख्या ।
समाप्तं संपूर्णम् ॥ श्रीविट्ठलदीक्षितविरचितम् ॥

The Text constitutes three series of ślokas under the three heads—(1) Dharma, (2) Artha and (3) Kāma and (4) one śloka only under the heading of Mokṣa.

Beginning :—

श्रीकृष्णाय नमः ॥ श्रीगोपीजनवल्लभाय नमः ॥
अथ वृत्तचतुःश्लोकीव्याख्या ली० ।

पुरुषार्थाश्चत्वारस्तत्र त्रिवर्गविधानं भगवानेव करोति मोक्षस्तु भक्ता-नामेव नापेक्षित इति भक्तिमार्गे न कोपि पुरुषार्थः सिध्यतीत्याशङ्क्य भक्ति-मार्गीयं तच्चतुष्टयं भिन्नमेवेत्याह चतुर्भिः—

पूर्व्वमिन्द्रं प्रति प्राह ततो भक्त्याग्रतो हरिं ।
दृष्ट्या तत् प्रार्थयामास पुष्टिर्दृष्टफला यतः ॥ १ ॥
आद्ये तु पुष्टिमार्गीयो धर्म्मः स्मरणकीर्त्तने ।
सेवा चेति त्रयं तेन प्रार्थितः स निरूप्यते ॥ २ ॥
... . ॥ ३ ॥
अहं हरे तव पादै[क]मूल-
दासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासूयतेर्गुणान् वै
गृणीतवाक्कर्म्म करोतु कायः ॥ १ ॥

(Comm.)

अहमिति । हे हरे अहं तव etc., etc.

8767

10376. चतुःश्लोकी *Catuḥślokī.*

By Vallabhācārya.
With a commentary by Vrajarāja, entitled Bhāva-taraṅgiṇī.

Substance, foolscap paper. 10×6½ inches. Folia, 10. Lines, 12 on a page. Extent in ślokas, 180. Character, modern Nāgara. Date, Saṁvat 1941. Appearance, fresh. Complete.

Colophon :—

इति श्रीव्रजवधूप्राणेशपादपद्मात्मकपुष्टिमार्गे चकोरनेत्रानन्दश्रीवल्लभा-चार्य्योक्तचतुःश्लोकीविवृतिः भावतरङ्गिणी श्रीश्यामलतनुजव्रजराजकृता संपूर्णतामगात् ॥

Post-Col :—

इदमक्षरं व्रजभूषणदासदीसाबालस्य (?) । संवत् १९४१, ज्येष्ठ कृष्ण ६ ॥

Beginning :—

अथ चतुःश्लोकीविवृतिर्लिख्यते ॥

श्रीमद्रासरसामृताब्धिविलसद्गोपीशपादाम्बुज-

द्वन्द्वस्नेहविलासदानकरणे श्रीपारिजातोपमः ।

स्फूर्ज्जद्गोपकदम्बिनीविलसितप्रेमाख्यवर्त्माकरोत्

भूयान्मे हृदि सन्ततं दुरितहृच्छ्रीविट्ठलो वाक्षुभिः ॥

भगवदीयानां धर्म्मादिचतुष्टयं भगवानेवेति स्वीयेषु कृपया श्रीमदा-
चार्य्यचरणाः चतुर्भिः श्लोकैः तदेव तज्ज्ञापनार्थं विवृण्वन्ति ॥

(*T*) सर्व्वदा सर्व्वभावेन भजनीयो व्रजाधिपः ।

स्वस्यायमेव धर्म्मो हि नान्यः क्वापि कदाचन ॥

8768

10287. गद्यार्थं *Gadyārtha.*

By Vallabha.

Substance, country-made paper. 11×5½ inches. Folia, 3. Lines, 9 on a page. Extent in ślokas, 50. Character, modern Nāgara. Appearance, fresh. Complete.

The central idea of the *Śrīmad-Bhāgavata* is shown in prose to be one of absolute surrender of all, one has, to God—and God alone.

Beginning :—

वेदान्तभाष्यवरभागवतोपलब्धस्वात्मार्पणार्थमनुगद्य निरूपणार्थैः ।

स्वानन्यसेवनपरायणपुष्टिपक्षा साक्षादहो विजयते भगवन्मुखोक्तिः ॥

ननु कथमेवमुच्यते, भागवतोपलब्धमिति । तत्र हि श्लोकरूपता-
निबंधनादिति चेत्, न । सूच्यते हि श्रीभागवते चतुर्थस्कन्धे पुरंजनोपाख्यानं

तत्र पूर्व्वतरः कश्चित् सखा ब्राह्मण आत्मवान् ।

सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो ॥ etc., etc.

End :—

एवं भावे मम सदानन्द एव प्रथमं शरणं नान्य इति साधनफल-
रूपत्वेन श्रीभाग + + + गृह्यतामिति श्रीभगवन्मुखो[क्ति]तात्पर्य्यं विभावितं
श्रीवल्लभेन ॥

Col. :—

इति श्रीवल्लभविभावितगद्यार्थः ॥

वेदा वै यस्य निश्वासा गीता भागवतं तथा ।

सूत्राणि सान्तनं तत्र श्रीहरेर्वचनामृतम् ॥

8769

10163. विवेकधैर्य्याश्रय *Vivekadhairyāśraya.*

By Vallabhācārya.

The well-known Vaiṣṇava reformer of the 15th century.

Substance, country-made paper. $9\frac{3}{4}\times4$ inches. Folia, 12. In Tripātha form. Character, Nāgara of the 18th century. Appearance, old and discoloured. Incomplete at the end.

The Text is already noticed.

The commentary begins:—

श्रीगोपीजनवल्लभो जयति ।

श्रीमदाचार्य्यचरणनखचन्द्ररुचे नमः ।

हृदि प्रविश्य यद् ध्वान्तं निधुनोति सदा मम ।

यत्कृपातो विवेकादिधर्म्माः स्वीया भवन्ति हि ।

तस्य तत्पादसम्बन्धिरेणुः शरणमस्ति मे ॥

अथ भक्तिमार्गाङ्गीकारे भगवतो दासत्वं प्राप्स्यसे etc., etc.

The commentary ends abruptly in the comment on the 15th śloka.

8770

8454. कृष्णाश्रय *Kṛṣṇāśraya.*

(With a Hindi commentary विवरण *Vivaraṇa.*

Substance, country-made paper. $10\times4\frac{3}{4}$ inches. Folia 36. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Complete.

The text consists of 11 devotional verses.

सर्व्वमार्गेषु नष्टेषु कलौ च खलधर्म्मणि ।

पाषण्डप्रचुरे लोके कृष्ण एव गतिर्मम ॥ १ ॥

म्लेच्छाक्रान्तेषु देशेषु पापैकनिलयेषु च ।
सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥ २ ॥

गंगादितीर्थवर्येष दुष्टैरेवावृतेष्विह ।
तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥ ३ ॥

अहंकारविमूढ़ेषु सत्येषु पापवर्त्मसु ।
लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥ ४ ॥

अपरिज्ञाननष्टेषु मन्त्रेष्ववतयोगिषु ।
तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥ ५ ॥

नानावादविनष्टेषु सर्व्वकर्म्मव्रतादिषु ।
पाषण्डैकप्रयत्नेषु कृष्ण एव गतिर्मम ॥ ६ ॥

अजामिलादिदोषाणां नाशको न भवे स्थितः ।
ज्ञापिताखिलमाहात्म्यः कृष्ण एव गतिर्मम ॥ ७ ॥

प्राकृताः सकला देवा गणितानन्दकं बृहत् ।
पूर्णानन्दो हरिस्तस्मात् कृष्ण एव गतिर्मम ॥ ८ ॥

विवेकधैर्य्यभक्त्यादिरहितस्य विशेषतः ।
पापासक्तस्य दीनस्य कृष्ण एव गतिर्मम ॥ ९ ॥

सर्व्वसामर्थ्यसहितः सर्व्वत्रैवाखिलार्थकृत् ।
शरणस्थसमुद्धारं कृष्णं विज्ञापयाम्यहं ॥ १० ॥

कृष्णाश्रयमिदं स्तोत्रं यः पठेत् कृष्णसन्निधौ ।
तस्याश्रयो भवेत् कृष्ण इति श्रीवल्लभोऽब्रवीत् ॥ ११ ॥

Col. :—

इति श्रीवल्लभाचार्य्यजीविरचितं श्रीकृष्णाश्रयविवरणं सटीकं संपूर्णं ॥—

Post-Col. :—

यादृशमित्यादि । काशीमध्ये व्रजभूषणदासेन लिखितं । श्री शुभं । मो० पौषशुक्लपूर्णिमा संम[व]त् १६३५, विजयपठनार्थं ॥

8771

1345. तारतम्यस्तोत्रव्याख्या

Tāratamyastotravyākhyā.

By Vallabha

Substance, country-made paper. 9¼×4 inches. Folia, 16. Lines, 10 on a page. Extent in ślokas, 480. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It is a commentary on *Tāratamyastora.*

For a different commentary see I.E. 28 of the Society's collection. The text, *Tāratamyastotra,* is given there in L. 11.

It begins:—

श्रीवेदव्यासाय नमः। श्रीगुरुभ्यो नमः। निर्विघ्नमस्तु। विष्णुरिति। अत्र विष्णुः प्रकृतिः। विधिप्राणनाथावित्यादिरूपेण अस्मिन् श्लोके दशसु कक्षासु उक्ता देवा अस्मान् पान्तु इत्यन्वयः। तेषां च तारतम्य-ज्ञापनाय अथाधिकारप्रयोग इति ज्ञेयम्। विष्णुः सर्व्वेभ्यो देवऋष्यादिभ्य सर्व्वैर्गुणैश्च उत्तम इति विष्णुः सर्व्वोत्तम इत्यर्थः। इति प्रथम कक्षा। अथ प्रकृतिरिति—यद्यपि प्रकृते चिनंतनत्वमात्रमत्रोक्तं तथापि ततोनंतांशहीना चेति बृहद्भाष्यानुसारात् अनन्तगुणन्यूनत्वमिति द्रष्टव्यम्। इति द्वितीया कक्षा। अथ विधिप्राणनाथाविति अत्र लक्ष्यमपेक्षया कोटिगुणन्यूनत्वं ब्रह्मवाय्वोरनुसन्धेयम्। एतेभ्यः श्रीस्तु युक्तेभ्यो गुणैः कोटिगुणोत्तरेति बृहद्भाष्यात्। इति तृतीया कक्षा।

Colophon:—

इति तारतम्यस्तोत्रव्याख्यानं समाप्तम्॥

Post-Col.:—

खोल्लेश्वरकृष्णेन लिखितम्। श्रीगोपालकृष्णार्पणमस्तु।

After this in a separate and modern hand—

नारायणेन विदुषा बिन्दुमाधवसंनिधौ।
सम्पादितमिदं कृच्छ्रात् प्रीतये तीर्थकृत्पतेः॥

8772

1378. **भक्तिसिद्धान्तरहस्य (विवृतिटीकासहित)**

Bhaktisiddhāntarahasya
(With *Vivṛti* commentary).

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 6. Lines, 11 to 14 on a page. Extent in ślokas, 270. Character, Nāgara. Date, (?). Appearance, fresh. Prose and verse. Generally correct. Complete.

The Text is by Vallabha and commentary by Gokulanātha.

The same as No. 1311.

8773

1606. **भक्तिसिद्धान्तरहस्यविवृति**

Bhaktisiddhāntarahasyavivṛti.

A sub-commentary by Pādapadmācārya on a commentary entitled *Rahasya* by Gokulanātha on *Bhaktisiddhānta* by Vallabha.

Substance, country made paper. 11×5 inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 250. Character, Nāgara. Date, Śaka 1659. Appearance, tolerable. Complete.

Post-colophon :—

याद्दशं पुस्तकम् etc.

संवत् १७१८ वर्षे शाके १६५६ प्रवर्त्तमाने ज्यैष्ठमासकृष्णपक्षदशम्यां रविवासरे ।

Authorship—leaf 8A.

भक्तिसिद्धान्तवाक्यानां श्रुतानां भगवन्मुखात् ।
स्वाचार्य्यैः पद्यबद्धानां जीवानां बोधसिद्धये ।
व्याख्या कृता मयाचार्य्यपादपद्माभिधेन या ।
तयाचार्य्याः प्रसीदन्तु मयि निःसाधने स्वतः ।

Colophon :—

इति श्रीगोकुलनाथविरचिता भक्तिसिद्धान्तरहस्यविवृतिः समाप्ता ।

Beginning:—

प्रणम्य पितृपादाब्जपरागमनुरागतः ।

कृपया विशदीकुर्म्मे इवास्तमुक्तावलीम् (?) ॥

स्वसिद्धान्तेति । अग्रे वक्ष्यमाणैर्बहुभिः

मिथःविरुद्धैः सिद्धान्तैः शास्त्रार्थसन्देहे

तन्निरासाय स्वसिद्धान्तरूपं शास्त्रार्थं

निश्चयत् वक्ष्यामीत्यर्थः । तमेवाहुः—

कृष्णसेवेति । फलात्मकनामोत्तया: स्वतः पुरुषार्थत्वेन

सेवाकृतिः स्वसिद्धान्तो न तु अन्यशेषत्वेन

इति ज्ञाप्यते । सेवा हि सेवकधर्म्मः तदुक्त्या जीवानां

अशेषाणां सद्यजदासत्वं ज्ञपितम् ... ...

सदेति······तथेदमित्यादिकम् ।

From the examination of the MS. it appears that there were 17 verses entitled *Bhaktisiddhānta*. The first verse is—

नत्वा हरिं प्रवक्ष्यामि स्वसिद्धान्तविनिश्चयम् ।

कृष्णसेवा परा कार्य्या मानसी सा परात्मज ॥ १ ॥

and the last verse—

न ग्राह्यमिति वाक्यं हि भिन्नमार्गपरं मतं ।

सेवकानां यथा लोके व्यवहारः प्रसिद्ध्यति ॥

One this short verified treatise there was a short commentary on which the present MS. is a commentary on the second remove. The text appears to be by Vallabhācārya, the commentary by Gokulanātha and the sub-commentary by Pādapadmācārya.

8774

9715. भक्तिविवर्द्धिनीविवृति

Bhaktivivardhinīvivṛti.

Substance, country-made paper. 12×5½ inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 285. Character, Nāgara. Date, (?). Appearance, tolerable. Prose. Generally correct. Complete.

A commentary on Vallabhācārya's *Bhaktivardhinī*, by his disciple, whose name is not given.

Beginning:—

श्रीगोपीजनवल्लभाय । श्रीगोकुलेशो जयति ।
नत्वा स्वाचार्य्यपादाब्जं कृपामधुपपूरितं
तत्परागारक्तबुद्ध्या व्याख्यास्ये भक्तिवर्द्धिनीं । १ ।
तद्वुद्धिद्रढतासिद्ध्यै पितृपादरजांस्यहं
हृद्याधाय प्रवृत्तोऽस्मि नान्यथेति हि निश्चितं । २ ।
अथाचार्य्यचरणाः स्वमार्गाङ्गीकृतानां स्वमार्गीय-
भक्तिवृद्धिप्रकारमजानतां कृपया तज्ज्ञापनाय
तद्वृद्धिप्रकारं प्रतिजानीते—यथेति ।

End:—

यद्यपीश्वरवाक्यानि दुर्बोधानि सदात्वतः
तत्कृपातो यथाबोधं विवृतानि च तान्यथ । ३ ।
बुद्धिदोषेण यद्यत्र व्याहृतौ चेद्विपर्य्ययः
क्षमन्त्वाचार्य्यचरणाः स्वकीयेषु दयालवः । ४ ।

Colophon:—

इति श्रीपितृचरणैकतानश्रीश्रीवल्लभविरचिता भक्तिविवर्द्धिनी-
विवृतिः सम्पूर्णा ।

8775

1384B. भक्तिवर्द्धिनीविवृति

Substance, country-made paper. 12¼×5 inches. Folia, 6. Lines, 14 on a page. Tripāṭha form. Character, Nāgara. Date, Saṁvat 1867. Appearance, tolerable. The text in verse and the commentary in prose. Generally correct. Complete.

The Text is by Vallabhācārya and the commentary by Svācāryacaraṇa. The Text consists of 11 verses. They are:—

यथा भक्तिः प्रवृद्धा स्यात्तथोपायो निरूप्यते ।
बीजभावे दृढे तु स्यात्त्यागाच्छ्रवणकीर्त्तनात् ॥ १ ॥

बीजदार्ढ्यप्रकारस्तु गृहे स्थित्वा स्वधर्म्मतः ।
अव्यावृत्तो भजेत् कृष्णं प्रज्ञया श्रवणादिभिः ॥ २ ॥
व्यावृत्तोऽपि हरौ चित्तं श्रवणादौ यतेत् सदा ।
ततः प्रेम तथासक्तिर्व्यसनं च यदा भवेत् ॥ ३ ॥
बीजं तदुच्यते शास्त्रं दृढ़ं यन्नापि नश्यति ।
स्नेहाद्रागविनाशः स्यादासक्त्या स्याद् गृहे रुचिः ॥ ४ ॥
गृहस्थानां बाधकत्वमनात्मत्वं च भासते ।
तदा स्याद्व्यसनं कृष्णे कृतार्थां स्यात्तथैव हि ॥ ५ ॥
तादृशस्यापि सततं गृहस्थानं विनाशकम् ।
त्यागं कृत्वा यतेद्यस्तु तदार्थार्थैकमानसः ॥ ६ ॥
लभते सुदृढ़ां भक्तिं सर्व्वतोऽप्यधिकां पराम् ।
त्यागे बाधकमायुष्टं दुःसंसर्गात्तथान्नतः ॥ ७ ॥
अतः स्थेयं हरिस्थाने तदीयैः सह तत्परैः ।
अदूरे विप्रकर्षे वा यथा चित्तं न दूष्यति ॥ ८ ॥
सेवायां वा कथायां वा यस्य भक्तिर्दृढ़ा भवेत् ।
यावज्जीवं तस्य (ना ?)शो न स्थायीति मतिर्मम ॥ ९ ॥
बाधसम्भावनायां तु नैकान्ते वास इष्यते ।
हरिस्तु सर्व्वतो रक्षां करिष्यति न संशयः ॥ १० ॥
इत्येवं भगवच्छास्त्रं गूढ़तत्त्वं निरूपितम् ।
य एतत् समधीयीत तस्यापि स्याद्दृढ़ा रतिः ॥ ११ ॥

The Maṅgalācaraṇa of the commentry :—

नत्वा स्वाचार्य्यपादाब्जकृपामधुसुपूरितम् ।
तस्य रागारक्तबुद्ध्या व्याख्यास्ये भक्तिवर्द्धिनीम् ॥

The author and the object of the commentary, Leaf 5B.

पितृपादनखालोकप्रकाशितधिया मया ।
स्वाचार्य्यचरणाख्येन विवृता भक्तिवर्द्धिनी ॥
कृपया पितृपादाब्जैर्दत्ता मे यादृशी मतिः ।
तन्मत्या विवृतं भक्तिवृद्धिशास्त्रं सुदुर्लभम् ॥

यद्यपीश्वरवाक्यानि दुर्बोधानि सदा स्वतः ।
तत्कृपया यथाबोधं विवृतानि न चान्यथा ॥
बुद्धिदोषेण यद्यत्र व्याकृतौ चेद्विपर्य्ययः ।
क्षमन्त्वाचार्य्यचरणाः स्वकीयेषु दयालवः ॥

Colophon :—

इति श्रीपितृचरणैकतानश्रीश्रीवल्लभविरचिता भक्तिवर्द्धिनीविवृतिः सम्पूर्णा ।

Post-Colophon :—

श्रीवल्लभरचिताया विवृतेर्भक्तिवर्द्धिन्याः । चित्रं समस्तलोके संजाता भक्तिवर्द्धिनी सापि ॥

संवत् १८६७ फाल्गुनवदी मङ्गरः । वुलाकेनारैके पच्छीउः वनारस । श्रीभैँरोनाथजी सहाये । लीः । रामशरणकायस्थेन मिश्रजयेषाराम-पठनार्थं वात(न?)रसीमध्ये ।

8776

1376. **सर्वोत्तमस्तोत्र** (सटीक) *Sarvottamastotra*,

(With commentary).

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 12. Lines, 17, 18 on a page. In the Tripāṭha form. Character, Nāgara. Date, Samvat 1867. Appearance, tolerable. Prose and verse. Generally correct. Complete.

The commentary is by *Viṭṭhala* and has been described in No. 1308.

Post-Colophon statement :—

आचार्य्यमानसशताष्टकमौक्तिकानि
श्रीविट्ठलोक्तिरससागरनिर्गतानि ।
श्रीवल्लभोक्तविवृतेर्गुणगुम्फितानि
कुर्व्वन्तु कण्ठभुवि भक्तजना जपार्थं ॥

श्रीरस्तु संवत् १८६७ मीती सुदी ६ लिः लालारामशरणसिंघजी जैतपुरा वावुकी वजारके उत्तर वागेश्वरीपर ।

The text consists of 35 verses with the following colophon :—

इति श्रीमदग्निकुमारप्रोक्तं सर्व्वोत्तमस्तोत्रं सम्पूर्णम् ।

Vallabhācārya, the founder of the Vallabha sect, was an incarnation of Agni, and so his son Viṭṭhala is described as Agnikumāra.

The Text :—

प्राकृतधर्म्मानाश्रयमप्राकृतनिखिलधर्म्मरूपमिति ।
निगमप्रतिपाद्यं यत्तत् शुद्धं साकृति स्तौमि ॥ १ ॥
कलिकालतमश्छन्नदृष्टित्वाद्विदुषामपि ।
संप्रत्यविषयस्तस्य माहात्म्यमभवद्भुवि ॥ २ ॥
दयया निजमाहात्म्यं करिष्यन् प्रकटं हरिः ।
वाण्या यदा तदा स्वाद्यं प्रादुर्भूतं चकार हि ॥ ३ ॥
ऋषिरग्निकुमारस्तु नाम्नां छन्दो जगत्यसौ ॥ ४ ॥
श्रीकृष्णास्यं देवता च बीजं कारुणिकः प्रभुः ॥ ५ ॥
तदुक्तमपि दुर्बोधं सुबोधं स्याद्यथा तथा ।
नाम्नामष्टोत्तरशतं प्रवक्ष्याम्यखिलात्महृत् ॥ ४ ॥
विनियोगो भक्तियोगः प्रतिबन्धविनाशने ।
कृष्णाधरामृतास्वादसिद्धिरत्र न संशयः ॥ ६ ॥
आनन्दः परमानन्द श्रीकृष्णास्यं कृपानिधिः ।
दैवोद्धारप्रयत्नात्मा स्मृतिमात्रार्त्तिनाशनः ॥ ७ ॥
श्रीभागवतगूढार्थप्रकाशनपरायणः ।
साकारब्रह्मवादैकस्थापको वेदपारगः ॥ ८ ॥
मायावादनिराकर्त्ता सर्व्ववादिनिरासकृत् ।
भक्तिमार्गाब्जमार्त्तण्डः स्त्रीशूद्राद्युद्धृतिक्षमः ॥ ९ ॥
अङ्गीकृत्यैव गोपीशवल्लभीकृतमानवः ।
अङ्गीकृतो समर्य्यादो महाकारुणिको विभुः ॥ १० ॥

अदेयदानदक्षश्च महोदारचरित्रवान् ।
प्राकृतानुकृतिव्याजमोहितासुरमानसः ॥ ११ ॥
वैश्वानरो वल्लभाख्यः सद्रूपो हितकृत् सतां ।
जनशिक्षाकृते कृष्णभक्तिकृन्निखिलेष्टदः ॥ १२ ॥
सर्व्वलक्षणसम्पन्नः श्रीकृष्णज्ञानदो गुरुः ।
स्वानन्दतुन्दिलः पद्मदलायतविलोचनः ॥ १३ ॥
कृपादृक्वृष्टिसंहृष्टदासदासीप्रियः पतिः ।
रोषदृक्पातसंप्लुष्टभक्तिद्विट् भक्तसेवितः ॥ १४ ॥
सुखसेव्यो दुराराध्यो दुर्लभाङ्घ्रि सरोरुहः ।
उग्रप्रतापो वाक्शीधुपूरिताशेषसेवकः ॥ १५ ॥
श्रीभागवतपीयूषसमुद्रमथने क्षमः
तत्सारभूतरासस्त्रीभावपूरितविग्रहः ॥ १६ ॥
सान्निध्यमात्रदत्तश्रीकृष्णप्रेमा विमुक्तिदः ।
रासलीलैकतात्पर्य्यः कृपयैतत्कथाप्रदः ॥ १७ ॥
विरहानुभवैकार्थसर्व्वत्यागोपदेशकः ।
भक्त्याचारोपदेष्टा च कर्ममार्गप्रवर्त्तकः ॥ १८ ॥
यागादौ भक्तिमार्गैकसाधनत्वोपदेशकः ।
पूर्णानन्दः पूर्णकामो वाक्पतिर्विबुधेश्वरः ॥ १९ ॥
कृष्णनामसहस्रस्य वक्ता भक्तपरायणः ।
भक्त्याचारोपदेशार्थनानावाक्यनिरूपकः ॥ २० ॥
स्वार्थं हिताखिलप्राणप्रियस्तादृशचेष्टितः ।
स्वदासार्थकृताशेषसाधनः सर्व्वशक्तिधृक् ॥ २१ ॥
भुवि भक्तिप्रचारैककृतस्वान्वयकृत् पिता ।
स्ववंशे स्थापिताशेषस्वमाहात्म्यस्मयापहः ॥ २२ ॥
पतिव्रता-पतिः पारलौकिकैहिकदानकृत् ।
निगूढहृदयोऽनन्यभक्तेषु ज्ञापिताशयः ॥ २३ ॥

उपासनादिमार्गातिमुग्धमोहनिवारकः ।
भक्तिमार्गे सर्व्वमार्गवैलक्षण्यानुभूतिकृत् ॥ २४ ॥

पृथक्शरणमार्गोपदेष्टा श्रीकृष्णहार्द्दवित् ।
प्रतिक्षणनिकुञ्जस्थलीलारससुपूरितः ॥ २५ ॥

तत्कथाक्षिप्तचित्तस्तत्विस्मृतान्यो व्रजप्रियः ।
प्रियव्रजस्थितिः पुष्टिलीलाकर्त्ता रहः प्रियः ॥ २६ ॥

भक्तेच्छापूरकः सर्व्वाज्ञातलीलोऽतिमोहनः ।
सर्व्वासक्तो भक्तमात्रासक्तः पतितपावनः ॥ २७ ॥

स्वयशोगानसंहृष्टहृदयाम्भोजविष्टरः ।
यशःपीयूषलहरीप्लावितान्यरसः परः ॥ २८ ॥

लीलामृतरसार्द्रार्द्रीकृताखिलशरीरभृत् ।
गोवर्द्धनस्थित्युत्साहस्तल्लीलाप्रेमपूरितः ॥ २९ ॥

यज्ञभोक्ता यज्ञकर्त्ता चतुर्वर्गविशारदः ।
सत्यप्रतिज्ञस्त्रिगुणातीतो नयविशारदः ॥ ३० ॥

सत्कीर्त्तिवर्द्धनस्तत्त्वसूत्रभाष्यप्रदायकः ।
मायावादाख्यतूलाग्निर्ब्रह्मवादनिरूपकः ॥ ३१ ॥

अप्राकृताखिलाकल्पभूषितः सहजस्मितः ।
त्रिलोकीभूषणं भूमिभाग्यं सहजसुन्दरः ॥ ३२ ॥

अशेषभक्तसम्प्रार्थ्यचरणाब्जरजोधनः ।
इत्यानन्दनिधेः प्रोक्तं नाम्नामष्टोत्तरं शतम् ॥ ३३ ॥

श्रद्धाविशुद्धबुद्धिर्यः पठत्यनुदिनं जनः ।
स तदेकमनाः सिद्धिमुक्तां प्राप्नोत्यसंशयः ॥ ३४ ॥

तदप्राप्तौ वृथा मोक्षस्तदाप्तौ तु कृतार्थता ।
अतः सर्व्वोत्तमस्तोत्रं जप्यं कृष्णरसार्थिभिः ॥ ३५ ॥

8777

1308. सर्व्वोत्तमस्तोत्रविवृति *Sarvottamastotravivṛti.*

Substance, countrymade paper. 8×4 inches. Folia, 62. Lines, 7 on a page. Extent in ślokas, 860. Character, Nāgara. Date (?). Appearance, fresh. Prose. Generally correct. Complete.

A copious commentary on *Sarvottamastotra* by Viṭṭhala Dīkṣita.

It begins:—

श्रीगोपीजनवल्लभाय नमः ।
नत्वा पितृपदाम्भोजमैहिकामुष्मिकार्थदम् ।
तत्प्रोक्ताचार्य्यनामानि विवरिष्ये यथामति । १ ।
यद्यप्ययोग्य एवाहं तन्नामविवृतौ स्वतः ।
स्वीयत्वेनैव कृपया योग्यतां मयि दास्यति ॥ २ ॥

. . . .

श्रीमत्पितृचरणाः श्रीमदाचार्य्याणामलौकिकनामानि प्रकटयितुमाचार्य्याणां स्वरूपं तत्प्राकट्यहेतुश्च वक्तुं आचार्यैकप्रकटितभक्तिमार्गप्रतिपाद्यं सर्व्वश्रुतिश्रीभागवतगीताद्यनेकालौकिकप्रमाणसिद्धं पूर्वोक्तप्रमेयमूलभूतं साक्षात्पुरुषोत्तमस्वरूपं सर्व्वमूलत्वेन मङ्गलार्थं स्तुवंति—प्राकृतधर्मानाश्रयमिति । . . . .

It ends:—

एवं स्तोत्रजपाधिकारिणो निरूप्य स्तोत्रसमाप्तिं निरूपयन्ति । इति श्रीमदिति ।

एवमाचार्य्यनामानि विवृतानि यथामति ।
पितृपादाब्जकृपया नानासाधनतो मया ॥ १ ॥
यदत्र बुद्धिदोषेण विवृतावन्यथाकृतिः ।
क्षमन्त्वाचार्य्यचरणा मद्भक्तोयमिति स्वतः ॥ २ ॥

Col.:—इति श्रीमत्प्रभुचरणैकतानश्रीवल्लभविरचिता सर्व्वोत्तमस्तोत्रविवृतिः सम्पूर्णा ।

After this a śloka runs thus—

आचार्य्यमानसशताष्टकमौक्तिकानि
श्रीविट्ठलोक्तिरससागरनिर्गतानि ।
श्रीवल्लभोक्तविवृतेर्गुणगुम्फितानि
कुर्व्वन्तु कण्ठभुवि भक्तजना जपार्थम्

See IO. Catal No. 2516.

8778

1605. निरोधलक्षण *Nirodhalakṣaṇa.*

By Vallabha Dīkṣita with an anonymous commentary.

Substance, countrymade paper. 10×5 inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 200. Character, Nāgara. Date (?). Appearance, fresh (mouse-eaten in the lower border).

The work begins:—

श्रीमद्भागवतसुबोधिन्यां अन्येषु च स्वग्रन्थेषु निरोधस्य निगद्यमानत्वात् तमाचक्षाणः तदवश्यम्भावसूचकं मनोरथस्वरूपमाह—

"यच्च दुःखं यशोदायां नन्दादीनाञ्च गोकुले ।
गोपिकानाञ्च यद्दुःखं तत् दुःखं स्यात् मम कचित् ॥ १ ॥

गोपिकानां तु इत्यन्तेन सर्वोत्कृष्टता श्रेष्ठतमता च सूचितेति ज्ञेयं । स्यादिति प्रार्थनायां लिङ् । कचिदिति दुर्लभत्वं । तथा च नदियाविर्भूतो भगवान् मातृचरणादीनां विरहानुभवार्थं माथुरात् (?) गतस्तदा यद्विरहात्मकं दुःखं समजनि तद् भवेदित्यर्थः । विप्रयोगदशायां तादृशरसिकानुभवसाक्षिकान्तरसुखविषयकं मनोरथमाहुः ।

"गोकुले गोपिकानान्तु यत् सुखं व्रजवासिनाम् ।
यत् सुखं समभूत् तन्मे भगवान् किं विधास्यति ? ॥ २ ॥

. . . .

There are altogether 20 verses, which form the text and the rest is the commentary. The definitions of रोध and निरोध are given in leaf 4B:—

ननु कोऽयं रोधः को वा निरोध इति चेत्, उच्यते । लोकवेदसमाधिभाषाप्रसिद्धपशुपुत्रादिपुरुषोत्तमसायुज्यान्तयावत्फलेभ्यो निवृत्ती रोधः । रोधपूर्विकान्त्योपाधिकप्रियत्वनिबन्धना भगवन्मात्रोपाधिकप्रियत्वनिबन्धना भगवत्परता निरोधः । रोधे भजनानन्दातिरिक्तयावत्फलनिरपेक्षता, निरोधे तु स्वात्मनोपि निरपेक्षता ।

The end of the text :—

नातः परतरो मन्त्रो नातः परतरस्तवः ।
नातः परतरा विद्या तीर्थं नातः परात् परम् ।

Colophon of the text :—

इति श्रीवल्लभदीक्षितविरचितं निरोधलक्षणं सम्पूर्णं ॥ २ ॥

Commentary :—

मन्त्रो मननीयः नितरां गोपनीयश्च । स्तवो भगवत्प्रसादहेतुः । विद्या काम्यमानयावदर्थसाधनं । तीर्थं प्रतिबन्धकीभूतदुरितनिचयनिरसनपूर्वकं तत्प्राप्तिसम्पादकभागधेयोद्बोधकमित्यर्थः ।

Colophon of the commentary :—

इति निरोधलक्षणविवृतिः ।

See I.O. No. 1018.

8779

10292. पत्रावलम्बन *Patrāvalambana.*

By Vallabha Dīkṣita.

Substance, countrymade paper. 11½×4¾ inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 135. Character, modern Nāgara. Appearance, fresh. Complete.

Beginning :—[अथ पत्रावलम्बनमूलं लिख्यते—
श्रीवल्लभो जयति जयति । श्री ॥ In a later hand].

लौकिको वैदिकश्चैव व्यवहारो द्विधा मतः ।
लोकसिद्धं पुरस्कृत्य वैदिको बोध्यते यथा ॥ १ ॥
लोके शब्दार्थसंवासे(दे ?) रूपं तेषां च यादृशं ।
न विवादस्तत्र कार्य्यो लोकस्थितिस्तथा भवेत् ॥

It shows the Vedas to have Brahma for their only subject and at the same time refutes the Māyāvāda. There are given also explanations for difficult passages.

End :—श्रीकृष्ण [स्य] प्रसादेन मायावादो निराकृतः ।
अवैदिको महादेवस्तत्र साक्षी न संशयः ॥
ये वैदिका महात्मानस्तेषां चानुमतिस्तथा ।
अवेदविन्न मनुते मया चोपेक्षितः (?) ॥
स्थापितो ब्रह्मवादो हि सर्व्ववेदान्तगोचरः ।
काशीपतिस्त्रिलोकेशो महादेवस्तु तुष्यतु ॥
कस्यचित्त्वथ संदेहः स मां पृच्छतु सर्व्वथा ।
न भयं तेन कर्त्तव्यं ब्राह्मणानामियं गतिः ॥
डिंडिमस्तु वादिनो द्वारि विश्वेशस्य मयापि हि ।
विद्वद्भिः सर्व्वथा श्राव्यं ते हि सन्मार्गरक्षकाः ॥

The col. is in a later hand :—

इति श्रीवल्लभदीक्षितविरचितानां पत्रावलम्बनमिदं ॥ श्रीहरिः ।

8781

8505. पत्रावलम्बन *Patrāvalambana.*

By Vallabha Dīkṣita.

Substance, country-made paper. 10×5 inches. Folia, 2. Lines, 18 on a page. Character, Nāgara of the 18th century. Appearance, discoloured.

There are 39 ślokas, with comments here and there showing that the whole of the Vedic literature rests on Brahmavāda.

Beginning :—

श्रीकृष्णाय नमः ॥

लौकिको वैदिकश्च व्यवहारो द्विधा मतः ।
लोकसिद्धं पुरस्कृत्य वैदिको बोध्यते यथा ॥ १ ॥
लोके शब्दार्थसम्बन्धो रूपं तेषां च यादृशम् ।
न विवादस्तत्र कार्य्यो लोकोच्छित्तिस्तथा भवेत् ॥ २ ॥
ब्रह्मवादे निरुक्तिस्तु नो वक्तव्येव कुत्रचित् ।
वस्तुतो ब्रह्म सर्व्वं हि व्यवहारस्तु लोकतः ॥ ३ ॥
ये धातुशब्दा यत्रार्थ उपदेशे प्रकीर्त्तिताः ।
तथैवार्थो वेदराशेः कर्त्तव्यो नान्यथा क्वचित् ॥ ४ ॥
काण्डद्वयार्थसिद्ध्यर्थं स्वाध्यायविधिरुच्यते ॥
वाक्यत्रयं तथा वेदे स्वाध्यायोध्येतव्यः अष्टवर्षं
ब्राह्मणमुपनयीत तं अध्यापयीत साङ्गो वेदोऽध्येयो
ज्ञेयश्चेति अनारभ्याधीतमेव हि ।
एकार्थता तु सर्व्वत्र विशेषोप्युच्यते स्फुटः ।
स्वाध्यायशब्दो वेदे हि रूढो योगोऽपि वर्त्तते ॥ ५ ॥
तथा समन्तादध्येयः शोभनं नियमैर्युतं ।
देशे काले गुरौ स्वस्मिन् ये प्रेक्षन्ते गुणास्त्विह ॥ ६ ॥
आसर्व्वतः पुनस्तत्र यथा शङ्का न जायते ।
शब्दे ह्यर्थे अनुष्ठाने तथा ध्येयो हि वैदिकैः ॥ ७ ॥

2B :—

ये वैदिका महात्मानस्तेषां चानुमतिस्तथा ।
अवेदविन्न मनुते मया चोपेक्षितः पुनः ॥ ३६ ॥
स्थापितो ब्रह्मवादो हि सर्व्ववेदान्तगोचरः ।
काशीपतिस्त्रिलोकेशो महादेवस्तु तुष्यतु ॥ ३७ ॥
कस्यचित्त्वथ संदेहः स मां पृच्छतु सर्वथा ।
न भयं तेन कर्त्तव्यं ब्राह्मणानामियं गतिः ॥ ३८ ॥
डिंडिमस्तु वादिनो द्वारि विश्वेशस्य मयापि हि ।
विद्वद्भिः सर्व्वथा श्राव्यं ते हि सन्मार्गरक्षकाः ॥ ३९ ॥

इति श्रीवल्लभदीक्षितानां पत्रावलम्बनमिदं ॥

Then there are 4 lines and a half, about the ten signs of Bhāgavata.

अत्र सर्गः विसर्गश्च स्थानं पोषणं भूतयः ।
मन्वन्तरे सानुकथा निरोधो मुक्तिराश्रयः ॥

अत्र अशरीरस्य विष्णोः पुरुषशरीरस्वीकारः सर्गः etc., etc.

End :—इति श्रीमद्भागवतदशलक्षणानि श्रीवल्लभा—

8782

1327. पत्रावलम्बनविवरण

Patrāvalambanavivaraṇa.

Substance, country-made paper. 11 × 5½ inches. Folia, 15. Lines, 11 on a page. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

It is a polemical tract against the theories of Bhaṭṭa and Śaṅkara. The author is Vallabhācārya. When he gave out his theory of *Bhakti*, the Paṇḍits of Kāśī of the school of Bhaṭṭa and Māyāvāda disputed his theory; he came over from his place at Caraṇādri to Benares and vanquished them. When disputing with them, he left notes on which the present work is based. For a description of the text See I.O. Catal. 808. The present manuscript contains a commentary on it by Puruṣottama, son of Pītāmbara.

Beginning :—

श्रीकृष्णाय नमः ।

श्रीगोपीजनवल्लभाय नमः ॥ श्रीगोवर्द्धनोद्धरणधीराय नमः ॥

श्रीमदाचार्य्यचरणैः चरणाद्रौ वसद्भिर्भक्तिमार्गप्रचारोपयोगितया उत्तर-मीमांसाभाष्येण ब्रह्मवादे ज्ञानकर्म्मसमुच्चयोपयोगितया पूर्व्वमीमांसाभाष्येण

धर्म्मस्थैर्य्यादिके चारिते यदा मायावादभाट्टमतस्थाः पण्डिता विचद्विषया काशीतश्चरणाद्रौ समायान्ति तदा तैः सह विचारे क्रियमाणे भगवत्सेवायाः प्रतिबन्धो भवतीति तन्निवृत्तये स्वयं चरणाद्रितः काश्यामागत्य विश्वेश-देवालयद्वारि यशवलंवनं (?) कृत्वा कंचित् कालं स्थितं तदा यत्पत्रे लिखित्वा तत्र स्थापितं तत्पत्रावलम्बनं इत्युच्यते तदत्र व्याकुर्म्मः। तत्र तत्त्व-निर्णयकलिकास्थापना प्रतिस्थापनावती कथा वादः स वेदार्थे वेदान्तार्थे च कर्त्तव्य इति बोधयितुं लौकिकवैदिकव्यवहारयोर्भेदं लौकिकार्थस्य वैदिकोपकारकत्वं लौकिकस्याविचार्य्यत्वं प्रथमं द्वाभ्यां तदुपोद्घाततया आहुः—लौकिक इत्यादि ।

It ends thus:—

डिंडिस्त्विति । एतद्द्वादश्याप्रच्छन्नत्वादित्यर्थः । एवं करणप्रयोजन-माहुः—विद्वद्भिरिति । तथा च सन्मार्गरक्षणमेतत् ।

करणप्रयोजनमित्यर्थ एष पुष्पाञ्जलिः

श्रीमदाचार्य्यचरणाम्बुजे निवेदितो मया तेन चापलं मे क्षमत्विति ।

Colophon:— इति श्रीमद्वल्लभाचार्य्यचरणैकतानपीताम्बरात्मज-पुरुषोत्तमेन विरचितं पत्रावलम्बनविवरणं सम्पूर्णं ।

8783

1323.

Substance, country-made paper. 12×6 inches. Folia, 41. Lines, 12 on a page. Extent in ślokas, 1200. Character, Nāgara. Appearance, old. Very corrupt.

This number contains seven works of the school of Vallabhācārya.

(a) *Jalabhedaṭīkā* ending in leaf 8A.

(b) *Samarpaṇa-godyārthavivaraṇa* ending in 16B, at the end of which are two short pieces of four ślokas each, namely, (I) वल्लभाचार्य्यगीताचतुःश्लोकी showing the full divinity of Vallabha from an interlocution between Arjuna and Śrīkṛṣṇa; (II) Vallabhācārya-Catuḥślokī advocating, complete devotion to Kṛṣṇa.

(c) *Sannyāsanirṇayavivaraṇa* ending in 25B.

(d) *Gītārthavivaraṇa* ending in 29A.

(e) *Kṛṣṇāśrayastotraprakāsana* ending in 35A.

(f) *Navaratnaprakāśa* ending in 38A.

(g) *Nyāsādeśa* ending in 41B.

(A)

जलभेदटीका *Jalabhedaṭīkā*.

Jalabheda is not a treatise on hydropathy as Rājendralāla says in BiK. Catal. p. 642; nor is it a work "on the dispositions befitting devotees" as described in Hall p. 150. It is a work in 20 verses by Vallabhācārya, the initial words of the verses being given in the present manuscript which contains Kalyāṇa Rāya's commentary on them. The object of the work is thus described by the commentator at the end.

जलानामिव भावानां भेदा यत्र निरूपिताः ।
जलभेद इति ख्यातो ग्रन्थोऽयं भावबोधकः ॥

The commentary ends thus:—

श्रीविट्ठलेशाङ्घ्रिसरोजपीठ-
कल्याणरायेण मुदा प्रणम्य ।
ताताङ्घ्रिपद्मे च गुरून् पितृव्यान्
टीकाकृतेयं जलभेदनाम्नः ॥

श्रीगोविन्दसुतप्रोक्ता टीका रागवतां हरौ ।
भावपूर्णा मु[दे] भूयात् सुन्दरीवाल्पभाषिणी ॥

मृषोद्यमनवद्यं वा बालस्येव कृपालवः ।
क्षम्यन्तां विट्ठलाधीशचरणाः प्रभवो मम ॥

समर्पणगद्यार्थ *Samarpaṇagadyārtha.*

It begins :—

जयन्ति पितृपादाब्जरेणवो यत्प्रसादतः ।
भक्तिप्राप्तितदन्याध्वमोहाभावश्च पण्डितैः ॥

Subject matter of the work :—

नत्वा श्रीवल्लभाचार्य्यान् श्रीकृष्णस्याम्बुजाननलान् (?)
तत्समर्पणगद्यार्थं [र]चयामि यथामति ॥

ननु श्रीमत्प्रभुचरणैर्नवरत्नप्रकाशे निवेदनस्यावश्यकत्वाय साक्षात्श्रीगोकुलेशभजनाधिकाररूपत्वं निरूपितं तदनिष्टाजनकत्वेनेष्टार्थजनकत्वेन वा

इति प्रकारजिज्ञासायां भगवदुपदिष्टश्रीमदाचार्य्यसमर्पणगद्यार्थो विचार्य्यते—सहस्रेति । अत्र सहस्रशब्दोऽनन्तसङ्ख्यावाची ।

This appears to be a commentary on certain short prose work beginning with the word *Sahasra* in which the devotee is advised to surrender himself absolutely to the will of God who is identified on earth with the Acārya. The work is by one Vallabha.

Colophon : इति श्रीमदाचार्य्यवरसमर्पितं परैहिकः । (?)
तत्समर्पणगद्यार्थं दुर्लभं वल्लभोऽब्रवीत् ॥

सन्न्यासनिर्णयविवरण *Sannyāsanirṇayavivaraṇa*

It begins thus :

नमामि तातचरणान् स्वीयानां सर्वकामदान् ।
यैः कृतः स्वाभिधानार्थः प्रकटः कृपया मयि ॥

The object of the book:—

स्वमार्गीयपरित्यागं वक्तुं परित्यागविचारं प्रतिजानते पश्चात्ताप-निवृत्त्यर्थमिति। भक्तिमार्गीयपरित्यागेतरसर्व्वपदार्थान् विचार्य्य त्याग-विचाराभावजनितस्वपश्चात्तापनिवृत्त्यर्थं भक्तिमार्गीयपरित्यागविचारमारभन्ते पश्चात्तापनिवृत्त्यर्थमिति उक्तपश्चात्तापनिवृत्त्यर्थं यः परित्यागः स विचार्य्यते।

Again at the end:—

विनिश्चितविशेषेण इदमित्थं त्वया निर्णीतं निश्चये कृष्णप्रसादस्य साधनत्वोक्त्या तदितरसाधनासाध्यत्वमुक्तं निर्णीतमेवाहुः सन्न्यासवरणं भक्ताविति भक्तो भक्तिमार्गे सन्न्यासवरणं सन्न्यासाङ्गीकारप्रकारः अथवा भक्तौ भक्तौ सत्यां अथवा भक्तौ भृत्सम्पूजनार्थं इदं सन्न्यासरूपं भगवतो वरणं एवेत्यर्थः। विपरीते बाधकमाहुः—अन्यथेति। अन्यथा भक्तिव्यतिरेकेण करणे उक्तप्रकाराभावात् पतितो भवेत् तस्मान्मार्गाच्च्युतो भवेत्।

This is a commentary on a work entitled *Sannyāsanirṇaya* which begins with पश्चात्तापनिवृत्त्यर्थं and ends with सन्न्यासवरणं भक्तौ अन्यथा पतितो भवेत्; and treats of the renunciation of the world by the followers of *Bhakti* mārga, that is, of Vallabha.

The commentator is the same Vallabha as in the preceding work.

The work ends:

श्रीवल्लभेन भक्तौ आचार्य्याणां प्रकाशितो भावः।
नित्यं तदीयहृदये कृपया तस्यैव सुदृढोऽस्तु॥

Colophon: इति श्रीमत्प्रभुचरणैकधनेन श्रीवल्लभेन विरचितं सन्न्यासनिर्णयविवरणं सम्पूर्णं। शुभमस्तु।

नवरत्नप्रकाश *Navaratnaprakāśa*

Beginning :

चिन्तासन्तानहन्तारो यत्पदाम्बुजरेणवः ।
स्वीयानां तान्निजाचार्य्यान् प्रणमामि मुहुर्मुहुः ॥

Navaratna means nine verses beginning with :

चिन्ता कापि न कार्य्या निवेदितात्मभिः न कदापि ।
भगवानपि पुष्टीस्थो न करिष्यति लौकिकीं च गतिं ॥

The present manuscript contains a commentary on them.

The commentary ends :

भक्तिमार्गसुधासिन्धौ विचारमथनैः स्वयं ।
स्फुटीकृतानि रत्नानि श्रीमदाचार्य्यपण्डितैः ॥
मयोज्ज्वलीकृतानीत्थं हृदि कृत्वा व्रजाधिपं ।
भजन्तु भक्ता येनासौ न विमुञ्चति कर्हिचित् ॥

Col. इति नवरत्नप्रकाशः समाप्तः ।

From a statement in No. 2 it appears that the author was the guru of Vallabha.

न्यासादेशटीका *Nyāsādeśaṭīkā*

Beginning :

ननु सर्व्वधर्म्मत्यागो हि पुष्टिमार्गे न तु मर्य्यादायां पार्थे च तदुपदेशात् तन्मार्गीयत्वमिति भगवत्यवधृतिः । धर्म्मत्यागे मर्य्यादामार्ग एव पापसम्भावना । अत्र च तत्कथने न संशयोऽपि । स्वस्यैव पापमोचकत्वोक्त्या न मर्य्यादापि पुष्टस्यैवंविधशोकासम्भवेन अत्र च तन्निषेधानुपपत्त्या तत्सत्त्वनिश्चयेनापि मर्य्यादामार्गीयत्वं ज्ञायते । किञ्च,

पुष्टिर्लीलायाः फलप्रकरणे स्वयं मर्य्यादामेव निरूपयन् भक्तानामाग्रहेण परं पुष्टिमङ्गीकृतवान् ……… इह तु तद्वैपरीत्यं ……… पापमोचनं मर्य्यादैवेति तद्विरुद्धं धर्म्मत्यागकथनं नोपपद्यत इति विचारकान्तः-करणकलिलमपनयन् तत्वाक्यतात्पर्य्यमनेन श्लोकेनाहुः। न्यासादेशेषु धर्म्मत्यजनवचनमित्यत्रायं भावः।

This also gives the object of the work.

It ends:

पितृचरणकृपातो गोपीपतिचरणरेणुधनिना यः।
श्रीविट्ठलेन विवृतो भावो मयि स स्थिरो भवतु॥

Colophon: इति श्रीविट्ठलेश्वरविरचितं 'न्यासादेशे'त्यस्य विवरणं समाप्तं।

After this there are two lines more on the same subject.

8784

1380. जलभेद (सटीक)

Jalabheda (with *commentary*)

Substance, country-made paper. 12½ × 5 inches. Folia, 8. Lines, 13 on a page. In the Tripāṭha form. Character, Nāgara. Date (?). Appearance, fresh. The Text in verse and the commentary in prose. Generally correct. Complete.

The commentary by Kalyāṇa Rāya has already been described in no. 1323.

The Text by Vallabhācārya begins thus:

नमस्कृत्य हरिं वक्ष्ये तद्गुणानां विभेदकान्।
भावान् विंशतिधा भिन्नान् सर्व्वसन्देहवारकान्॥ १॥
गुणभेदास्तु तावन्तो यावन्तो हि जले मताः।
गायकाः कूपसङ्काशाः गन्धर्व्वा इति विश्रुताः॥ २॥
कूपभेदास्तु यावन्तः तावन्तस्तेऽपि सम्मताः।
कुल्याः पौराणिकाः प्रोक्ताः पारम्पर्य्ययुता भुवि॥ ३॥

The Text consists of 20 verses, but has a verse more at the end.

इति जीवेन्द्रियगता नानाभावं गता भुवि ।
रूपतः फलतश्चैव गुणा विष्णोर्निरूपिताः ॥ २ ॥

8785

10264. न्यासादेशविवरण *Nyasādeśavivaraṇa*

By Viṭṭhaleśvara.

With the commentary by Puruṣottama, son of Pītāmbara.

Substance, country-made paper. 11½ × 5 inches. Folia, 20. In Tripāṭha form. Character, modern Nāgara. Appearance, fresh. Complete.

Nyāsādeśa is printed in Bombay.

There is a śloka of Vallabhācārya (which as it begins with the word न्यासादेश—is called *Nyāsādeśa*, giving his views on the conclusion of Śrīmad-Bagavad-Gītā—सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं व्रज etc.

On it Viṭṭhaleśvara wrote a commentary and Puruṣottama a sub-commentary.

The commentary begins: श्री ॥—

ननु सर्व्वधर्म्मत्यागो हि पुष्टिमार्गे न तु मर्य्यादायां
पार्थे च तदुपदेशात्तन्मार्गीयत्वमिति भवत्यवधृतिः ।

धर्म्मत्यागे मर्य्यादामार्गे एव पापसम्भवेनात्र च तत्कथाननसंशयोऽपि स्वस्यैव पापमोचकत्वेनात्मनो मर्य्यादापि पुष्टस्यैवंविधशोकासम्भवेन अत्र च तन्निषेधानुपपत्त्या तत्सत्त्ववत्त्वनिश्चयेनापि मर्य्यादामार्गीयत्वं ज्ञायते । किञ्च पुष्टिर्लीलायाः फलप्रकरणे स्वयं मर्य्यादामेव निरूपयन् भक्तानामाग्रहेण परं पुष्टिमङ्गीकृतवान्, इह तु तद्वैपरीत्यमपरञ्च शरणमागते पापान्मोचनमुक्तं न "त्वद्भयापृतं निशि शयानमतिश्रमेण, लोके विकुण्ठमुपनेष्यति

गोकुलं स्वम्'' इतिवद्द्रोणादिमारणपापेभ्योऽहं मोचयिष्यामीति शरण-गमनं, तथा सति पापमोचनञ्च मर्य्यादैवेति तद्विरुद्धं धर्म्मत्यागकथनं नोपपद्यते इति विचारकान्तःकरणकलिलमपनयंस्तद्वाक्यतात्पर्य्यमेकेन श्लोकेनाह ।

न्यासादेशेषु धर्म्मत्यजनवचनतोऽकिञ्चनाधिक्रियोक्ता कार्य्यसपञ्चाङ्गमुक्तं मदितरभजनापेक्षणं वा व्यपोढं। दुःसाध्येच्छोद्यमौ वा क्वचिदुपशमितावन्यसम्मेलने वा ब्रह्माश्वन्याय उक्तस्तदिह न विहतो धर्म्म आज्ञाद्वि + द्धः (?) ॥

The sub-commentary begins :

श्रीगोपीजनवल्लभाय नमः ॥

श्रीमद्वल्लभनन्दनचरणाम्भोजे हृदानुसन्धाय ।
न्यासादेशविवरणस्याशयमत्र स्फुटीकुर्व्वे ॥

भगवान् गीतोपदेशे पूर्व्वं "सन्न्यासः कर्म्मयोगश्च निःश्रेयसकरावुभौ, तयोस्तु कर्म्मसन्न्यासात् कर्म्मयोगो विशिष्यते" इत्युक्त्वा ततः सन्न्यासकर्म्मयोगयोस्तत्त्वनिरूपणे यज्ञदानतपसां पावनत्वमुक्तं etc., etc.

The commentary ends :

इति पितृचरणकृपातो गोपीपतिचरणरेणुधनिना यः ।
श्रीविट्ठलेन विवृतो भावो मयि सुस्थिरो भवतु ॥

इति श्रीगोस्वामिश्रीविट्ठलेश्वरविरचितं न्यासादेशविवरणं सम्पूर्णं ।

The sub-commentary ends :

इति प्रभुपदाम्भोजमनुसन्धाय तद्बलात् ।
न्यासादेशीयविवृतेराशयो विशदीकृतः ॥

Col. इति श्रीमद्वल्लभनन्दनचरणदासानुदासेन पीताम्बरात्मजपुरुषोत्तमेन विरचिता न्यासादेशीयविवरणटीका सम्पूर्णा ।

8786

1382. सन्न्यासनिर्णयविवरण

Sannyāsanirṇayavivaraṇa

Substance, country-made paper. 12¼×5 inches. Folia, 7. Lines, 14, 15 on a page. Extent in ślokas, 200. Character, Nāgara. Date (?) Appearance, fresh. Generally correct. Complete.

The same as 1323C.

8787

1377. बालबोधप्रकाश *Bālabodhaprakāśa*

By Devakīnandana.

Substance, country-made paper. 12¼×5¼ inches. Folia, 6. Lines, 15 on a page. Extent in ślokas, 360. Character, Nāgara. Date, Saṁ. 1867. Appearance, fresh. Prose. Generally correct. Complete.

This is a commentary on Bālabodha or Sarvasiddhāntasaṁgraha by Vallabhācārya, who is regarded as the incarnation of Agni.

Maṅgalācaraṇa.

या च मत्कृतिरेवान्तर्निरस्यति तमः स्मृता ।
अलंकुर्व्वन्तु मद्वाचमाचार्य्यचरणत्विषः ॥ १ ॥
यदाश्रयवतामेव वल्लवीजनवल्लभः ।
प्रसीदति विनोपायैर्विट्ठलेशं तमाश्रये ॥ २ ॥
पितृपादाम्बुजयुगं भक्त्या नत्वा मुहुस्त्रिधा ।
मतिं स्वामनतिक्रम्य बालबोधो विचार्य्यते ॥ ३ ॥

The object and the scope of the text :

भक्तिमार्गे फलं कृष्णस्तदास्वादस्तु दुर्लभः ।
जीवानामत एवान्यमतेषूत्पद्यते रतिः ॥ ४ ॥
तत्प्रेरितेन रुद्रेण मतान्युक्तानि वै कलौ ।
विशेषतः प्रवर्त्तन्ते स्वातन्त्र्यं नयतो नृणां ॥ ५ ॥
तत्तत्फलप्रशंसैव तत्र तत्र निरूप्यते ।
तन्मोहवशतो लोकः परिभ्रमति केवलम् ॥ ६ ॥

अतः कदाचित् कृष्णस्य भजनं लभते न सः ।
फलाभावाद्दैवसृष्टिर्व्यर्था भवति सर्व्वथा ॥ ७ ॥

दैवी सम्पद् विमोक्षायेत्युक्तिस्तर्हि विरुध्यते ।
अतः करुणया बालबोधमग्निश्चकार हि ॥ ८ ॥

अष्टादशानामत्र श्रीभगवद्वचसामपि ।
पुराणानां स्मृतीनां च प्रामाण्यज्ञापनाय च ॥ ९ ॥

तावन्तः कथिताः श्लोका आद्येनोपक्रमस्तथा ।
अन्तार्द्धेनोपसंहारस्तेन सार्द्धमूनविंशतिः ॥ १० ॥

Text.

नत्वा हरिं सदानन्दं सर्व्वसिद्धान्तसंग्रहं ।
बालप्रबोधनार्थाय वदामि सुविनिश्चितम् ॥ १ ॥

धर्म्मार्थकाममोक्षाख्याश्चत्वारोऽर्था मनीषिणाम् ।
जीवेश्वरविचारेण द्विधा ते हि विचारिताः ॥ २ ॥

अलौकिकास्तु वेदोक्ताः साध्यसाधनसंयुताः ।
लौकिका ऋषिभिः प्रोक्तास्तथैवेश्वरशिक्षया ॥ ३ ॥

लौकिकांस्तु प्रवक्ष्यामि वेदादाद्या यतः स्थिताः ।
धर्म्मशास्त्राणि नीतिश्च कामशास्त्राणि च क्रमात् ॥ ४ ॥

मोक्षे चत्वारि शास्त्राणि लौकिके परतः स्वतः ।
त्रिवर्गसाधनानीति न तन्निर्णय उच्यते ॥ ५ ॥

द्विधा द्वे द्वे स्वतस्तत्र सांख्ययोगौ प्रकीर्त्तितौ ।
त्यागात्यागविभागेन सांख्ययोगः प्रकीर्त्तितः ॥ ६ ॥

अहंताममतानाशो सर्व्वथा निरहंकृतौ ।
स्वरूपस्थो यदा जीवः कृतार्थः स निगद्यते ॥ ७ ॥

तदर्थं प्रक्रिया+चित् पुराणेऽपि निरूपिता ।
ऋषिभिर्बहुधा प्रोक्ता फलमेकमबाह्यतः ॥ ८ ॥

अत्यागे योगमार्गे हि त्यागोऽपि मनसैव हि ।
यमादयस्तु कर्त्तव्याः सिद्धे योगे कृतार्थता ॥ ६ ॥

पराश्रयेण मोक्षस्तु द्विधा सोऽपि निरूप्यते ।
ब्रह्मा ब्राह्मणतां यातस्तद्रूपेण सुषेव्यते ॥ १० ॥

ते सर्व्वार्था न चाद्येन शास्त्रं किंचिदुदीरितम् ।
अतः शिवश्च विष्णुश्च जगतां हितकारकौ ॥ ११ ॥

वस्तुनः स्थितिसंहारौ कार्य्यौ शास्त्रप्रवर्त्तकौ ।
ब्रह्मैव तादृशं यस्मात् सर्वात्मकतयोदितौ ॥ १२ ॥

निर्द्दोषपूर्णगुणता ततः शास्त्रे तयोः कृता ।
भोगमोक्षफले दातुं शक्तौ द्वावपि यद्यपि ॥ १३ ॥

भोगः शिवेन मोक्षस्तु विष्णुनेति विनिश्चयः ।
लोकेऽपि यत् प्रभुर्भुङ्क्ते तन्न यच्छति कर्हिचित् ॥ १४ ॥

अतिप्रियाय तदपि दीयते क्वचिदेव हि ।
नियतार्थप्रदानेन तदीयानां तदाश्रयः ॥ १५ ॥

प्रत्येकं साधनं चैतत् द्वितीयार्थे महान् श्रमः ।
जीवाः स्वभावतो दुष्टा दोषाभावाय सर्व्वदा ॥ १६ ॥

मोक्षस्तु विष्णोः सुलभो भोगश्च शिवतस्तथा ।
समर्पणेनात्मनो हि तदीयत्वं भवेद् ध्रुवम् ॥ १७ ॥

अतदीयतया चापि केवलं स्यात् समाश्रितः ।
तदाश्रयतदीयत्वबुद्ध्यै किञ्चित् सदाचरेत् ॥ १८ ॥

स्वधर्म्ममनुतिष्ठन् वै भवेद्वैगुण्यमन्यथा ।
इत्येवं कथितं सर्व्वं नैतज्ज्ञाने भ्रमः पुनः ॥ १६ ॥

चतुर्धा लौकिको मोक्षः सदोषत्वान्निराकृतः ॥

Col. of the comm. इति श्रीदेवकीनन्दनजीकृतो बालबोधप्रकाशः समाप्तः ।

The post-colophon statement. संवत् १८६७ शिवरात्री फाः वदि १३ ।

For a description of the work, see C'G. I. p. 111.

8788

1310. षट्पदीविवृति *Ṣaṭpadīvivṛti.*

Text by—Viṭṭhala Dīkṣita.

Commentary—anonymous.

Substance, country-made paper. 10 × 4½ inches. Folia, 21. Lines, 7 on a page. Extent in ślokas, 250. Character, Nāgara. Generally correct. Prose. Appearance, tolerable.

An exposition of the *Ṣaṭpadī* or six verses in praise of Lord Kṛṣṇa of Viṭṭhalācārya.

See Hall., P. 153.

1st and 2nd stanzas are not fully given—only their initials are given in connection with this commentary.

It begins:

श्रीगणेशाय नमः । श्रीकृष्णाय नमः ।

श्रीकृष्णं श्रीमदाचार्यं नत्वा श्रीविट्ठलप्रभुम् ।

भावैस्तदीयैः सरसैर्वर्ण्यते तत्कृतिः स्फुटा ॥ १ ॥

अथ श्रीमद्विट्ठलेशचरणाः स्वस्यास्याग्निकुमारत्वेन लीलामध्यपातित्वात् फलरूपान्तरङ्गलीलानुभवार्थमधुना प्राकट्यात् फलविलम्बज्ञापक-बाललीलाक्रमलीलाप्रदर्शनजनितविरहोत्कटभावप्राचुर्य्यकातरतया वर्णनार्थं लीलावलम्बने प्रकटभावरूपसाक्षात्कारेऽपि साक्षात्सङ्गमरसानुभवेन यद्वैव

भगवताषकाशो दत्तः अवकाशरूपं तु भक्तानां अवकाशार्थं भगवान् बाललीलया यथासंजातनिद्राख्ये निद्रां करोति ।

स्वीयेषु दयया स्वभावबोधनार्थं प्रकाशयन्ति प्रेङ्क्षेत्यादि पालयेत्यन्ताः । तदर्थनं तदनुवादमेवाहुः प्रेङ्क्षेति । प्रेङ्क्ष—पर्य्यङ्कशयने ।

It ends :—

सर्वांशेन सर्व्वदा पालयेत्याशीः प्रार्थिता ।
विवृता चातियत्नेन कृतिः श्रीविट्ठलप्रभोः ॥
विलोक्य मार्जनीया स्यात् सुहृद्भिः स्नेहपारगैः ॥
इति श्रीमद्विट्ठलेश्वरविरचितायाः षट्पद्या (?)
इति समाप्ता । ३ । श्लोकप्रमाण २६० ।

8789

1317. विद्वन्मण्डन *Vidvanmaṇḍana.*

By Viṭṭhala Dīkṣita, son of Vallabha Dīkṣita.

Substance, country-made paper. 10×6 inches. Folia, 78. Lines, 12 on a page. Extent in ślokas, 1950. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

A work on the Vaiṣṇava philosophy according to the school of Vallabhācārya. For a description of the work, see L. 2115.

Printed, ed. Benares.

8790

8467. विद्वन्मण्डन *Vidvanmaṇḍana.*

With the Commentary by Giridhara.

Substance, foolscap paper. 12½×5½ inches. Folia, 148. In Tripātha form. Character, modern Nāgara. Date, S. 1930. Appearance, fresh.

Colophon : इति श्रीमन्निजकटाक्षपाततरणिविघटितमायावादिप्रभृतितमःपुञ्जविकशितश्रीगोकुलाधीशरतिसरसिज-श्रीमद्व [ल्लभ] दीक्षितात्मज श्रीविट्ठलदीक्षितविरचितं विद्वन्मण्डनं संपूर्णं ।

(*Comm.*) इति श्रीमन्मुकुन्दरायसहजमाधुरीपरमानिर्वचनीय-सरसावदाततामरसरससुधाहृदावगाहिश्रीमदाचार्यपदाब्जकृपापारसार-श्रीमत्प्रभुचरणात्मजमहाराजयदुनाथकुलोद्भवगोस्वामिश्रीगोपालात्मज-गिरिधरविरचितविद्वन्मण्डनव्याख्या हरितोषिण्यपरपर्यायायां दीपिकाभिधा समाप्तिमभावीत् ।

Post: समाप्तोयं ग्रन्थः । श्रीसंवत् १९३०

मंगलमस्तु ॥

The Text refutes the doctrine of Māyā and presents the philosophy of Vallabhācārya in a succinct form. See L. 2115.

The Comm. begins: श्रीमुकुन्दरायो जयति etc.

श्रीनाथं च नमस्कृत्य नवनीतप्रियं तथा ।
मथुरेशविट्ठलेशरायं श्रीद्वारकाधिपं ॥
श्रीमद्गोकुलनाथं च सर्व्वकामार्थपूरकं ।
नमस्कृत्याथ तं नित्यं यः श्रीगोकुलचन्द्रमाः ॥

. . . .

नानामतेषु प्रविवेककारी श्रीपुष्टिमार्गप्रवहप्रदर्शी ।
श्रीवल्लभाचार्य्यपादारविन्दं सुषट्पदीभूतमना नतोस्मि ॥
श्रीमद्विट्ठलनाथपादयुगलं सर्व्वार्थसंसाधकं
नत्वा श्रीयदुनाथपादकमलद्वन्द्वं मनोहारि यत् ।
तद्वच्च श्रीमधुसूदनस्य चरणौ तापत्रयोन्मूलने
दक्षौ सर्व्वगुणाश्रयावतितरौ नौमि प्रभूतार्थदौ ॥

8791

1381. भक्तिहंस *Bhaktihaṁsa.*

By Viṭṭhala Dīkṣita.

Substance, country-made paper. 11¼×5½ inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 175. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

Printed in Bombay.

An essay on devotion or Bhakti to Śrīkṛṣṇa, as the only road and royal road to salvation, Tāntrika and Vedic rites being subservient to Bhakti. And Bhakti means the deepest *prema* as between husband and wife, in which one identifies oneself with the other. The sum and substance of the whole work is thus given in the following verse, leaf 7.

उपास्तिं मन्यन्ते मधुमथनभक्तिं निजकृता-
र्थतां तन्त्रोपास्यं परमपुरुषं चापि सुविदे ।
द्वयोः सारूप्यात्तद्भ्रमहतिकृते मानसं गतं
मुदा भक्तेर्हंसं प्रकटमकरोत् विट्ठलकृती ॥

There are frequent extracts from the *Bhāgavata* and the *Gītā*.

For beginning and end of the work, see C'G. p. III Vol. I.

8792

10281. *Bhaktihaṁsa.*

Substance, country-made yellow paper. 12×5 inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 196. Character, Nāgara. Appearance, fresh. Complete.

Colophon: इति श्रीमद्गोपीजनवल्लभैकचरणैकतानविट्ठल-
दीक्षितविरचितो भक्तिहंसः सम्पूर्णः ।

Post-colophon: शुभमस्तु ॥ श्रीरस्तु ॥ श्रीवल्लभाय नमः ॥
यादृशमित्यादि ।

Beginning:

जयन्ति पितृपादाब्जरेणवो यत्प्रसादतः ।
भक्तिः प्राप्ता तदन्याध्वमोहाभावश्च पण्डितैः ॥
मन्त्रोपासनवैदिकतान्त्रिकदीक्षार्चनादिविधिभिर्यः ।
अस्पृष्टो रमते निजभक्तेषु स मेऽस्तु सर्व्वस्वम् ॥ २ ॥
ननु किमिव अपूर्व्वर(?)मिवोच्यते । सत्यं etc. etc.

8793

10282. भक्तिहेतुनिर्णय *Bhaktihetunirṇaya.*

By Viṭṭhaleśvara.

Substance, country-made paper. 12×5 inches. Folia, 6. Lines, 11 on a page. Extent in ślokas, 194. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon:

इति श्रीविट्ठलेश्वरविरचितो भक्तिहेतुनिर्णयः समाप्तः ॥

Devotion to God springs from the mercy of God himself, and no other cause.

Beginning: श्रीवल्लभाय नमः ॥

ब्रह्मादिदुर्लभकथं राधामानापनोदकं कृष्णं ।
तदनुग्रहैकलभ्यां भक्तिं च नुमस्तदीयां च ॥

नन्विदमनेकप्रमाणाविसंवादीव भवति यदनुग्रहेतरसाधनासाध्यत्वं भक्तौ ।

8794

8437. गुप्तरस *Guptarasa.*

By Viṭṭhala.

With a Commentary.

Substance, country-made paper. 10¾×4¾ inches. Folia, 2+7. Lines, 9 on a page. Character, Nāgara. Date, Saṁvat 1926. Appearance, fresh. Complete.

The Text in two leaves, begins:

श्रीहरिः ॥

पयोदध्यामिक्षाभिनवघृतगोधूमचणकैः
क्षीरैरत्युत्कृष्टैर्विविधरसभोज्यं प्रियहृदा ।

विधायाधायार्थोन्वितरुचिरपात्रेषु रहसि
प्रियं प्राप्याङ्कस्थं किमपि समवोचन् प्रियतमाः ॥

अस्मदीयपदार्थानां भोगः कार्य्यस्त्वयैव हि ।
अन्यथा मार्गमर्य्यादा नंक्ष्यत्याम्भोजलोचन ॥

इतरोपयोगदाका(?) दवदहन सुतसमन्तैरस्माकं ।
स्वांगीकृतनवजलदैः शिशिरय गोपीजनप्राण ॥

It consists of 31 ślokas of which 1-26 ślokas are addressed by Gopikās to their lover Śrīkṛṣṇa.

St. 26.

अस्मदीयमखिलं भवदीयं तेन तद्ग्रहणतो न परस्य ।
कस्यचिन्न भविष्यति बुद्धिदोष इत्यमलवस्तुनिसर्गात् ॥

St. 27.

न ज्ञास्यत्यन्योपि प्रियावयोश्चरणरेणुरपरं ।
श्रीविट्ठलोतिगुप्तं सर्व्वमिमं वेत्ति वृत्तान्तं ॥

St. 28.

इति प्रियतमावृन्दमुखपद्मवचोमधु ।
रसायनमिवापीय तथैव प्रभुराचरत् ॥

St. 31.

अयं मनोरथोन्यत्र भविता नैव पूरकः ।
नान्यः श्रीगोकुलाधीशात् ज्ञाताप्यन्यो न मां विना ॥

Colophon : इति श्री ६ विट्ठलेश्वरविरचितो गुप्तरसः समाप्तः ॥

The commentary begins :

प्रतिक्षणनिकुञ्जस्थलीलारससुपूरितान् ।
नमामि श्रीमदाचार्य्यान् निजानां निखिलेष्टदान् ॥ १ ॥

श्रीमद्गोकुलाधीशैकसर्व्वस्वानां प्रियसखीनां रहसि वृन्दीभूतानां अहर्निशं मनोरथशतैकभावितेऽह्नि . . . .

श्रीमद्व्रजरत्नानां निजभुजयुगगतं चिपाटितकञ्चुकशादिषु दत्तेक्षणं रसाविष्टं प्रियं विलोक्य यदुदितं तमाहुः अस्मदीयेत्यादिनाचरदित्यन्तेन च ॥

It ends:

एवं चौर्यस्वरूपं प्रकटीकृतं श्रीमन्प्रभुचरणैरिति . . . . .
-रेतद्रसाभिज्ञैः विभावनीयं ॥

Colophon:

इति श्रीगुप्तरसटीका ।

Post-colophon:

संवत् १९३६ शमैसीः सावन सुदी १३ वार बुध ॥

8795

1385.

Substance, country-made paper. 10½ × 4¾ inches. Folia, 24. Lines, 9 on a page. Extent in ślokas, 480. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

Not entered in *Cat. Cat.* for want of a definite name.

This is a polemical treatise by one who describes himself as the servant of the servant of Vallabhācārya. It proves the absolute necessity of initiation as a Vaiṣṇava and considers all other forms of initiation inferior and partial.

Beginning and end:

अथेदं विचार्यते द्विजातीनां गायत्र्युपदेशातिरिक्त
उचितो न वेति किं तावत् प्राप्तं नेति कुतः ।
सर्वे शाक्ता द्विजाः प्रोक्ता न शैवा न च वैष्णवाः ।
यस्मादुपासते नित्यं गायत्रीं वेदमातरं ॥
इति विश्वामित्रवाक्ये सर्वेषां द्विजानां
जात्या शाक्तत्वकथनात् त्रैवर्णिकानां शाक्तत्वं
साहजिकं + + वैष्णवत्वादिकं तु पारिभाषिकत्वात्
कृत्रिममिति गायत्र्युपदेशापेक्षया अन्यस्य जघन्यत्वात्

किं च द्विजातीनां कर्म्मार्थत्वात् कर्म्मणां च श्रौतस्मार्त्तभेदेन
द्वैविध्यात् अन्येषां चेतोजघन्यत्वात् श्रौतस्मार्त्तकर्म्माधिकारस्य
गायत्र्युपदेशादेव सिद्धौ उपदेशान्तरस्य निरर्थकत्वात्
न च तद्विज्ञानार्थं स्वगुरुमेवाभिगच्छेत् समित्पाणिः
श्रोत्रियं ब्रह्मनिष्ठमित्यादिश्रुतिभिः . . . . . .

... ...

विना श्रीवैष्णवैर्दीक्षां प्रसादं सद्गुरोर्विना ।
विना श्रीवैष्णवं धर्म्मं कथं भागवतो भवेत् ॥

इत्यादिपाद्मोत्तरखण्डीयवाक्येभ्यस्तस्यावश्यकत्वं विभाव्यते ।
इत्यादि ॥

End :

एतेनैव अन्येऽपि भक्तिपन्थानो व्याख्याताः ज्ञेयाः
शङ्कापङ्कान्तरपरिहारश्च साक्षाद्भगवदुक्तिधाराभिरेव
विभाव्य साधनीयमित्यलं विस्तरेण ॥
इति श्रीवल्लभाचार्यदासदासेन निर्म्मितम् ॥

8796

10273. ब्रह्मवाद् *Brahmavāda.*

By Hari Rāya.

Substance, country-made paper. 10½×6 inches. Folia, 4. Lines, 12 on a page. Extent in ślokas, 96. Character, Nāgara. Date, Saṁvat 1934. Appearance, discoloured. Complete.

Printed, ed. KSS., No. 62, Benares.

Conception of Brahma, as conceived by the school of Vallabha.

Beginning :

श्रीकृष्णाय नमोस्तु ।

भक्तिमार्गे माहात्म्यज्ञानजननहेतुतया आनुकूल्येनोक्तः कोसौ ब्रह्मवादः?
उच्यते—एक एवाद्वयं ब्रह्म पुरुष एवेदं सर्व्वं ऐतदात्म्यमिदं सर्व्वं स वै

सर्व्वमिदं जगत् इत्यादिश्रुतिभिः प्रपञ्चरूपेणापि पूर्व्वं सन्नेव स्वस्याद्वयत्वेन तदतिरिक्तस्याभावात् स्वस्य क्रीड़ाधारत्वेन प्रपञ्चरूपं सम्पादयितुं तद्रूपेणाविर्भूतो भगवानेवेति श्रुतितात्पर्य्यरूपः। ननु भगवत एव विलक्षणाभ्यां रूपाभ्यां द्वैतापत्तिरिति चेन्न। नेह नानास्ति किञ्चनेति अग्रिमश्रुत्या तद्वैलक्षण्यनिषेधात्। तदर्थस्तु, इह सर्व्वरूपतयाद्वये ब्रह्मणि प्रपञ्चरूपेपि सच्चिदानन्दरूपतया एकरूपे वस्तुतो नाना न। किन्तु अब्रह्मदशायामविद्यया भासत एव। अतो न वैलक्षण्यम्॥

End :

निजाचार्य्यानुकम्पातः संशयोयं निराकृतः।
हरिदासेन तुष्यन्तु तेन ते स्वामिनो मम॥

Colophon :

इति हरिरायविरचितो ब्रह्मवादः।

Post-colophon :

लिखितं व्रजभूषणदासेन, शुभं। मीती जेष्ट कृष्ण ५ सं १६३४ काशीमध्ये। याद्रशी पुस्तके द्रष्टा etc. etc.

8797

10286. ब्रह्मवादविचार *Brahmavādavicāra.*

By Haridāsa.

Substance, country-made paper. 11¼×5¼ inches. Folium, 1. Lines, 9+8. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति श्रीमद्वल्लभाचार्य्यचरणदासेन हरिदासेन कृतो ब्रह्मविचारः संपूर्णः।

It upholds the views of Vallabhācārya and refutes those of others on Godhead.

Beginning :

ब्रह्मभिन्नः प्रपञ्चश्चेदस्मद्दृग्विषयः कथं ।
ब्रह्माभिन्नः प्रपञ्चश्चेद् ब्रह्मविद्विषयः कथं ॥
अतो भेदस्तथाभेदः शक्यते वेदितुं कथं ।
इति तन्न तथा ब्रह्म रूप्यते तत्प्रपञ्चयोः ॥ etc., etc.

There are 11 ślokas.

End :

विचार्य्य वल्लभाचार्य्यं प्रचार्य्य मतमार्य्यजं ।
विदार्य्य संशयं कार्यमनार्य्यमतदूषणम् ॥

8798

10276. प्रतिबिम्बवाद *Pratibimbavāda.*

By Puruṣottoma, son of Pītāmbara.

Substance, country-made paper. 11¾×5 inches. Folia, 7. Lines, 10 on a page. Extent in ślokas, 170. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon :

इति श्रीमद्वल्लभनन्दनचरणैकतानश्रीपीताम्बरतनुजपुरुषोत्तमेन कृतः अष्टमः प्रतिबिम्बवादः समाप्तिमभाषीत् ॥ इदं पुस्तकं समाप्तं ।

So it is apparent that Puruṣottama wrote series of works on the philosophy of the school of Vallabha, of which the present ms. contains the 8th on "the universe as a mere shadow," supported by quotations from the *Bhāgavata.*

Beginning :

श्रीकृष्णाय नमः ॥

ज्योतिस्तमालनीलं करुणाशीलं मुदा स्तौमि ।
हरति तमोनिचयं यत् प्रतिबिम्बं स्वकीयानां ॥

नन्वेतद्युक्तं। प्रतिबिम्बपदार्थस्यैवाभावात् दर्पणादिसन्निधानदोष-प्रतिहतपरावृत्तनयनकिरणस्य स्वमुखदर्शनमात्रेण दर्पणादौ प्रतिबिम्बाभि-मानात्। न च प्राङ्मुखा ये प्रत्यङ्मुखत्वादिदर्शनात् नैवमिति वाच्यम्। दर्पणोपाधिसन्निधौ अदोषजन्यस्यैतद्दृशज्ञानस्य भ्रमत्वात्। न च बिम्बभेदानुभवान्नैवमिति वाच्यम्। तस्यापि भ्रमत्वात्। दर्पणे मन्मुखं भातीति स्वमुखभेदप्रत्यभिज्ञानेन तद्धांश्च दर्पणे मुखं नास्तीति ज्ञानादभेदज्ञानं भ्रम इति वाच्यम्। दर्पणे मुखसंसर्गमात्र + + पि तादृग्-ज्ञानसंभवात्। etc., etc.

It ends:

केचित्तु तदधीनत्वे सति तत्सदृशत्वं प्रतिबिम्बत्वमित्याहुः। तन्न। छायायामतिव्याप्तेः। न च तदधीनप्रतीतिकत्वे सति तथात्वे विवक्षिते न दोष इति वाच्यम्। आभासेप्यतिव्याप्तेः। तस्मात् पूर्व्वोक्तमेव लक्षणम्। अतः पदार्थान्तरमेव प्रतिबिम्बः। मायिकत्वञ्चास्य 'यथाभासो यथा तम' इति द्वितीयस्कन्धीयभगवद्वाक्यादपि सिद्धं। अतो न कोपि बाधावसरः।

श्रीविट्ठलेशकृपया तत्त्वदीपप्रकाशतः।
प्रतिबिम्बं निश्चितवान् तद्दासः पुरुषोत्तमः॥

8799

1397. द्रव्यशुद्धिदीपिका *Dravyaśuddhidīpikā.*

By Puruṣottama, son of Pītāmbara.

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 40. Lines, 9, 10 on a page. Extent in ślokas, 1150. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It is a commentary on *Dravyaśuddhi.*

Leaf 1.

नत्वा श्रीवल्लभाचार्य्यान् हरिं सर्व्वोपकारिका।
बाह्या चाभ्यन्तरा द्रव्यशुद्धिरत्र विचार्य्यते॥
निबन्धेषु विविच्योक्ता ह्यधुना बुद्धिदोषतः।
यतो न भासते सम्यक् तत एव समुद्यमः॥

The 'Nibandhas' are by Vallabhācārya. So this is a commentary on one of Vallabhācārya's 'Nibandhas', on *Dravyaśuddhi.*

Colophon :

Leaf 40.

इति श्रीवल्लभाचार्य्यचरणाम्बुजदासदासेन पीताम्बरात्मजेन पुरुषोत्तमेन स्फुटीकृता द्रव्यशुद्धिदीपिका सम्पूर्णा ।

शुभमस्तु । श्रीरस्तु । ग्रन्थसंख्या ११५० ।

8800

1323. अवतारवादावली *Avatāravādāvalī.*

By Puruṣottama, son of Pītāmbara.

Substance, country-made paper. 11×7 inches. Folia, 67. Lines, 15 on a page. Extent in ślokas, 2500. Character, Nāgara. Date (?). Appearance, fresh. Prose. Generally correct.

This is the first part of a comprehensive work of the school of Vallabhācārya reviewing the theories of various Vaiṣṇava schools.

The manuscript wants the first leaf and has the first leaf marked 2.

For the beginning and end of the same, see L. 30,19.

Oxf. 38A notices the 13th chapter and IO Catal. No. 2497 chapters VIII, X, XI.

Authorities quoted and consulted—

शिवपुराण, अथर्व्वशिरः, सुदर्शनाचार्य्य, हरिवंश, अथर्व्वशिखा, नीलकण्ठ, चन्द्रशेखर, नृसिंहतापनीय, अमृतबिन्दु, नादबिन्दु, तैत्तिरीयगीता, याज्ञवल्क्य, माण्डूक्य, मैत्रेयोपनिषत्, शङ्कराचार्य्यभाष्य, नृसिंहोत्तरतापनी, विष्णुपुराण, पराशरोपपुराण, अप्पयदीक्षित, ब्रह्माण्डपुराण, आदित्यपुराण, संक्षेपशारीरक, केनोपनिषत्, नारायणोपनिषत्, कैवल्योपनिषत्, ईश्वरगीता, छान्दोग्य, शिवतत्त्वविवेक, उत्तरगीता, मात्स्य, मोक्षधर्म्म ।

8801

1379. भागवततत्त्वार्थदीप-प्रकाशावरणभङ्ग

Bhāgavatatattvārthadīpaprakāśāvaraṇabhaṅga.

By Puruṣottama, son of Pītāmbara.

Substance, foolscap paper. 12½×7¼ inches. Folia, 26. Lines, 9 on a page. Extent in ślokas, 700. Character, Nāgara. Date, Saṁ. 1856. Appearance, fresh. Prose. Generally correct.

The Third prakaraṇa only.

Vallabhācārya wrote a work entitled *Bhāgavatatattvārthadīpa*, *Tattvārthadīpa* or *Nibandha*, summarising the teachings in the *Bhāgavatapurāṇ*, according to his own doctrine. See L. 1316.

"अग्निश्चकार तत्त्वार्थदीपं भागवते महत् ।"

He wrote a commentary on it 'Tattvadīpaprakāśa' which begins: सर्वोद्धारप्रयत्नात्मा etc., etc. See *Cat. Cat.* Vol. III, pp. 87A.

Vallabha's great grandson, Pītāmbara began to write a commentary on it entitled "तत्त्वदीपप्रकाशावरणभङ्ग" of which the 'Śāstrārtha-prakaraṇa' alone is known from Ulwar extr. 128 and C" C., I. 146, which seems to be the first prakaraṇa.

The present manuscript represents the third prakaraṇa of the work by Puruṣottama, son of Pītāmbara. In this prakaraṇa the examination of the first *skandha* of the *Bhāgavata* comes to an end.

Colophon :

इति श्रीपीताम्बरतनुजपुरुषोत्तमविरचिते तत्त्वदीपप्रकाशावरणभङ्गे प्रथमस्कन्धविवरणं सम्पूर्णम् ।

After the maṅgalācaraṇa the commentator says:
पूर्व्वप्रकरणसमाप्तावेव एतदारम्भस्य समर्थितत्वात् तृतीयं प्रकरणं व्याख्यातुमेवारभन्ते भागवतेत्यादि, सङ्कीर्त्तनेत्यादि, सम्यक्स्वरूपकथनेन परवस्तूच्यते इत्यादि ।

The second prakaraṇa also seems to have been written by Puruṣottama. His father's work ended with the first prakaraṇa.

8802

1324. प्रमेयरत्नार्णव *Prameyaratnārṇava.*

By Bālakṛṣṇa alias *Lālubhaṭṭa.*

Substance, country-made paper. 11×6 inches. Folia, 58. Lines, 9 on a page. Extent in ślokas, 928 Character, Nāgara. Date, Saṁvat, 1913. Appearance, fresh. Prose and verse Complete.

Printed, ed. CHSS. No. 97, Beṇares.

A summary of the system of Vallabhācārya in seven chapters. It quotes verses and comments on them. The manuscript is, however, full of mistakes which a scribe not knowing Sanskrit is liable to make. An idea may well be obtained of the contents of the book from the colophons:

8B.

इति श्रीमद्गोवर्द्धनधरश्रीवल्लभाचार्य्यश्रीविट्ठलेश्वरचरणानुचरसेवकेन लालुभट्टोपनामबालकृष्णेन कृते प्रमेयरत्नार्णवे प्रपञ्चविवेकः सम्पूर्णः ।

14B. • इति जीवविवेकः समाप्तिमगात् ।

21B. ० मूलरूपविवेकः सम्पूर्णः ।

22A. ० पुष्टिविवेकः समाप्तिमगात् ।

40A. ० पुष्टिभक्त्यधिकारविवेकः सम्पूर्णः ।

43B. ० सर्व्वात्मभावविवेकः समाप्तः ।

58B. ० पुष्टिमार्गीयफलविवेकः समाप्तः ।

Beginning :

श्रीगिरिधारी तनोति मङ्गलानि ।
गोपीनूतनरूपयौवनमहामाधुर्य्याद्यभावात् मदं
वृन्दाकाननिर्म्मितोश्वत्थमयस्वच्छन्दरासोत्सवं ।
श्रीमद्वल्लभविट्ठलप्रकटितप्रेमाख्यभक्तिप्रियं
वेदान्तोक्तरसात्मकं प्रभुमहं गोवर्द्धनेशं भजे ॥
नन्दाङ्गनालालितवक्त्रचन्द्रो विधीशदुष्प्रापपदारविन्दः ।
विराजतां मूर्द्धनि भक्तिगम्यः श्रीबालकृष्णः कुलदैवतं मे ॥ २ ॥

Two more verses on Maṅgalācaraṇa—

अथ सुबोधिनीनिबन्धभाष्यविद्वन्मण्डनादिषु स्थितानि प्रमेयाणि रत्नानीव सञ्चिनोमि। तत्र भगवद्भजनोपयोगितया प्रपञ्चस्वरूपज्ञानस्य निबन्धोक्तरीत्या प्रथमं तदेव विविच्यते ।

End :

निरोधलीलामुक्त्वाथ मुक्तिस्तदनु वर्ण्यते ।
मुक्तानामाश्रयः कृष्णः नान्येषामिति शास्त्रतः ॥
इति सुबोधिन्याः ।

Post-colophon :

संवत् १९१३ मिति अषाढ़ कृष्णपक्षे १० लि० सजीवनलाल ।

8803

8465. *Prameyaratnārṇava.*

Substance, country-made paper. 10¾×5¾ inches. Folia, 40. Lines, 11 on a page. Extent in ślokas, 960. Character, Nāgara. Date, Saṁvat, 1926. Appearance, fresh. Complete.

Last Colophon :

इति श्रीमद्गोवर्द्धनधरश्रीवल्लभाचार्य्यश्रीविट्ठलेश्वरचरणानुचर-सेवकेन लालुभट्टोपनामबालकृष्णेन कृते प्रमेयरत्नार्णवे पुष्टिमार्गीयफलविवेकः समाप्ति पत्तार्ण (?) समाप्तं पूर्व्वाङ्गं ।

Post-colophon :

श्रीगिरिधारी विजयते । लिप्यकृत रामसहाय ब्राह्मणजातीगौड़-वासी देवगिरीमध्ये बावजीनरामरामवंच्याश्री यादृशं etc.

इति श्रीसंवत् १९२६ समैतीती भाद्रौ वदी १४—१०

See our no. 1324.

8804

8466. विवेकधैर्याश्रय *Vivekadhairyāśraya.*

By Vallabhācārya with a Sanskrit commentary and a sub-commentary in Hindi.

Substance, country-made paper. $11\frac{3}{4}\times5\frac{1}{2}$ inches. Folia, 66. Lines, 9 on a page. Extent in ślokas, 1188. Character, Nagara. Date, Saṁvat, 1861. Appearance, fresh. Complete.

The Text consists of 17 ślokas :

विवेकधैर्य्ये सततं रक्षणीये तथाश्रयः ।
विवेकस्तु हरिः सर्व्वं निजेच्छातः करिष्यति ॥ १ ॥

प्रार्थिते वा ततः किं स्यात् स्वाम्यभिप्रायसंशयात् ।
सर्वत्र तस्य सर्व्वं हि सर्व्वसामर्थमेव च ॥ २ ॥

अभिमानस्तु संत्याज्यः स्वाम्यधीनत्वभावनात् ।
विशेषतश्चेदाज्ञा स्यादंतःकरणगोचरा ॥ ३ ॥

कदा विशेषगत्यादि भाव्यं भिन्नं तु दैहिकात् ।
आपद्गत्यादिकार्य्येषु हठस्त्याज्यश्च सर्वथा ॥ ४ ॥

अनाग्रहश्च सर्व्वत्र धर्म्माधर्म्माप्रदर्शनं ।
विवेकोऽयं समाख्यातः धैर्य्यं तु विनिरूप्यते ॥ ५ ॥
त्रिदुःखसहनं धैर्य्यमामृतेः सर्व्वतः सदा ।
तक्रवद्देहवद्भाव्यं जड़वद्गोपभार्य्यवत् ॥ ६ ॥
प्रतीकारो यदृच्छातः सिद्धश्चेन्नाग्रही भवेत् ।
भार्य्यादीनां तथान्येषामसतश्चाक्रमं सहेत् ॥ ७ ॥
स्वयमिन्द्रियकार्य्याणि कायवान् मनसा त्यजेत् ।
अशूरेणापि कर्त्तव्यं स्वस्य सामर्थ्यभावना ॥ ८ ॥
अशक्ये हरिरेवास्ति सर्व्वमाश्रयितो भवेत् ।
एतत् सहनमत्रोक्तमाश्रयोतो निरूप्यते ॥ ९ ॥
ऐहिके परलोके च सर्व्वत्र शरणं हरिः ।
दुःखहानौ तथा पापे भये कामार्थपूरणे ॥ १० ॥
भक्तद्रोहे भक्त्यभावे भक्तस्यातिक्रमे कृते ।
अशक्ये वा सुशक्ये वा सर्वथा शरणं हरिः ॥ ११ ॥
अहंकारकृते चैव पोष्यपोषणरक्षणे ।
पोष्यातिक्रमणे चैव तथान्तेवास्यतिक्रमे ॥ १२ ॥
अलौकिकमनःसिद्धौ सर्वार्थे शरणं हरिः ।
एवं चित्ते सदा भाव्यं वाचा च परिकीर्त्तयेत् ॥ १३ ॥
अन्यस्य भजनं तत्र स्वतो गमनमेव (च) ।
प्रार्थनाकार्य्यमात्रेपि तथान्यत्र विवर्ज्जयेत् ॥ १४ ॥
अविश्वासो न कर्त्तव्यः सर्वथा बाधकस्तु सः ।
ब्रह्मास्त्रचातकौ भाव्यौ प्राप्तं सेवेत निर्म्ममः ॥ १५ ॥
यथाकथञ्चित् कार्य्याणि कुर्य्यादुच्चावचान्यपि ।
किं वा प्रोक्तेन बहुना शरणं भावयेद्धरिं ॥ १६ ॥
एवमाश्रयणं प्रोक्तं सर्व्वेषां सर्व्वदा हितं ।
कलौ भक्त्यादिमार्गा हि दुःसाध्या इति मे मतिः ॥ १७ ॥

The Sanskrit commentary begins:

श्रीमदाचार्य्यचरणनखचन्द्ररुचे नमः ।
हृदि प्रविश्य यद्ध्वान्तं निर्धूतं मे यथा स्वतः ॥
यत्कृपातो विवेकादिधर्म्माः स्वीये भवन्ति हि ।
तत्पादतलसम्बन्धी रेणुः शरणमस्ति मे ॥

The Hindi commentator gives the name of the Sanskrit one as Gokuleśa.

Colophon:

इति श्रीवल्लभाचार्य्यविरचितो विवेकधैर्य्याश्रयः समाप्तः, च पुनः विवेकधैर्य्याश्रयविवृतिः संपूर्णा जाता ।

Post-colophon:

काशीवालाशेठजीहरिदासजीपठनार्थं । ग्रंथमे शुद्धरसभाव-गूढ अनन्यरसश्रीगोकुलेशजूके भगवदि मे प्रकाश ह्राय, etc., etc. संवत् १८६४ ।

8805

8436. भगवत्सेवाकौमुदी *Bhagavatsevākaumudī.*

By Lālu Bhaṭṭa.

Substance, country-made paper. 11×5 inches. Folia, 13. Lines, 17 on a page. Extent in ślokas, 208. Character, modern Nāgara. Date, Saṁvat, 1933. Appearance, fresh. To the end of the first prakaraṇa.

A Vaiṣṇava work on devotion to God, in its various aspects.

Beginning:

श्रीगोपीजनवल्लभाय नमः ।
श्रुतिसिद्धरसाम्भोधिरासमण्डलमण्डनं ।
गोपिकानयनानन्दं गोवर्द्धनधरं भजे ॥
श्रीवल्लभपदाम्भोजरजांसि प्रणमाम्यहं ।
यत्सम्पर्काद्व्रजाधीशे मम सेवां जनोश्नुते ॥
श्रीविट्ठलेश्वरं वंदे कृष्णसेवाप्रवर्त्तकं ।
येन गोवर्द्धनाधीशः सख्येनात्मवशीकृतः ॥

अथ पुष्टिभक्तिमार्गीयसेवा किंप्रमाणमूलिका
इत्यादि विचार आरभ्यते। तत्र सर्व्ववेदे—

इतिहासानां "निगमकल्पतरोर्गलितं फलं" इत्यादिवचःसहस्रैः सर्व्व-श्रुतिसारभूतत्वात् निखिलप्रमाणमूर्द्धन्यतासमाधिभाषारूपस्य श्रीभागवतस्य अभ्युपेया। निबन्धे च "वेदाः श्रीकृष्णवाक्यानि" इति सन्दर्भे उत्तरं पूर्व्व-सन्देहवारकं परिकीर्त्तितमित्यनेन सर्व्वसन्देहवारकत्वं श्रीभागवतस्य निरणायि। तत्र च 'श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनं। अर्चनं वंदनं दास्यं सख्यमात्मनिवेदनम्॥ इति पुंसार्पिता विष्णौ भक्तिश्चेन्नव-लक्षणा। श्रूयते भगवत्यध्वा तन्मन्येऽधीतमुत्तमम्'॥

इत्यनेन नवविधभक्तेरेव मुख्यतया कर्त्तव्यतोपदिश्यते।

End:

'भगवद्वाक्यं भजतां मुकुंदो मुक्तिं ददाति कर्हिचित् स्म न भक्तियोगमि'त्यादिवचःसहस्रैः मोक्षाधिकत्वाच्चेत्यलं विस्तरेण॥

Colophon:

इति श्रीमद्गोवर्द्धनधरश्रीवल्लभाधीशश्रीविट्ठलेश्वरचरणानुचरसेवकेन लालुभट्टेन रचितायां भगवत्सेवाकौमुद्यां प्रथमं प्रकरणं।

Post-colophon:

मि० मार्गशीर्ष कृष्ण १० सं १६३३ काशीमध्ये व्रजभूषणदास-गुर्ज्जर दीसावालेन लिखितं। अक्षरकी चल कृपाद्रष्ट क्षमा करे।

8806

1305. बहिर्मुखमुखमर्द्दन

Bahirmukhamukhamardana.

By Jayagopāla Bhaṭṭa, son of Cintāmaṇi Dīkṣita, a Disciple of Viṭṭhaleśa.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 174. Lines, 7 on a page. Extent in ślokas, 2600. Character, Nāgara. Date, Saṁ. 1910. Appearance, fresh. Prose and verse. Generally correct. Complete.

A controversial Vaiṣṇavite work with its usual doctrine of Kṛṣṇa as the Supreme Deity, and His devotees as even superior to Brahmā.

Beginning :

श्रीगणेशाय नमः ॥

ननु जीवैः किं कर्त्तव्यमिति चेत्, अत्रोच्यते पूर्णपुरुषोत्तमभजनमेव कर्त्तव्यमिति। कोऽसौ पूर्णपुरुषोत्तमो यस्य भजनं भवतोपदिश्यत इति चेत्, सारस्वतकल्पो श्रुतीनामनुग्रहार्थं प्रादुर्भूतः सर्व्वावतारोऽस्मत्प्रभुः श्रीकृष्ण एवेति गृहाण। पुरुषोत्तमत्वं च शुद्धसत्त्वाव्यवहितत्वे सति आनन्दरूपाकारवत्त्वं ॥

It ends thus :

आस्ते न धीरवीरस्य भङ्गः सङ्गरकेलिष्विति न्यासादनेकतत्तत्-उत्कर्ष-कल्पना गलहस्तितव्येति न क्वचिदपि व्रजराजकुमारानुचराणामस्माकं पराजयः॥ एवं सति सिद्धे सारस्वतकल्पीयैतत्कल्पीयश्रीकृष्णस्वरूपस्य सर्व्वोत्कर्ष सर्व्वसेव्यत्वं अपि तत्रैव विश्राम्यति इत्यानन्दसन्दोहतुन्दिलावयवमिति सर्व्वं चतुरस्रं ॥

तैलङ्गाभरणश्रीचिन्तामणिदीक्षिताङ्गजातेन।
जयगोपालेन कृता कृतिरेषा ६ चन्द्रतारकं जयतात्॥
मूर्द्धाञ्जलिं ननु विधाय विधाय भूयो
भूयः कृपालुषु महत्सु निवेदयामि।
यत् किञ्चिदत्र मयका लिखितं भवद्भिः
तत् पुष्टिमार्गपथिकैः परिशोधनीयम्॥
न दृष्टा यैर्वेदा न च जगति साङ्गोपनिषदः
पुराणाख्यानाद्या न च विविधविद्याः परिचिताः
मदीयेऽस्मिन् ग्रन्थे ददति ननु दोषं त इह चेत
तदा तेभ्यो दत्तः शपथ इह देव विजयताम्॥

प्रथममिह विदूरात् बलानातिप्रगल्भै-
स्तदनु सविधमाप्तैः कर्त्तुमेतस्य भङ्गं ।
अथ हृदि धृतकम्पैः कैरपि स्फीतभारा-
ज्जनकधनुरिवेदं पुस्तकं स्पृश्यते नो ॥

Colophon:

इति श्रीमद्वल्लभाचार्य्यचरणकमलैकतानमानसेन श्रीमन्महाप्रभुविट्ठलेश्वर-कृपाकटाक्षोद्बुद्धसुबुद्धिना श्रीमच्चिन्तामणिदीक्षितात्मजेन मठपतिकुलरत्नेन जयगोपालभट्टेन कृतो बहिर्मुखमुखध्वंसनापरपर्य्यायो बहिर्मुखमुखमर्द्दनग्रन्थः सम्पूर्णः ॥

श्रीरस्तु मिति चैत्र वदी १० रविवार लिखितं बलदेवगुजरातिचातुरवेदी मोढ ॥ संवत् १९१० शुभं भवतु ॥

8807

1821. श्रुतिरहस्य *Śrutirahasya.*

By Giridhara Gosvāmī with the commentary **प्रकाश** ***by Rāmakṛṣṇa Bhaṭṭanetā.***

Substance, country made paper. 12½×6½ inches. Folia, 117. Lines, 10 on a page, in the average. Extent in ślokas, 3500. Character, Nāgara. Date, Saṁ. 1887. Appearance, tolerable. Prose. Generally correct. Complete. In the Tripāṭha form, that is, the text in the middle and the commentary above and below.

Giridhara, the author is a descendant of Yadunātha, one of the seven sons of Viṭṭhala, the son of Vallabha, the founder of the sect.

Colophon of the text: इति श्रीप्रभुचरणात्मजमहाराज-श्रीयदुनाथकुलोद्भव-गोस्वामिश्रीगिरिधरविरचितं श्रुतिरहस्यं समाप्तम् ।

See also leaf 114A.

The commentator, Rāmakṛṣṇa Bhaṭṭanetā was a Tailaṅga Brāhmaṇa. He lived at Gokula and was a disciple of Giridhara.

Colophon of the commentary:

इति श्रीमन्निजचरणनखचन्द्रप्रभाच्छटानिरस्तसमस्तजीवान्धकार-श्रीवल्लभाचार्य्यावतारकुलकमलविकाशकनिजशरणतापहरण-श्रीमद्गोस्वामि-श्रीगिरिधरचरणकोकनदमधुपायमानमानसतैलङ्गजातीयगोकुलग्रामस्थनेतोप-नामक-रामकृष्णभट्ट-प्रकाशित-श्रुतिरहस्यप्रकाशः सम्पूर्णतामव्राजीत् ।

Post-colophon:

श्रीमदाचार्य्यवर्य्यचरणौ जयतः

मुनिवसुवसुकलानिधिवलिताब्दाश्विनमासवलक्षपक्षहरिवासरेऽलेखि रामकृष्णभट्टेन श्रीमन्महाराजश्रीमद्गुरुचरणारविन्दार्थं ।

The object of the book is to prove that the texts of Śruti make Vallabha the Purușottama or Para Brahma.

Leaf 9B Text.

अथ श्रीवल्लभाचार्य्या रूपाष्टकसमन्विताः ।
निगमोदिततद्रूपं वर्णयामि यथामति ॥

Commentary: पूर्णपुरुषोत्तमवत् श्रीमदाचार्य्याणामपि निगमप्रतिपाद्यत्वं इति ज्ञानेन तच्छरणमवश्यं गन्तव्यं ।

Leaf 11. Text: अथ स्वाचार्य्यप्रादुर्भावप्रतिपादकनिगमः प्रदृश्यते तैत्तिरीये आनन्दवल्ल्यां ब्रह्मवित्परमित्यन्ता ॥ ऽयक्षरब्रह्मज्ञानं साधनं परब्रह्मफलञ्च निरूप्य तदेषाभ्युक्तेत्यारभ्य तस्यैव व्याख्यानं कोषादिजगदुत्पत्तिपर्य्यन्तं निरूप्य रसात्मकपुरुषोत्तमप्राप्तिप्रस्तावे तत्-साधनीभूतमाचार्य्यस्वरूपं निरूपयति ।

66A. इत्यादिपूर्व्वोक्तश्रुतिस्मृतिश्रीभागवताद्यनेकप्रमाणसिद्धत्वात् श्रीमदाचार्य्याणां पुरुषोत्तमत्वं सिद्धं ।

The Text begins:

श्रीमुकुन्दरायो जयति ।—

नौमि श्रीगोपालं प्राकृतमात्राशेषधर्म्मरहितं ।
वेदैकसमधिगम्यं स्वाभाविकसर्वधर्म्मरहितम् ॥ १ ॥

वन्दे श्रीवल्लभाधीनान् स्नेहमार्गाब्जभास्करान् ।
निजान्तरङ्गभक्तेभ्यः स्वस्वरूपप्रदर्शकान् ॥ २ ॥
तथापि श्रीमदाचार्य्यकृपया मयि बोधितं ।
कृतं श्रुतिरहस्यं मे विद्वद्भिर्दर्शितं मया ॥

The commentary begins (though the leaves begin from 1 the first four verses and threefourths of the 5th are wanting. The last pāda of the 5th is):

श्रीश्रीमद्वल्लभाख्यो जगति विजयते कापि मूर्त्तिः कृशानोः ॥ ५ ॥

तर्कतोयनिधिशोषकारिणम् मायिकुम्भिमृगराजचारिणम् ।
शिष्यबोधविधयेऽवतारिणम् विट्ठलेशमहमाश्रये मुहुः ॥ ६ ॥

. . . .

. . . .

श्रीमच्छ्रुतिरहस्याख्ये सन्देहध्वान्तवारकम् ।
नेतोपाह्वः रामकृष्णः प्रकाशं कुरुते सुधीः ॥ १३ ॥
यद्यप्ययोग्य एवाहं ईश्वरोक्तिविचारणे ।
श्रीमदाराध्यचरणाः क्षम्यन्तां मम साहसम् ॥ १४ ॥

8808

10295. शुद्धाद्वैतमार्त्तण्डः *Śuddhāduaitamārtaṇḍa.*

By Giridhara.

With the commentary entitled Śuddhādvaitamārtaṇḍa-prakāśā—By Rāmakṛṣṇa Bhaṭṭa.

Substance, country-made paper. 13×7¼ inches. Folia, 20. In Tripāṭha form. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

An interesting work on Vedānta of the school of Vallabhācārya.

Printed, ed. Chss. No. 97, Benares,

Beginning :

श्रीमदाचार्य्यचरणौ श्रीविठ्ठलपदाम्बुजे ।
श्रीमतां यदुनाथानां श्रीमद्गिरिधरः सुधीः ॥ १ ॥

चरणाम्बुजकिञ्जल्करागान् प्रणिपत्य तं ।
शुद्धाद्वैतविचारार्कं तनुते सुधियां मुदे ॥ २ ॥

द्विधा ज्ञानं तु यद्यत् स्यान्नामरूपात्मना मुहुः ।
ईशजीवात्मनोरपि कार्य्यकारणतोथवा ॥ ३ ॥

द्वीतं तदेव द्वैतं स्याददैतं तु ततोन्यथा ।
सर्व्वं खल्विदं ब्रह्म तज्जलानिति पठ्यते ॥ ४ ॥

सर्व्वं ब्रह्मात्मकं विश्वमिदमाबोध्यते पुरः ।
सर्व्वशब्देन यावद्धि दृष्टश्रुतमदो जगत् ॥ ५ ॥

बोध्यते तेन सर्व्वं हि ब्रह्मरूपं सनातनम् ।
कार्य्यस्य ब्रह्मरूपस्य ब्रह्मैव स्यात्तु कारणम् ॥ ६ ॥

जन्माद्यस्येत्यादि-सूत्रैर्व्यासपादैर्निरूपितम् ।
यतो वेत्यादिव्याक्येषु वेदे स्पष्टं प्रतीयते ॥ ७ ॥

साकारं सर्व्वशक्त्येयकं सर्व्वज्ञं सर्व्वकर्त्तृ च ।
सच्चिदानन्दरूपं हि ब्रह्म तस्मादिदं जगत् ॥ ८ ॥

जड़जीवान्तःस्थितानां यथा क्रमश उद्गमः ।
अग्नेर्यथा विस्फुलिङ्गास्तथा जीवोद्गमः स्फुटः ॥ ९ ॥

विसर्पिगुणचैतन्योऽणुर्जीवोंशो हरेः स्मृतः ।
जड़े चिदानन्दयोस्तु चित्यानन्दस्य सर्व्वशः ॥ १० ॥

तिरोधानं हरीच्छातो निबन्धादिषु वर्णितम् ।
आविर्भावे तु सर्व्वं हि ब्रह्मैवेति न संशयः ॥ ११ ॥

रमणार्थमिदं सर्व्वं ब्रह्मैव स्वेच्छयाभवत् ।
यथा सर्पः स्वेच्छया हि कुण्डलाकारतां गतः ॥ १२ ॥

न विकारि तथा ब्रह्म व्यासैः सूत्रे निरूपितम् ।
सुवर्णस्याविकारित्वं कामधेनोर्मणेरपि ॥ १३ ॥

आविर्भावतिरोभावौ पदार्थानां यतस्ततः ।
नानित्यता तु विज्ञेया शास्त्रविद्भिर्विचक्षणैः ॥ १४ ॥
तिरोभावे तु कार्य्यं हि वर्त्तते कारणात्मना ।
आविर्भावे तु कार्य्यं हि यथा मृदि घटादयः ॥ १५ ॥

The Text consists of 96 ślokas.

End सूर्य्योदये शीतमपैति सर्व्वं
मार्गावलोको जलजप्रकाशः ।
तमोनिवृत्तिर्द्विजकर्मवृत्ति-
स्तथैव मार्त्तण्डनिबन्धबोधे ॥

Colophon: इति श्रीमन्मुकुन्दराय-सहजमाधुरीपरमानिर्वचनीय-सरसवदनतामरससुधाह्रदावगाहिश्रीमदाचार्य्यकृपापारसारश्रीमत्प्रभुचरणात्मजमहाराजश्रीयदुनाथकुलोद्भवगोस्वामिश्रीगोपालजनुषा श्रीगिरिधरेण विरचितः शुद्धाद्वैतमार्त्तण्डः समाप्तिमभावीत् ॥

The commentary begins:

श्रीगोपीजनजीवातुर्जयति ।
श्रीमन्मुकुन्दरायाख्यश्रीमद्गोपाललालयोः ।
अङ्घ्री श्रीवल्लभाचार्य्यश्रीविट्ठलपदाम्बुजे ॥ १ ॥

श्रीमतां यदुनाथानां तदीयान्वयशोभिनां ।
श्रीमद्गिरिधराख्यानां पादपद्मे प्रणम्य हि ॥ २ ॥
शुद्धाद्वैतविचारे ये तैः श्लोकाः समुदाहृताः ।
तदाज्ञया तान् विशदीकरवाणि यथामति ॥ ३ ॥

The commentary ends:

इति श्रीयदुनाथानां कुलचूडामणेर्गुरोः ।
श्रीमद्गिरिधरस्याङ्घ्रि-सरोरुहपरागलिट् ॥ १ ॥
रामकृष्णः स्वबोधाय व्यरचत्तत्कृपाबलात् ।
शुद्धाद्वैताख्यसिद्धान्तमार्त्तण्डस्य प्रकाशकम् ॥ २ ॥
यदिदं सदसद् वापि प्रोक्तं धाष्ट्यान्मयात्र हि ।
तत्र श्रीवल्लभाचार्य्याः कृपयन्तु निजेश्वराः ॥ ३ ॥

Colophon :

इति श्रीमद्खण्डपण्डिताडम्बरखण्डनप्रचण्डवचनमरीचिश्रीमदाचार्य्यात्मजश्रीमत्प्रभुचरणात्मजश्रीमहाराजयदुनाथकुलकमलविकाशकरश्रीमद्गोपालात्मजश्रीमद्गिरिधरचरणकमलमकरन्द-मधुपायमाननेतोपनामकरामकृष्णभट्टविरचितः शुद्धाद्वैतमार्त्तण्डप्रकाशः समाप्तिमगमत् ॥

संपूर्णं । शुभमस्तु ॥ श्रीरस्तु ॥—

8809

10513. आत्मस्वरूपविचार *Ātmasvarūpavicāra.*

By Rāmakṛṣṇa Bhaṭṭa.

Substance, country-made paper. 11×5 inches. Folia, 5. Lines, 9 on a page. Extent in ślokas, 90. Character, Nāgara of the 18th century. Appearance, fresh. Complete.

A work of the school of Vallabhācārya.

Beginning : श्रीगोपीजनवल्लभाय नमः ।

भाष्यकारहरिवल्लभार्य्यपच्छ्रीसरोजमकरन्दमद्भुतं ।
विघ्ननाशनविधौ पटीयसं कृष्णचन्द्ररतिसख्यदं नुमः ।
श्रीविट्ठलप्रभुचरणान् श्रीयदुनाथान् महाराजान् ।
श्रीपुरुषोत्तमचरणान् भगवद्वत्सलात्मजान् वन्दे ॥
श्रीयदुनाथकुलाम्बुधिकलानिधीन् सर्व्वसौभाग्यान् गोपालसूनुवर्य्यान् ।
गिरिधरचरणान् नुमः पैताम्बरिश्रीपुरुषोत्तमानां
पादारविन्दद्वयसंश्रयेण ॥
उच्छिष्टमेवात्र तदीयमादितो श्रीरामकृष्णोत्र लिलेख वै मुदा ।
शङ्करादिमतमादितः स्फुटं वर्ण्यते निजमतं तत् स्फुटम् ॥

The object of the work.

बालबोधविषये मयाधुनाचार्य्यपादयुगलावलम्बनः ।
बृहच्चिन्तामणौ प्रोक्तो विस्तृतो मतसंग्रहः ॥
श्रीमद्बोधाय वक्ष्यन्तु लघुचिन्तामणिं बुधाः ॥

It ends:

तस्माद्देहादिभ्यो विलक्षण एवात्मेति साधनाय बहव आहुस्तेषां मतानामुपन्यासः प्रस्थानरत्नाकरे श्रीपुरुषोत्तमचरणैः कृतः, स एव मयानूद्यते। . . . . असङ्गातः अत्रिगुणत्वात् विवेकित्वात् अविषयत्वात् असामान्यत्वाच्चेतनत्वात् अप्रसवधर्म्मित्वाच्च यन्नैवं तन्नैवं।

Colophon:

इति श्रीमद्गोस्वामिश्रीगिरिधरचरणशरणनैतोपनामकसागरस्थ-गोकुलस्थ-रामकृष्ण-भट्टाविर्भावितोयं आत्मनः स्वरूपविचारः।

8810

1591. प्रबोधकादम्बरी *Prabodhakādambarī.*

By Gokulanātha.

Substance, country-made paper. 12½ × 4½ inches. Folia, 21. Lines, 18 on a page. Extent in ślokas, 2300. Character, Maithili. Date (?). Appearance, old. Generally correct. Complete.

Last colophon:

इति महामहोपाध्यायः जगद्गुरुश्रीमद्गोकुलनाथ-उपाध्यायविरचिते प्रबोधकादम्बरीप्रकरणे प्रथमः प्रमाणोल्लासः परिपूर्णः।

End:

तौ तावद्देतस्य वा अक्षरस्य प्रशासने गार्गि द्यावाभूमी विधृते तिष्ठत इति श्रुतिः। प्रशासनं दण्डभृतः श्रेयान् 'उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः। यो लोकत्रयमाविश्य बिभर्त्त्यव्यय ईश्वरः' इति स्मृतिः। उत्तमः सर्व्वज्ञः, परमः सर्व्वोपास्यः। लोकत्रयमिति। लोकान्तरस्याप्युपलक्षणम्। आविश्य प्रयानेनावस्थितस्य अव्ययः आगन्तुकाविशेषगुणशून्य ईश्वरः षड्गैश्वर्य्यसम्पन्नः

सङ्गतो तावत् रौद्रमंशं प्रतिपादयन्तः आगमाः संवदन्त्येवमन्यदपि स्वयमूहनीयम् ।

ब्रह्मस्तम्बकदम्बडिम्बकलिते दग्धे जगत्कानने
येषां नैष ललाटकोटरगतो निर्व्वाति कालानलः ।
ते वक्रेन्दुलकाधिवासविकृतोत्संसभ्रमत्पन्नगाः
शिष्यन्ते जलवेगजर्ज्जरजटाजालाः परस्तार्णवः (?) ॥

ब्रह्माण्डानि हिरण्यगर्भगुरुभिर्गर्भैरपां सम्परे
मग्नानि प्रतिपालयन्ति कतिचिन्मीलत्विषः पूरुषाः ।
संवर्त्तानलहेतुभिर्भसितसाद्‌दूतानि(?)यान्यन्यतः
तैरुद्धूलनमाचरन्ति विकटभ्राम्यज्जटाग्रा नटाः ॥

आपः पुण्यतमेसुपर्व्वसरितस्तोये प्रविष्टा क्षितिः
तीरे नीरजवानिलेषु पवनतेजः परे ज्योतिषि ।
वत्सेत्वस्तनुभूतपञ्चकपृथग्भावे च तानास्य मे (?)
भागोऽखण्डमेव येन सकलाः पश्यामि शून्या दिशः ॥

Maṅgalācaraṇa.

ब्रह्मस्तम्बारविन्दान्यविरलविदलद्दिग्दलान्यप्रगर्भ-
भ्राम्यत्स्वर्भानुभृङ्गं ग्रहणसहबृहत्पुष्पवत् कर्णिकानि ।
अस्मिन्नानन्दलीलासरसि जडतया वर्जिते वीतपङ्के
जायन्ते कस्य हेतोः पुनरपि विलयं तानि कस्मात् प्रयान्ति ॥

किमियं अवनिगगनगोलनागभवनगीर्व्वाणभुवन-वनगिरिसरित्-सरस्वतीसृष्टिराकस्मिकी न भवत्येव, भवन्त्यपि वा न कारणमपेक्षते किंस्विदुपादानकारणादि कारकगणमपेक्ष्योत्पद्यमानापि न कमपि कर्त्तार-मुपजीवन्ति, किमुत कर्त्तृप्रयत्ने परतन्त्रैरुपादाना(दि)भिस्तदुत्पाद्यते ।

8811

1311. भक्तिसिद्धान्तविवृति *Bhaktisiddhāntavivṛti.*

By Gokulanātha.

Substance, country-made paper. 8 × 1½ inches. Folia, 18. Lines, 8 on a page. Extent in ślokas, 270. Appearance, tolerable. Prose. Generally correct. Complete. Date, Sam. 1744.

This is a commentary, not as Hall says, on *Śāṇḍilya-sūtra,* but on eight verses on Kṛṣṇa Worship, by the Ācāryas of Vallabha's school. The eight verses are :

श्रावणस्यामले पक्षे एकादश्यां महानिशि ।
साक्षाद्भगवता प्रोक्तं तदक्षरश उच्यते ॥ १॥

ब्रह्मसम्बन्धकरणात् सर्व्वेषां देहजीवयोः ।
सर्व्वदोषनिवृत्तिर्हि दोषाः पञ्चविधा मताः ॥२॥

सहजा दोषकालोत्था लोकवेदनिरूपिताः ।
संयोगजाः स्पर्शजाश्च न मन्तव्याः कथञ्चन ॥३॥

अन्यथा सर्व्वदोषाणां न निवृत्तिः कथञ्चन ।
असमर्पितवस्तूनां तस्माद् वर्ज्जनमाचरेत् ॥४॥

निवेदिभिः समर्प्यैव सर्व्वं कुर्य्यादिति स्थितिः ।
न मतं देवदेवस्य सामिभुक्तसमर्पणम् ॥५॥

तस्मादादौ सर्व्वकार्य्ये सर्व्ववस्तुसमर्पणम् ।
दत्तापहारवचनं तथा च सकलं हरेः ॥६॥

सेवकानां यथा लोके व्यवहारः प्रसिध्यति ।
तथा कार्य्यं समर्प्यैव सर्व्वेषां ब्रह्मता ततः ॥७॥

गङ्गात्वं सर्वदोषाणां गुणदोषादिवर्णना ।
गङ्गात्वेन निरूप्या स्यात्तद्वदत्रापि चैव हि ॥८॥

In *Sampradāyapradīpa* No. 1314, leaf 37B, while

describing the religius career of Vallabhācārya, we have 'पुनः समयान्तरे श्रावणस्यामले पक्षे एकादश्यां महानिशि

नव श्लोकाः श्रीवल्लभं प्रति साक्षाद् भगवता उक्ताः' ।

The author was perhaps a son of Viṭṭhala, son of Vallabhācārya.

The commentary begins thus:

श्रीगोपीजनवल्लभाय नमः ।

नत्वा पितृपदाम्भोजं सर्व्वाभीष्टप्रदायकं ।
कृष्णवाङ्मूलकाचार्य्यवचो व्याख्यातुमुद्यतः ॥ १ ॥

यद्यपीश्वरवाक्यानामभिप्रायोऽतिदुर्गमः ।
मदीयोऽयमिति ज्ञात्वा ज्ञापयिष्यत्युदारधीः ॥ २ ॥

अथ यदैव श्रीगोकुलस्वामी स्वमनोऽभिलषित-प्रकारकशुद्धपुष्टि-भक्तिमार्गं प्रकटयितुं मनः कृतवान् तदैव स्वमुखारविन्दरूपाचार्य्याणामेव तत्प्रकटनसामर्थ्यं ज्ञात्वा भुवि प्राकट्यार्थमाज्ञां दत्तवान्, तदाचार्य्या अपि भगवदभिप्रायं ज्ञात्वा तद्दत्ताज्ञाप्रकारेणैव स्वप्राकट्यं विधाय भगवदभिमत-प्रकारकं भक्तिमार्गं प्रकटितवन्तः। तत्र स्वमार्गीयभक्तिस्वरूपं स्वमार्ग-सेव्यस्वरूपं च स्वमार्गीयसेवाप्रकारकं च मार्गान्तरीयभजनसाङ्कर्य्या-भावार्थं वैलक्षण्येन प्रमाणपूर्व्वकं निरूपितवन्तः। अन्येऽपि तत्तच्छास्त्रोक्ता धर्म्मा विवेकादयः चतुष्टयपुरुषार्थरूपास्त्यागादयश्च तत्तन्मार्गीयाः सन्ति। तेषां स्वप्रकटितपुष्टिमार्गविवेकादीनां च सन्देहाभावार्थं भिन्नत्वेन निरूपणं कृतवन्तः ; तथापि यथा पूजामार्गे पूजार्थं तत्तन्मार्गोक्त-प्रकारेण सम्भावित-दोषनिवृत्तिपूर्व्वकं पूजाप्रकरणं निरूपितं, तथा स्वप्रकटितमार्गेऽपि सर्व्वदोष-निवृत्तिपूर्व्वकं सेवाप्रकारो न विचारित इति चिन्तया तद्विचारपरानाचार्य्यान् दृष्ट्वा स्वयं श्रीगोकुलेश आनन्दमात्रकरपादमुखोदरादिरूपेण प्रकटीभूय स्वसेवा-प्रतिबन्धकदोषनिवृत्तिप्रकारकं साधारणं कारणं तथा उपदिष्टवान् यथा अग्रेऽपि सेवायां यावज्जीवं दोषप्रवेशो न भवति। आचार्य्यास्तु भगवदुपदिष्टं स्वहृद्याधाय स्वकीयानपि ज्ञापयितुं भगवदुपदिष्टेन यथा सौकर्य्येण बोधो

भवति तदर्थं पद्यबन्धेन तत्र यस्मिन् मासे यस्मिन् पक्षे यस्मिंस्तिथौ यस्मिन् समये तद्ज्ञापनपूर्व्वकं वक्तुं प्रतिजानीते – श्रावणस्य etc., etc.

It ends thus:

भक्तिसिद्धान्तवाक्यानां श्रुतानां भगवन्मुखात् ।
स्वाचार्य्यैः पद्यबद्धानां स्वीयानां बोधसिद्धये ॥ १ ॥

व्याख्यानं कृतमाचार्य्यपादपद्माभिधेन मे ।
स्वाचार्य्यास्तेन तुष्यन्तु मयि निःसाधने स्वतः ॥ २ ॥

Colophon:

इति श्रीपितृचरणैकतानश्रीगोकुलनाथविरचिता भक्तिसिद्धान्तविवृतिः सम्पूर्णा ।

Post-colophon:

संवत् १७४४ धाम राम रा ।

8812

1332. निबन्धटीका *Nibandhaṭīkā.*

By Kalyāṇa Rāya.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 30. Lines, 10 on a page. Extent in ślokas, 750. Character, Nāgarī. Appearance, oldish. Prose. Generally correct.

At the end of the manuscript there are three lines in a different hand. *Granthasaṁkhyā* is given as 810.

On the blank page of the first leaf we have:—(in the same hand in which the manuscript is written)

निबन्धटीका श्रीकल्याणरायजी कृता ।

The *Nibandha* is a work of some authority, of the

Vallabha school, as would appear from a statement in *Prameyaratnārṇava*, No. 1324.

The commentary begins:

यः स्वीयभावेन विलज्जितानां मोदं दधाने विविधैर्विलासैः ।
दुग्धादिचौर्य्यैरपि सर्व्वसिद्धैः श्रीगोकुलेशोऽस्तु स मे प्रसन्नः ॥
वन्दे श्रीवल्लभाचार्य्यचरणाम्बु(ब्ज)द्वयं लसत् ।
यतो विन्दे व्रजाधीशपादाम्बुजमघापहम् ॥

The Text begins:

रूपनामविभेदेन etc., etc., etc.

The commentary quotes the *pratīkas* only.

The work treats of the usual topics of Vallabha's school.

The authorities consulted—काशीखण्ड, स्मृतिसारसमुच्चय, प्रह्लादसंहिता, पुरश्चरणचन्द्रिका, नारदपञ्चरात्र, ब्रह्मपुराण, स्कन्दपुराण, पद्मपुराण, ब्रह्माण्डपुराण—

8813

1429. आत्मवाद *Ātmavāda.*

By Gopeśvara.

Substance, country made paper. 14×7 inches. Folia, 7. Lines, 15 on a page. Extent in ślokas, 280. Character, Nāgara. Date (?). Appearance, fresh. Prose. Generally correct. Complete.

Beginning:

श्रीविट्ठलो जयति ।

प्रत्यक्षादिप्रमाणैर्यदगम्यं श्रुतिवाक्यतः ।
स्वतः प्रमाणभूतं यद् गम्यं तन्नः समाश्रयः ॥

नन्विदं असाम्प्रतं ईश्वरस्यानुमानगम्यत्वात्तथाहि न तत्र चाक्षुषं प्रत्यक्षं रूपाभावात्, नापि मानसं परात्मनः परेण मनसा प्रत्यक्षकारणाय

आत्मप्रत्यक्षं प्रति परात्मव्यावृत्तविजातीयमनःसंयोगत्वेन हेतुत्वस्यावश्यकतया ईश्वरे तदभावात् तत्प्रामाण्यस्य ईश्वरसिद्ध्यधीनत्वम् । इत्यादि ॥

The object of the work, leaf 7A.

अनधिगतार्थगन्तृत्वेनैव प्रामाण्यस्वीकारात् । नैयायिकमतादरस्तु नास्तिकादिदूषकत्वेन शिष्याणां भूषणधारणार्थं लाक्षाधारणवत् इदमभिसन्धायोक्तमाचार्यैर्जन्मादिसूत्रभाष्ये इतरमतमनुपपत्तमुक्तम् त्वौपनिषदं पुरुषं पृच्छामि केवलोपनिषद्धेतुत्वादुपेक्ष्यमिति तदेतन्निबध्य निष्कृष्टं

वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि ।
समाधिभाषा व्यासस्य प्रमाणन्तु चतुष्टयम् ॥

इतरं पूर्व्वं सन्देहबाधकं परिकीर्त्तितम् इत्यनेन । अत एव, न च वेदादृते किञ्चिच्छास्त्रं ब्रह्माभिधायकमिति कौर्मे उक्तमिति सर्व्वश्रमं (?) ।

It ends:

सर्व्वसाधनहीनेन कृपामात्रावलम्बिना ।
कृतेनानेन प्रभवस्तुष्यन्तु मयि ते सदा ॥

Colophon:

इति श्रीहृन्मण्डनगोकुलोत्सवात्मकगोपेश्वरविरचितोयमात्मवादः सम्पूर्णः ।

श्रीसिगोपाल्लालजी सदासहायजी—

8814

10277. वादकथा *Vādakathā.*

By Gopeśvara, son of Kalyāṇa Rāya.

Substance, country-made paper. 11¼×5 inches. Folia, 10. Lines, 10 on a page. Extent in ślokas, 250. Character, modern Nāgara. Date, Saṁ. 1981. Appearance, fresh. Complete.

A polemic tract directed against the rivals of Vallabhācārya.

Beginning :

श्रीगुरुभ्यो नमः ॥

विशेषैः प्राकृतैः शून्यमप्राकृतविशेषवत् ।
अशेषोपनिषद्वेद्यं परं ब्रह्म वयं स्तुमः ॥ १ ॥
निरस्य मतमासुरं श्रुतिशतैः सुतर्कैरपि
स्वकीयहरिवर्त्मनि निजजनोद्धृतवन्मुनाः (?) ।
कृपाजलधिराज्ञया व्रजपतेरिहावातरं
स कोपि हरिर्वाक्पतिः स्फुरतु मे सदा सिद्धये ॥ २ ॥

इह खलु निखिलनिगमस्मृतिपुराणादिप्रमाणगणप्रतिपादितपरमपुरुषार्थत्वपुरुषोत्तमभक्तितत्त्वप्रत्यनीकसर्व्वालीकवादिप्रणीतत्वमायावादमहामिश्रविस्रंसनसहस्रकिरणायितकरुणाशालिश्रीवल्लभाचार्याविर्भावसिद्धान्तरहस्यरूपब्रह्मस्वरूपनिरूपकप्रतिघटविघटनपटुतरा श्रीमदस्मत्प्रभुचरणरचितानवद्यपद्यमवलम्ब्य विरुद्धवादिव्युदस्तये प्रस्तूयते ।

8815

1386. गोकुलेशलीलासुधासिन्धु

Gokuleśalīlāsudhāsindhu.

Substance, country-made paper. 11×5 inches. Folia, 70. Lines, 9 on a page. Extent in ślokas, 1180. Character, Nāgara. Date, Saṁvat 1909. Appearance, fresh. Verse. Generally correct. Complete.

A work of Vallabha's school. For the beginning and end, see Ulwar Extr. 378, p. 146.

It consists of 14 chapters :

3A. इति श्रीमद्गोकुलेशलीलासुधासिन्धौ श्रीमुखश्रीमदुक्तिमुक्तामये चतुर्दशकल्लोले प्रथमः फलपर्य्यवसायी लीलाश्रवणनिरूपकस्तरङ्गः ; 10B.

इति ० तृतीयः सर्व्वोत्तमभक्तलक्षणनिरूपकस्तरङ्गः ; 13B. ० चतुर्थो-यमुत्तमभक्तस्वभावनिरूपकस्तरङ्गः ; 16A. ० पञ्चमः प्रकृष्टभगवदीय-तारतम्यनिरूपकस्तरङ्गः ; 18B. ० षष्ठः दोषच्छित्त्युपपत्तिनिरूपकस्तरङ्गः ; 19B. ० सप्तमः तत्तदीयपरस्परप्रेमप्रसरणप्रकारनिरूपकस्तरङ्गः ; 20B. ० अष्टमोऽयमलौकिककृशरानिरूपकस्तरङ्गः ;21B. ० नवमो जीवधातुविद्ध-निरूपकस्तरङ्गः ; 27B. ० दशमःसन्मार्गविवेचकस्तरङ्गः ; 29B. ० एकादशः पुष्टिमार्गफलानवधिकत्वप्रकाशकस्तरङ्गः ; 30B. ० द्वादशस्तल्लीलाकथन-पानकनिरूपकस्तरङ्गः ; 31A. ० त्रोयदशः श्रितभेदनिरूपकस्तरङ्गः ; 34B. ० चतुर्दशपटलः श्रीपुरुषोत्तमस्वरूपप्रतिपत्तिनिरूपकस्तरङ्गः ; 36B. ० पञ्चदशः पुरुषोत्तमप्राप्तिविशेषनिरूपकस्तरङ्गः ; 39B. ० षोड़शः भगवदीयानुसरणनिरूपकस्तरङ्गः ; 41B. ० सप्तदशः सावधानावस्थिति-निरूपकस्तरङ्गः ; 43A. ० अष्टादश आलस्यादिदोषनिरूपकस्तरङ्गः ; 44B. ० एकोनविंशोऽयमुत्तमभगवदीयलक्षणनिरूपकस्तरङ्गः ; 45B. ० विंशो भगवदीयरुच्यरुचिनिरूपकस्तरङ्गः ; 50A. ० एकविंशः प्रेम-पराक्रमनिरूपकस्तरङ्गः ; 51B. ० द्वाविंशो भक्तोपकाराधिक्यनिरूपक-स्तरङ्गः ; 53B. ० त्रयोविंशः कृपास्नेहपराक्रमनिरूपकस्तरङ्गः ; 54B. ० चतुर्व्विंशो मुख्यश्रीस्वामिनिर्गुणनिरूपकस्तरङ्गः ; 55B. ० पञ्चविंशस्तद्रूप-रुचिबीजनिरूपकस्तरङ्गः ; 60A. ० षड्विंशस्तदुत्कर्षनिरूपकस्तरङ्गः ; 62B. ० सप्तविंशो दुष्टजीवकृतार्थोपायनिरूपकस्तरङ्गः ; 66B. ० अष्टाविंशोयमलौकिकवाङ्निरूपकस्तरङ्गः ; 68B. ० एकोनत्रिंशो स-दोषभक्तोत्कर्षनिरूपकस्तरङ्गः ; 69B. ० तरङ्गार्थनिरूपकस्तरङ्गः ३० ।···

The last colophon:

इति श्रीमद्गोकुलेशलीलासुधानिधौ श्रीमुखश्रीमदुक्तिमुक्तामये श्रीगोकुलेशश्रीकल्याणभट्टसंवादे चतुर्दशकल्लोलः सम्पूर्णः । श्रीमद्-गोकुलेशोऽनेन प्रीयतां । लिखले न मेट्टी न बन्धुः दयासिन्धुर्दयासिन्धुः स पुरुषोत्तमः ॥

Post-colophon:

श्रीहरिः संवत् १६०१ वर्षे कार्त्तिकशुक्लपक्षे दुतिया २ शुकवासरे

लिखितं काशीमध्ये शुभं भूयात्। श्रीग्रन्थसंख्या १३४२। शुभमस्तु। श्रीकृष्णाय नमः। श्रीरामाय नमः॥

In the first five leaves the verses are numbered, but from the 6th leaf they are not so. Two different manuscripts seem to have supplemented each other, leaving a gap in which the colophon of the second chapter is lost.

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283B. It contains two works (A) त्रिमङ्गलवार्त्तिक *Trimaṅgalavārttika* and (B) its commentary. Rājendralāla has noticed this MS. under No. 3148.

The Text has 51 chapters and not 58 as Rājendralāla says, nor 58 as Aufrecht says.

The last colophon runs thus:

इति श्रीत्रिमङ्गलनाम्नि वार्त्तिके स्वरूपसुन्दरीतिलकरसमङ्गले परलोकपटोद्घाटनं नामैकपञ्चाशत्तमोऽध्यायः। शुभं भूयात्॥

The post-colophon statement:

श्रीः श्रीः श्रीः संवत् १६३० माघशुक्लदशम्यां १० भौमवासरे समाप्तम्।

It begins thus:

श्रीराधावल्लभो जयतु। श्रीगुरुचरणकमलेभ्यो नमः। अथ त्रिमङ्गलनामग्रन्थो लिख्यते॥

जय जयानन्दसिन्धो परमगुरो सर्वलोकाभिराम।
त्वत्पदकमलमकरन्द उरस्ययमेव कामशिरोमणिः॥ १॥
यो यो दीर्घः कामः सकलो गम्यः शिरोमणेरन्तः।
हृदये सरसि प्रेम्णा जलेन सिञ्चावं—कमलम्॥ २॥
पदरजसो वन्दनतः सन्तापः संहृतः सकलः।
सहजैकदृशाश्रयो देहादवधूतपाप्मत्वात्॥ ३॥

सर्व्ववेदान् शास्त्रषट्कं साष्टादशपुराणकम् ।
अत्यगाधान् वर्णापत्तिमत्प्रभुः करुणानिधिः ॥ ४ ॥
यत्कृपालेशतः सर्व्वकार्य्यानुसारेण स्मृतः ।
भवाब्धिस्तन्तिमग्नोऽहं समाकृष्य समुद्धृतः ॥ ५ ॥
वह्न्यब्धिमुनिचन्द्रे १७४३ऽब्दे सहजस्य प्रकाशने ।
हृदि श्रीसद्गुरोः सेवा पदाशाग्रहगानम ॥ (?) ६ ॥
कार्त्तिककृष्णा मायामुपदेशोदायि मुन्नस्य । (?)
आचिन्त्य वासुदेवः शुभं प्रवेशं व्यधात् हृदये ताः ॥ ७ ।
तन्मन्त्रतेजसा जातः स्वनुरागो मयि प्रिये ।
संसारस्य सुखं यावत् नीरसं समद्रष्टितः ॥ ८ ॥
यदा हृदयशुद्धत्वं जातं प्रियसहायतः ।
तदूर्ध्वं पौषकृष्णस्य द्वितीयायां कृपास्थितिः ॥ ६ ॥
मासाष्टकं यदातीतं प्रभुराश्चर्य्यमातनोत् ।
कृपाप्रबद्धा देहेऽस्मिन् मूलदेहस्मृतिप्रदा ॥ १० ॥
पित्रा स्मरति नो यद्वत् अहतो भुक्तये सुतः ।
तद्वद् भ्रमरतो स्वीयं गृहं विस्मृतवानहं ॥ ११ ॥
ततोऽपि स्मरणं नाभून्मासद्वयमियाय च ।
वल्लभोऽतिकृपां चक्रे जाता मूलरतिर्मम ॥ १२ ॥
मूलप्रीतिर्यदोत्पन्ना संसारो नीरसो मम ।
मायां दुःखमयीमीक्षे सम्यक्तं भाति न क्वचित् ॥ १३ ॥
पुनस्तदग्रिमवर्षेष्वधिकं व्याकुलं मनः ।
वक्ष्येऽखिलं ब्रह्मवृत्तं संज्ञां कोऽपि न बुध्यति ॥ १४ ॥

It ends thus:

एतच्छुभश्रवणतः श्रवणानि सिद्धिं ।
संयान्ति हि श्रवणसारफलस्य लाभात् ॥
सङ्केतबुद्धिरखिलश्रवणस्य तस्य ।
श्रीसद्गुरोरुरसि यच्चरणौ सहायौ ॥ ७५ ॥

B. The commentary has the first leaf missing, and a good deal of information both as to the Text and its author is lost.

4A. इत्थञ्च चतुर्विंशमुख्या अवताराः नित्यं सुखं किमित्याकाङ्क्षया साधुशास्त्रेऽनुसरति। साधवस्तावद् वैशेषिक-नैयायिक-पातञ्जल-साङ्ख्य-पूर्वोत्तरमीमांसकद्वय-चार्व्वाक-सौत्रान्तिक-वैभाषिक-योगाचार-माध्यमिक-दिगम्बरा इति द्वादशसूत्रदर्शनानुसारिणोऽन्ये च पाञ्चरात्र-पाशुपतहैरण्य-गर्भादयः सावान्तरभेदाः स्वस्वाभिमतां मुक्तिमुपदिशन्तो वेदार्थमेव व्याचक्षते। अपरेऽपि तत्तद्देशभाषाभिर्द्वादशमतान्तर्गतमेवार्थमाहुः। वेदार्थे त्वेकस्मिन् नो मतभेदः सम्भवति। न च विभिन्नपरिभाषा + + -स्तन्त्राण्येव वेदार्थभेदं द्योतयन्ति इति वाच्यं। भगवत्सङ्केतितानन्त-तात्पर्य्याय शक्तानाम् अनुलोमपरिणामार्थं प्रवृत्तेः। यतो न व्याख्यापरिणाम-लाभः, अतएव बृहदारण्यके तर्प्यामि ब्राह्मणे पृथिव्यग्नितेजोवाय्वाकाशादि-त्यचन्द्रतारकविद्युत्स्तनयित्नुसर्व्वलोकसर्व्ववेदसर्व्वयज्ञसर्व्वदेवभूतप्राणवाक्-चक्षुःश्रोत्रमनस्त्वक्तेजस्तमोरेत आत्मनां प्रेरक एतत् शरीर्य्यतैः (?)

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4B. अभिभूताः प्रपञ्चेन ब्रह्माद्या न विदन्ति मामिति स्कन्द-पुराणं च उक्तमेवार्थं द्रढ़यति। एवमविद्याप्रवाहप्रवृत्त्या वेदं विहाय विविधसाधुशास्त्रप्रवृत्तौ मुमुक्षूणां मुक्तिमार्गाभावे सम्प्रति परमात्मा दृष्ट-सहजानन्दस्वरूपानन्दद्रष्ट्या विद्याप्रवाहं प्रवर्त्तयन् कश्चिद् धीरः प्रत्यगात्मान-मैक्षदावृत्य चक्षुरमृतत्वमिच्छन्ति विश्रुत्यर्थो "भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्"। अपरे वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः सर्व्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा-हिता स्मृताः पितृदेवा मनुष्याणां वेदश्चक्षुः सनातनं। अशक्यञ्चाप्रमेयञ्च वेदशास्त्रमिति स्थितिः। उत्पद्यन्ते व्ययन्ते च यान्यन्यानि [च] कानिचित्॥ तान्यर्व्वाक्कालिकतया विष्ठुलान्यनृतानि चेत्यादिस्मृत्यर्थञ्च व्यञ्जयन् श्रुतिसूत्रसङ्केतोद्धारणाय चतुस्त्रिंशोत्तरशतं सूत्राणि प्रणिनाय, तानि च परावृत्त्य शुद्धदृष्टौ च षष्ठ्युत्तरशतश्लोकैः विवृतान्यप्यतिगम्भीराणीति

सूत्रच्छायाव्याख्यानाय त्रिमङ्गलाख्यं वार्त्तिकमारभमाणः स्वरूपानन्दं द्रष्टात्मागुरुपदः श्रीमद्गुरुपदवस्तुनिर्देशात्मकं मङ्गलमाचरति—जय जयेति।

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5A. अत्रानन्दस्त्रिविधः परमानन्दः पूर्णानन्दः क्षुद्रानन्दश्चेति। तत्र परमानन्दः सच्चिदानन्दविग्रहः शुद्धात्माऽद्वितीयं ब्रह्मोच्यते। एषोऽस्य परमो लोकः एषोऽस्य परम आनन्दः एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति को ह्येवान्यात् कः प्राण्याद् यदेष आकाश आनन्दो न स्यादित्यादिश्रुतिभ्यः। पूर्णानन्दस्तु पूर्ण आनन्द इति व्युत्पत्त्या सहजात्मकर्मधिर-(?) गुरुब्रह्मद्रष्टिपर्यायः (?) यमभिप्रेत्य श्रुतिरानन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति आह। अयमेव स्वाङ्गरूपसखीनां बोधार्थमचिन्त्यशक्त्या सहजानन्दनिरूपितश्रुतिसङ्केतस्तन्त्राणां त्रिमङ्गलाख्यवार्त्तिकं विदधाति तमेतमर्थं परमात्मा स्वद्रष्टा भूतार्थानुवादेन स्वाज्ञारूपाभिः श्रुतिभिः प्राह। तथा हि कठवल्ल्यां तावत् अविद्यायामन्तरे वे+यानाः स्वयं धीराः यन्नित्यं मन्यमानाः चन्द्रस्य मात्राः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः। स्वयं धीरा महान्तं विभुमात्मानं मत्वा धीरो न शोचति। अणुः पन्था विततः पुराणः मा स्पृष्टोनुवित्तो मयैव तेन धीरा अपियन्ति ब्रह्मवित् उत्क्रम्य स्वर्गलोकमितो विमुक्ता इत्यादि श्रुत्या धीरा गमनं विनैव स्वयमेव धीरा इति मन्यमाना न साम्परायः।

(5B.) प्रतिभाति बालं प्रसाधनं वित्तमोहेन मूढं अयं लोको नास्ति पर इति मानी पुनः पुनः वशमापद्यते मे इति श्रुतिस्थमृत्युवाक्यं श्रुतिस्थनचिकेतसम्प्रति स च परलोकः श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विदुः, आश्चर्यवक्ता कुशलोस्य लब्धा आश्चर्यज्ञाता कुशलोनुशिष्टः। अस्य यल्लोकस्य वक्ता आश्चर्यो विचिन्त्य शक्तिः मयैवानुवित्त इत्युक्तत्वात् अस्य लब्धा कुशल आनन्दात्मा धीरः।

6A. जिज्ञासामुत्पादयन् परमात्मा समाहृतवेदार्थानां सूत्राणां त्रिमङ्गलाख्यवार्त्तिकमचिन्त्यशक्त्या धीरद्वारा प्रवर्त्तयामास।

7A. क्षुद्रानन्दस्तु ... ...

तदेव विषयसुखं क्षुद्रानन्द इत्युच्यते। यदा तु परमानन्दात्मानुग्रहेण ज्ञानं

भवेत्तदा काम्यानां ब्रह्मलोकान्तविषयाणां तुच्छत्वबोधादकामहतश्रोत्रियस्य चित्तवृत्तिशान्तिलक्षणं सुखमेव नित्यमस्ति इति। उक्तञ्च श्रीभागवते

. . . .

. . . .

अत्र वेदार्थव्यक्तिः सम्बन्धः। भगवत्पदस्वरूपनिरूपणम् विषयः। सर्व्वानर्थनिवृत्त्या भ[ग]वत्स्वरूपलाभः प्रयोजनम्। तत्कामोऽधिकारी।

8A. ग्रन्थकृत् स्वीयं वृत्तान्तं वक्तुमुपक्रमते वह्न्यब्धीति। वह्न्यब्धि-मुनिचन्द्रेऽब्दे १७४३ वैक्रम इति शेषः। श्रीसद्गुरोः शुद्धात्मनः द्रष्टुर्यत् सहजं हृद्याख्यं तस्य हृदि प्रकाशते इति स्नेहबहुरिव (?) सामान्याभासे जाते सति···इत्यादि—

8B. प्रभुकृपयेव इत्याह वल्लभ इति। अतिकृपां कृपास्थितावपि स्वरूप-ज्ञानात्मिकां।

The commentary is incomplete, coming to the end of the 7th chapter.

इति श्रीत्रिमङ्गलवार्त्तिकविवरणे परमार्थसारसूत्रनं सप्तमोऽध्यायः। पूर्णा चैतत् आद्यं—ज्ञानरसमङ्गलम्।

8817

1309. नित्यकृत्य *Nityakṛtya.*

By Govinda, son of Dvārakānātha.

Substance, foreign paper. 9¾×4¼ inches. Folia, 110. Lines, 8-9 on a page. Extent in ślokas, 2260. Character, Nāgara. Date, Saṁ. 1916. Appearance, fresh and new. Prose and verse. Generally correct. Complete.

A comprehensive and argumentative work on daily observances and ceremonies of Vaiṣṇavas of the school of Vallabhācārya.

It begins:

श्रीकृष्णाय नमः।

नत्वा श्रीवल्लभाचार्य्यान् गोविन्देन मया भृशम्।
नित्यकृत्यमिदं नाम विचार्य्य क्रियते पुनः॥ १॥

उडुपेन यथा कश्चित् सागरं तर्त्तुमिच्छति ।
तथैव संस्कृतं कर्त्तुं प्रवृत्तोऽल्पमनीषया ॥ २ ॥
यद्यप्ययोग्य एवास्मि करणे पितृकृतेरहं ।
कृपया तातचरणा मह्यं दास्यन्ति योग्यताम् ॥ ३ ॥

It ends:

कः कालः कानि मित्राणि को देशः कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥ १ ॥
एतान् विचार्य्य कार्यकरणे कदापि क्लेशितो नो भवेत् ।
हरिस्तु भगवानेवास्ति परं यदा भक्तो भक्तिमान् तदा का चिन्ता ।
एवं चित्तं स्थिरीकृत्य ह्यस्याश्रयविवर्जितम् ।
कर्त्तव्या वैष्णवैः सेवा कथया स्मरणेन च ॥
पितृसूक्तिं समुच्छ्राय भावमुक्ताः स्फुटीकृताः ।
बुधा भक्ताश्च ता धृत्वा वितापास्ते भवन्तु वै ॥

Colophon: श्रीहरिः । इति श्रीमद्गोकुलचन्द्रचरणनलिनचञ्चरीकेण प्रेममकरन्दं पायं पायं भक्तीभूय विस्मृतान्यरसेन श्रीद्वारकानाथतनुजेन श्रीगोविन्देन विरचितो नित्यकृत्यग्रन्थः समाप्तः ।

Post-colophon: शुभम् । श्रीसंवत् १६१६ मीति माघमासे शुक्लपक्षे षष्ठी ६ रविवासरे ॥

8818

884. **अनुबन्धदर्शन** *Anubandhadarśana.*

By Hariyaśāḥ, son of Ṭhākuradāsa.

For the manuscript, see L. 1785.

8819

2018. **अष्टादशरहस्य** *Aṣṭādaśarahasya.*

Substance, country-made paper. 18×4¼ inches. Folia, 11. Lines, 10 to 12 on a page. Extent in ślokas, 400. Character, Nāgara. Date, Saṁ. 1826. Appearance, old and discoloured.

Beginning :

अयं चेतनः अनादिकर्म्मप्रवाहेण संसारमहार्णवे निमग्नः । अज्ञानेनात्मानमज्ञात्वा तेनाज्ञानेन हेतुना अहंकारममकारयुक्तः सन् अहंकारममकारहेतुभ्यां रागद्वेषपरवशः सन् कारणभूताभ्यां रागद्वेषाभ्यां पुण्यपापरूपाणि कर्म्माण्याचरन् पुण्यपापरूपहेतुभिः सुखदुःखानुभवोपकरणशरीराणि बिभ्रत्तापत्रयदुःखपरंपरां निरन्तरमनुभवन् कर्म्मपरतन्त्र[:] सन् संसरति । एवं संसृतिचक्रस्थे भ्राम्यमाणे स्वकर्म्मभिर्जीवे दुःखाकुले विष्णोः कृपा काप्युपजायते ।

The 18 rahasyas are :

2A, अर्था अष्टादश, ते—(१) प्रयत्नत्वं, (२) प्रपत्तिनैष्ठिकत्वम्, (३) निर्भरत्वं, (४) उपायशून्यत्वम्, (५) पारतन्त्र्यम्, (६) अप्राकृ[त]त्वम्, (७) एकान्तित्वम्, (८) नित्यरङ्गित्वम्, (९) परमैकान्तित्वम्, (१०) संबन्धनस्वरूपत्वम्, (११) शेषभूतत्वम्, (१२) शेषवृत्तिपरत्वम्, (१३) नित्यशूरत्वं, (१४) मुमुक्षुत्वम्, (१५) अविधिगोचरत्वम्, (१६) पराकाष्ठत्वम्, (१७) उपाय-स्वरूपज्ञानत्वम्, (१८) आत्मारामत्वम् ।

End : इति श्री अष्टादशरहस्यं संपूर्णं समाप्तम् ।

Post-colophon : पुस्तकं श्रीमाहात्म्यार्षानुजीविनः कृष्णदासस्य—

ऋतुनयनवस्विन्दौ वर्षे मासे च फाल्गुने ।
सभूगजत्रयोदश्यां लिखितं पुस्तकं शुभम् ।

8820

1113. वैष्णवसिद्धान्तवैजयन्ती

(प्रकाशिकासहिता)

Vaiṣṇavasiddhāntavaijayantī (*with Prakāśikā*).
By Rāghavendra Muni.

Substance, country-made paper. 14×7½ inches. Folia, 98. Lines, 13 on a page. Character, Nāgara. Appearance, new. Prose and verse. Generally correct. Incomplete at the end.

For a full manuscript of the work, see L. 2108.

8821

8195. मोक्षलक्ष्मीविलास *Mokṣalakṣmīvilāsa.*

Being a commentary on Jābālopaniṣad.

By Vallabha.

Substance, country-made paper. 9½×4¼ inches. Folia, 43. Lines, 12 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. Incomplete at the end.

Beginning:

श्रीगणेशाय नमः ॥ etc.

विघ्नानशेषाननिशं निघ्नन्न्यायादनेकधा ।
विघ्नराजः सदा पायात् त्रिपुरघ्नाभिपूजितः ॥

उमासहायमोमर्थमेकमङ्गाव्ययान्वितम् ।
अक्षरं महतो हेतुं धीनुदं शिवमाश्रये ॥

यत्पादपद्मस्मरणात् ज्ञानश्रीयशसां निधिः ।
नरो भवति तान् वन्दे वासुदेवेन्द्रदेशिकान् ॥

गुरोरनुग्रहात् साक्षात् परमश्रेयसे नृणां ।
सम्यक् स्मृत्यर्थमखिलं पुराणैरधिगम्य च ॥

श्रीवल्लभेन क्रियते काशीं नत्वोपबृंहणैः ।
मोक्षलक्ष्मीविलासाख्या व्याख्या जाबालसुश्रुतेः ॥

बृहस्पतिर्देवाचार्य्य उवाच···पृष्टवान् ।—

8822

10512. सर्वोत्कृष्ट *Sarvotkṛṣṭa.*

By Gosvāmī Giridhara.

Substance, country-made paper. 11×5 inches. Folia, 9. Lines, 9 on a page. Character, Nāgara of the 19th century. Appearance, fresh. Complete.

It belongs to the school of Vallabha and proves Srikṛṣṇa to be the Supreme Deity.

Beginning :

श्रीमदाचार्य्यवर्य्यश्रीमते वल्लभाय हरये नमः ॥

आनन्दाश्रुवर्षणेन जनतातापाग्निनिर्वापकं

संसारार्णवशोषिशोणनयनं मायामतध्वंसकं ।

साकारश्रुतिगोचराद्वयबृहद्वा(दा)र्थसंस्थापकं

श्रीश्रीवल्लभसेवनारसमयं श्रीवल्लभार्य्यं नुमः ॥

Colophon :

इति श्रीमद्गोस्वामि-श्रीगिरिधराचार्य्यरचितोयं श्रीकृष्णस्य सर्व्ववेदान्तप्रतिपाद्यत्वप्रतिपादनपूर्व्वकं सर्व्वोत्कृष्टनामकोयं ग्रन्थः ॥—

The colophon is written in a different hand.

8823

10268. सत्सङ्गनिर्णय *Satsaṅganirṇaya.*

By Haridāsa.

Substance, country-made paper. 11×5 inches. Folium, one. Lines, 10 on a page. Extent in ślokas, 24. Character, modern Nāgara. Appearance, fresh. Complete.

A short work of the school of Vallabha, on company of pious men which gives one the knowledge of Brahman.

Colophon :

इति श्रीवल्लभाचार्य्यकृपामात्राभिकाङ्क्षिणा ।

हरिदासेन विहितो मुदा सत्सङ्गनिर्णयः ॥

संपूर्णः ॥

Beginning :

अथ सत्सङ्गनिर्णयो लिख्यते—

यथा जलात्तु प्रसृतं सर्व्वत्रैव च तिष्ठति ।

अतएव प्रयत्नेन लभ्यते खननादिना ॥

प्रयत्ने तारतम्येपि दृश्यते भूमिजे विदा ।

कचिच्छीघ्रं प्रकटति कचित् कालेन भूरिणा ॥

तथा ब्रह्म व्यापकत्वात् सर्व्वत्रैव हि तिष्ठति ।
ज्ञानिनां तत् प्रयत्नेन प्रकटीभवति स्वतः ॥

8824

10291. निबन्धशास्त्रार्थप्रकरण

Nibandhaśāstrārthaprakaraṇa.

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 7. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh. Incomplete.

Called on the obverse of the first leaf:

अथ निबन्धशास्त्रार्थप्रकरण-मूल—

The leaves are marked with the letters निबमू० ।

Evidently a work of the school of Vallabha shewing that all Śāstras (including the philosophical systems) point to God Hari.

Beginning:

श्रीकृष्णाय नमः ।
नमो भगवते तस्मै कृष्णायाद्भुतकर्मणे ।
रूपनामविभेदेन जगत् क्रीड़ति योगतः ॥

The object of the work:

सात्त्विका भगवद्भक्ता ये मुक्तावधिकारिणः ।
भवान्तसम्भवा दैवात्तेषामर्थे निरूप्यते ॥
भगवच्छास्त्रमाज्ञाय विचार्य्य च पुनः पुनः ।
यदुक्तं हरिणा पश्चात् सन्देहविनिवृत्तये ॥
एकं शास्त्रं देवकीपुत्रगीतम्
एको देवो देवकीपुत्र एव ।
मन्त्रोऽप्येकस्तस्य नामानि यानि
कर्म्माप्येकं तस्य देवस्य सेवा ॥

इत्याकलय्य सततं शास्त्रार्थसर्व्वनिर्णयः ।
श्रीभागवतरूपञ्च त्रयं वच्मि यथामति ॥
वेदान्ते च स्मृतौ ब्रह्म लिङ्गं भागवते तथा ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥
त्रितये त्रितयं वाच्यं क्रमेणैव मयात्र हि ।
वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि ॥
समाधिभाषा व्यासस्य प्रमाणं तच्चतुष्टयम् ।
उत्तरं पूर्व्वसन्देहवारकं परिकीर्त्तितम् ॥
अविरुद्धं तु यत्तस्य प्रमाणं तच्च नान्यथा ।
एतद्विरुद्धं यत् सर्व्वं न तन्मानं कथंचन ॥
अथवा सर्व्वरूपत्वात् नामलीलाविभेदतः ।
विरुद्धांशपरित्यागात् प्रमाणं सर्व्वमेव हि ॥

8825

10288. वल्लभाचार्य्यभगवत्त्वनिरूपण

Vallabhācāryabhagavattvanirūpaṇa.

By Viṭṭhala Rāya.

Substance, country-made paper. 10½ × 5 inches. **Folia**, 8. **Lines**, 9 on a page. **Extent** in ślokas, 112. **Character**, Nāgara. **Date**, Saṁvat 1934. **Appearance**, fresh. Complete.

It proves Vallabha to be an incarnation of God.

Colophon:

इति श्रीमद्गोस्वामिदामोदरतनुज-श्रीविट्ठलरायविरचितं श्रीमद्वल्लभाचार्य्याणां साक्षाद्भगवत्त्वनिरूपणं समाप्तिमगात् ।

Post-colophon:

व्रजभूषणदासेन लिखितं । संवत् १९३४ आश्विनकृष्ण ३ ।

Beginning:

भजे श्रीवल्लभाचार्य्यान् अनल्पकरुणार्णवान् ।
सुधानिधिरभूदाविर्यतः श्रीविठ्ठलेश्वरः ॥

अथ चतुर्षु युगेषु यदा धर्म्मनिवृत्तिरधर्म्मवृद्धिश्च स्यात् तदा तदा धर्म्मरक्षार्थमधर्म्मनिवृत्त्यर्थञ्च भगवदवतारा भवन्ति—

Conclusion:

वल्लभपदस्य प्रियवाचकत्वेपि प्रियत्वस्यानन्दरूपत्वात् आनन्दस्य च परब्रह्मरूपत्वात् वल्लभाचार्य्याणां साक्षात्परब्रह्मरूपत्वं निर्विवाद-मिति दिक्।

8826

10284.

Substance, country-made paper. 12×5 inches. Folia, 5. Lines, 11 on a page. Extent in ślokas, 135. Character, modern Nāgara. Appearance, fresh. Complete.

Four short works.

I A review of the *Jaiminisūtra* in 42 ślokas.

3A, इति श्रीवल्लभाचार्य्यविरचिता पूर्व्वमीमांसाकारिका समाप्ता ॥

Beginning:

श्रीवल्लभाय नमः ॥

लौकिको वैदिकश्चैव मार्गो नित्यो द्विधा मतः।
प्रवाहेण स्वरूपेण नित्यत्वं च तयोः क्रमात् ॥
अर्थे + + + लोके हि शब्दोऽन्यस्मिन्निति स्थितिः।
जलाग्नयोरेव संरक्षा तयोः कार्य्या मनीषिभिः ॥

End:

उच्यते काम्यतायां तद्विधिबोध्यैकसाध्यता।
प्रयोजिका फलत्वे हि तस्मात् सुष्ठूक्रमार्थिकम् ॥

II

3B, इति श्रीविठ्ठलेश्वरेण विरचितं भुजङ्गप्रयाताष्टकं पूर्णम् ॥

End :

भुजङ्गप्रयाताष्टकेनानुयातो
भुजङ्गे शयानं हरिं संस्तवीति ।
रतिस्तस्य कृष्णे भवत्याशु नित्या
किमन्यैः फलैः फल्गुभिः सेवकस्य ॥

III

4A, इति श्रीविट्ठलेश्वरचरणानां शिक्षापत्रपद्यानि ।

Then 15 ślokaś, containing lessons to be always borne in mind by a Vaiṣṇava.

Beginning :

सर्व्वदा सर्व्वभावेन भजनीयो व्रजेश्वरः ।
करिष्यति स एवास्मदृवैहिकं पारलौकिकम् ॥
अन्याश्रयो न कर्त्तव्यः सर्वथा बाधकस्तु सः ।
स्वकीयेष्वात्मभावश्च कर्त्तव्यः सर्व्वथा सदा ॥

IV

5B (Last work), इति श्रीमद्गोपीजनवल्लभचरणैकतान-श्रीविट्ठलेश्वर-विरचितो गीताहेतुनिर्णयः समाप्तः ॥—

The central idea of *Bhagavadgītā* as shewn by Vallabhăcārya.

Beginning :

पितृपादाब्जयुगलं प्रणमामि कृपामधु ।
यत् कुञ्ज गोकुलेशेन स्वीकृतं कृपया स्वतः ॥
अतस्तद्वदनाम्भोजच्युतगीतामृतं बुधैः ।
आविर्भावे हेतुमीशानुग्रहाद्विमृशाम्यहम् ॥ २ ॥
स्वयं स्वतत्त्वं हि हरिः पार्थायोपादिशद् यतः ।
तदादौ धृतराष्ट्रस्याभक्तस्य वचसा न हि ॥

उपक्रमो युक्ततरः तत्पुत्रस्यापि वा तथा।
पार्थस्यापि विषादोयम् अतद्रूपत्व + तथा॥
उपदेशे हेतुतया स उक्त इति चेन्न हि।
विक्षेपात्मततः शान्त्याद्यरूपत्वादपि स्फुटम्॥

8827

10283.

Substance, country-made yellow paper. 12×5 inches. Folia, 15. Lines 11 on a page. Character, modern Nāgara. Appearance, fresh.

Three short works of the school of Vallabha.

I. 4B,

इति श्रीविट्ठलदीक्षितविरचितो जन्माष्टमीनिर्णयः समाप्तः।

II. 5A,

इति श्रीविट्ठल० राम[नवमी]व्रतनिर्णयः समाप्तः।

The two are concerned with the proper times of the festivals, Janmāṣṭamī and Rāmanavamī.

III. Begins

श्रीकृष्णाय नमः॥

प्रसीदन्तु सदा रासलीलारसपयोधिषु।
निःकलङ्ककलानाथी भगवद्वाचोस्मदीश्वराः॥ १॥
ब्रह्मानन्दात् समुद्धृत्य भजनानन्दयोजने।
लीला या पूज्यते सम्यक् सा तूर्य्ये विनिरूप्यते॥
सर्व्वसामर्थ्यवत्त्वेन यदीयं पूर्व्ववद्धरिः।
दद्यात्तदोद्धतिर्व्यथा भवेदेतददानतः॥
यस्मादेतादृशे वास्य रूपं न + न्यथाकृति।
देवस्य संभवत्येव + + + तत्र देवता॥
अतोयमेव युक्तोऽत्र प्रकारो नापरो मतः।
स्त्रिय एव + + यातु शक्ता यस्मात् पुमान् हरिः॥

अतो हि भजनानन्दः स्त्रीषु सम्यक् विधार्य्यते ।
अहर्निशं चात एव रेमेंतर्बाह्यभेदतः ॥

Thus it concerns itself with the spiritual significance of the *Rāsa* festival, justified by quotations (along with their interpretations) from the 'Rāsapañcādhyāya of the *Bhāgavata.*

Colophon :

इति श्रीविट्ठलेश्वरविरचितो भगवानपीत्यस्य स्वतन्त्रलिखनं नाम समाप्तं ॥ शुभमस्तु ॥

8828

10280.

Substance, foolscap paper. 12¾×5 inches. Folia, 9. Lines, 9 on a page. Extent in ślokas, 180. Character, modern Nāgara. Appearance, fresh. Complete.

An extract from the *Avatāravādāvalī.*

Colophon :

इति श्रीमद्वल्लभाचार्य्यचरणनलिनानतोत्तमाङ्गश्रीश्रीपीताम्बरतनुजपुरुषोत्तमकृतावतारवादावल्यां श्रीभागवतस्वरूपविषयकशङ्कानिरासवादस्त्रयोदशः समाप्तः ॥—

Beginning :

वेदवेदान्तसारं यद्व्यासस्वेदनिवर्त्तकम् ।
महापुराणमूर्द्धन्यं श्रीमद्भागवतं स्तुमः ॥

अत्रेदं विचार्य्यते । श्रीभागवतमष्टादशपुराणान्तर्गतम् अतिरिक्तं वा ।

8829

10293. स्वामिनीस्तोत्रविवृति *Svāminīstotravivṛti.*

Being a commentary on a hymn to Rādhā (of the school of Vallabha).

Substance, country-made paper. 11×4½ inches. Folia, 80. Lines, 9 on a page. Extent in ślokas, 540. Character, Nāgara. Date, Saṁ. 1926. Appearance, fresh. Complete.

Colophon: इति श्रीमन्निजाचार्य्यदासानुदासविरचिता स्वामिनी-स्तोत्रविवृतिः सम्पूर्णा ।

Post-colophon: समत १९२६ मीः श्रावण शुदी १५ ।—

Beginning:

श्रीकृष्णाय नमः ।
स्वामिनीभावरूपैकदास्यभावपरायणाः ।
विराजन्तां सदा मूर्द्धि प्रभवो विट्ठलेश्वराः ॥

अथास्मत्प्रभुचरणाः श्रीमदनन्यपूर्व्वा मुख्यस्वामिनीस्तोत्रं स्वस्य तत्सम्बन्धसिद्धये कर्त्तुमभीप्सवोऽन्यसम्बन्धत्यागपूर्व्वकप्रभुसम्बन्धकृति-हेतुकभाववत्तया प्रकृतिसाम्येन नान्यपूर्व्वा मुख्यस्वामिनीसम्बन्धित्वेन स्वस्य तदाश्रयैव एतद्दास्यार्थमाकारणं सेवाविशेषोपयोगित्वाच्च प्रदर्शयित्वा दास्यं प्रार्थयितुं द्वादशाङ्गसार्थकत्वाय द्वादशभिः श्लोकैः प्रार्थयन्ते । यदैवेति ॥

8830

10272. सर्वात्मभावनिर्णय *Sarvātmabhāvanirṇaya.*

By Viṭṭhala, son of Gokulanātha.

Substance, country-made paper. 11¾×5 inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 250. Character, modern Nāgara. Appearance, fresh. Complete.

A work of the school of Vallabha. It holds and explains the view of God as pervading all aspects of life and at the same time shews the necessity of *tyāga* (or sacrifice) and *ārādhanā* (worship).

Beginning:

श्रीगणेशाय नमः ॥
वन्दे श्रीवल्लभाधीशं अधीशगुणवन्दितम् ।
भञ्जनं सर्व्वदोषाणां तर्ज्जनं त्रिदशद्विषाम् ॥

भुवो भावात्मकं वन्दे यशोदोत्सङ्गसङ्गिनम् ।
सर्व्वात्मभावकरणं शरणं शरणार्थिनाम् ॥
ननु कोयं सर्व्वात्मभावो यो भजनानन्दावाप्तिहेतुत्वेनोच्यते ?

तत्राहन्ताममताविषयफलानि भगवति भावः स इति चेन्न । तथा सति सर्वत्यागस्य अनावश्यकत्वेन तदुक्तिवैयर्थ्यापत्तेः सन्त्यज्य सर्वविषयानिति वाक्येन तस्यावश्यकत्वबोधनात् । अत एव पादमूलप्राप्तौ तस्य हेतुत्वमुक्तमाचार्य्यैः ; अन्यथा पादमूलप्राप्तिरेव न स्यादिति कथनेन च सर्व्वात्मना सर्व्वांशेन भावः स इति वाच्यम् । भगवद्दास्यार्थत्वेनापि देहादौ अंशतः प्रीत्यभावे निरध्यस्तदेहानामिव ईक्षामण्डनादिकरणाभावप्रसक्तेः । न च "अञ्जन्त्यः काश्च लोचने" इति वाक्येन तत्सांगोक्त्या(?) तथैवास्तीति वाच्यं, "त्वयि धृतासव" इत्यग्रिमवाक्यविरोधापत्तेः । किञ्च एवं सर्व्वथा भगवदर्थत्वेनापि देहादिरागाभावे ज्ञानिसमत्वमेतेषु स्यात् भजनानुपपत्तिश्च । etc. etc.

It ends with 12 ślokas in honour of the author's ancestors, God Śrīkṛṣṇa and the author himself.

Colophon : इति श्रीमद्गोकुलनाथात्मजविट्ठलरायविरचितो सर्व्वात्मभावनिर्णयः समाप्तः ॥

8831

10270.

Substance, foolscap paper. 11¾×5 inches. Folia, 4. Lines, 9 on a page. Character, modern Nāgara. Appearance, fresh.

I. *1 Colophon :* इति श्रीगोस्वामिश्रीगोकुलनाथात्मजविट्ठलराय'वरचितो जीवस्वरूपनिर्णयः ।

Begins :

श्रीकृष्णाय नमः ॥ श्रीहरिः ॥

श्रीकृष्णपरमानन्दो रसात्मकतया मतः ।
स एव पुच्छभागेन चाक्षरः परिकीर्त्तितः ॥ १ ॥

तदन्ता अप्यनन्ताः स्युस्तत्र ब्रह्माण्डकोटयः ।
तदैच्छिको हि भेदोयं जड़जीवान्तरात्मनः ॥ २ ॥
आनन्दांशतिरोधानात् परिच्छिन्नत्वतः स्फुटं ।
व्यवहाराः प्रवर्त्तन्ते विधिषेधपुरःसराः ॥ ३ ॥

There are 8 ślokas in this.

II. 2B, इति श्रीगोकुलनाथात्मजविट्ठलरायविरचितो ब्रह्मस्वरूपनिरूपणम् ॥ (There are 16 ślokas).

Begins :

बालकृष्णं नमस्कृत्य विट्ठलेशञ्च सद्गुरुम् ।
द्वैताद्वैतविवेकोयं विट्ठलेन विचार्य्यते ॥
आत्मा वा अरे द्रष्टव्यः ततः श्रोतव्य इतिरूप (?) ।
श्रुत्यर्थतात्मसिद्ध्यर्थं साधनत्वे त्विदं स्फुटम् ॥ २ ॥
आत्मनोपासनं नित्यं आत्मना परिकीर्त्तितम् ।
श्रवणं मननं चैव निदिध्यासनमात्मनः ॥

III. 3B, इति श्रीगोकुलनाथात्मजगोस्वामिविट्ठलरायविरचितो जीवब्रह्मणोरैक्यनिरूपणम् ॥ (There are sixteen ślokas).

Begins :

श्रीमद्वृन्दावने रम्ये पुष्पिते वनितीन् स वै ।
वेणुं संवादयन् बालैः स्थितः कृष्णः प्रसीदतु ।
बालकृष्णं भजेन्नित्यं गोपिकारतिसंप्रदं ।
नृत्यन्तं गीतसंसक्तं हैयङ्गवप्रलोभितम् ॥ २ ॥
बालकृष्णपदाम्भोजचिन्तिताधिकसंप्रदम् ।
नत्वा श्रीवल्लभाचार्य्यान् कुर्व्वेद्वैतनिरूपणम् ॥ ३ ॥
एकमेवाद्वितीयं यद्ब्रह्मज्योतिः सनातनम् ।
अस्थूलं निर्गुणं शान्तं व्यापकं हृदि संस्थितम् ॥ ४ ॥
तद्वै शक्तिमात्मभूतां धर्म्मरूपासमाश्रिताम् ।
एकं नानात्ममन्विच्छन् बहुः स्यामिति तत्तथा ॥ ५ ॥

IV. Begins in 3B:

ब्रह्मर्षिर्वल्लभाचार्य्यो विट्ठलेशश्च तत्सुतः ।
सप्तर्षयत्सस्य सुतास्तद्वंश्याश्च स्वगोत्रिणः ॥ १ ॥
गोस्वामिनो गोकुलस्थाः श्रीगोवर्द्धनभृज्जुषः ।
अतस्तदीयानामार्षं प्रमाणं सर्व्वमेव हि ॥ २ ॥
गोविन्दच्छीत(?)परमानन्दनन्दचतुर्भुजाः ।
सूरकुम्भनकृष्णाय जगुर्मन्त्रविदुहिते ॥ (?)
ब्राह्मे फाल्गुनामलपक्षस्य पुष्यक्षद्वादशीयुता ।
गोविन्दद्वादशी नाम महापातकनाशनी ॥

अस्मिन् गोविन्दपूजोपवासादिकं कार्य्यम् . . . .
. . . .

प्रथमगिरिधरोभूद्यानु गोविन्दरायः
तदनु सुतनुबालकृष्णजिद् गोकुलेशः ।
रघुपतियदुनाथौ श्रीघनश्यामसंज्ञो
गिरिधरतनयः श्रीविट्ठलेशाङ्गजाताः ॥
श्रीमद्गोकुलनाथ संशृणु वचः पूर्व्वं त्वयैव प्रभो
मालादूषकवावदूकविजयं कृत्वा च यं रक्षितः ।
धर्म्मस्तद्वदिहात्र वै पुनरपि श्रीद्वारकाधीश्वर-
स्थाने यः सुमहान् धर्म्मनिचयो दूरीकृतः श्रीमता ॥
एतत्कर्म्मकृता शृणुष्व भवता सर्व्वासु दिक्षु ध्रुवम्
कर्पूरोज्ज्वलरात्रिनाथविमलं स्वीयं यशो विस्तृतम् ।
मन्ये त्वां हि यशःस्वरूपिणमहं श्रीगोकुलेशः प्रभो
श्रीमद्वल्लभवंशभूषणमणे त्वं जीव बह्वीः समाः ॥

इदं पुस्तकं समाप्तम् ।

Here ends the ms.

8832

10265.

Substance, country-made paper. 10¾×5¼ inches. Folia, 4. Lines, 9 on a page. Extent in ślokas, 70. Character, modern Nāgara. Appearance, fresh.

It contains a commentary on a portion of *Śruti-rahasya*, a work apparently embodying the views of the school of Vallabha on Śruti. The portion of it in question relates to the incarnation of God in Vallabha.

Beginning:

अथ श्रुतिरहस्यान्तर्गतः श्रीमहाप्रभुप्रादुर्भाव[ः] लिख्यते। अत्र यजनं सेवैव। पूजा तु पुष्टिमार्गातिरिक्तमार्गे पूजायां विभूतिरूपो भगवान् सेव्यः। सेवायां तु साक्षात् पुष्टिपुरुषोत्तमः सेव्य इति महाभेद इत्यन्यत्र विस्तरः। यद्यत्र यजधातोः पूजार्थकतैव तर्हि ते ह नाकं महिमानः स च त इति विरोधापत्तिः। तत्र परमानन्दानुभवफलाभावात्। etc., etc.

End:

श्रीवामनावतारस्य भविष्यस्य तत्कर्म्मणश्च त्रिर्देवः पृथिवीमेव एताम्। विचक्रमे पृथिवीमेव एताम्। यतो विष्णुर्विचक्रमे। इदं विष्णुर्विचक्रमे इत्यादिश्रुतिभिरुक्तत्वात् नित्यत्वे सत्येव संगच्छते। एवं सर्व्वलीलानां वेद्यमानत्वेन श्रुतीनामनुभवत्वाद्भविष्यतीनामपि भूतत्वेन निर्देश— इति दिक्।

8833

10266

Writings of the school of Vallabha.

Substance, country-made paper. 11×5 inches. Folia, 5. Lines, 10 on a page. Character, modern Nāgara. Appearance, fresh.

I.

Beginning :

गोपीजनवल्लभाय ॥

नाश्रितो वल्लभाधीशं न च दृष्टा सुबोधिनी।
नाराधि राधिकानाथो वृथा तज्जन्म भूतले ॥

Colophon:

इति श्रीहरिदासविरचितं जन्मवैफल्याष्टकं सम्पूर्णम् ॥

II.

Beginning :

ननु जन्मोत्सवलीलानुकरणे षष्ठ-दिन-कर्त्तव्यं षष्ठिकापूजनं जन्मदिन पवार्द्धरात्रे जन्मानुकरणोत्तरमेव कुतः क्रियत इति चेदत्रायं भावः— अनुकरणादि यथास्थितमेव कार्य्यम्। न त्वन्यथा। तत्र प्रथमपर्य्याये जन्मोत्सव एव कृतोऽर्द्धरात्रमारभ्य न तु जन्मदिवसोत्सवोपि स्नानतिलकादि-रूपः। षष्ठिकापूजनं तु तदा न जातमेव श्रीनन्दचरणानाम् उत्सवकरणानुपद-मेव करदानार्थमेव मथुरां गतत्वेन स्वगृहे स्थितत्वात्। etc. etc.

End :

'कृपयन्तु निजाचार्य्याः स्वदासे मयि सर्व्वदे'ति।

श्रीहरिरायविरचितः षष्ठिकापूजनविचारः सम्पूर्णः।

III.

Beginning : श्रीकृष्णाय नमः।

भक्ति[:]सर्व्वे लक्ष्यरूपा पुनस्तेषामाज्ञा दत्ता यूयं व्रजे वासं कुरुत भगवदङ्गीकारस्तत्र भविष्यति। भगवता स्वनेत्रतः सृष्टिद्वयं प्रकटितं दैवी आसुरी च। पुनरेतयोरङ्गीकारो न कृतः। तदनन्तरं कस्मिंश्चित् समये व्रजे रमणं कुर्व्वता विचारितं दैवसृष्ट्यास्तु अङ्गीकारः कर्त्तव्यः। तदा श्रीमदाचार्य्ये आज्ञां दत्तवान्, भवन्तो दैवे सृष्ट्यङ्गीकारं कुर्व्वन्तु। तदाचार्य्यास्तूर्ष्णींभूय स्थिताः। पुनरपि आज्ञां दत्तवान्। तदा आचार्य्याः श्रीलक्ष्मणभट्टगृहे प्रकटीभूय तथैव कृतवन्तः। इदं प्रथमतः प्रादुर्भाववृत्तम्।

Then follows an enumeration of the dogmatic creeds.

End : श्रीमत्स्वामिन्योक्तम्। महाप्रभो मत्स्वरूपं द्वितीयं च देहं क्रीड़ां पश्यामि। तदा भगवता आज्ञा दत्ता। तदा श्रीमत्स्वामिनीहृदयतः श्रीराधिका प्रादुर्भूता।

Colophon : इति श्रीहरिदासोदितस्वमार्गानुक्रमध्यानप्रकारः।—

Post-colophon : श्रीहरिः। इदं पुस्तकं बंबइ-मध्येश्रीजीवनलाल-श्रीमहाराजके प्रति सा ली० ।—

IV

Beginning :

अथ अग्निपुराणान्तर्गतपुरुषोत्तमसिद्धान्तः लिख्यते ।—

श्रीगोपीजनवल्लभाय नमः ॥
शृणु शौनकसिद्धान्तं पुरुषोत्तमसंज्ञिकं ।
द्विजो भक्तो हरेश्चैव अग्निबिन्दुः पुरा-ह्यभूत् ॥
एकार्द्धं च तपस्तेपे पत्राहारी जितेन्द्रियः ।
पुरुषोत्तमक्षेत्रे च ब्रह्मकल्पे समाहितः ॥
तदा मधुवने प्राप्ते हरौ वैष्णवसंज्ञिके ।
तत्कुले भक्तक्षेत्रे हि प्रविष्टे द्विजसत्तमे ॥
वाणीं चैवं ततः श्रुत्वा श्रवणाय परो ह्यभूत् ।
सांवत्सरेण तपसा भक्तिस्ते समुपाश्रितः ॥
शय्याभोजनशृङ्गारा एते तु मम वल्लभाः ।
तैरेवं मयि कार्य्या च त्वया भक्तिरहर्निशम् ॥
एवं विद्या परा भक्तिः कर्त्तव्या मम तुष्टये ।
स्नेहमार्गेण कर्त्तव्या सेवनं मे हिताय च ॥
मासमेकेन तुष्यामि प्रेमभक्त्या न संशयः ।
बहुभिस्तपोयोगैः किं भक्त्यल्पो मम तोषणम् ॥ (?)

4B. स्नेहमार्गशते वर्षे ज्ञानी भवति सर्व्वथा ।
पुनरेवं तथोत्पत्तिर्भविष्यति कलौ युगे ॥
तदाहं द्विजरूपेण अवतीर्य्य च भूतले ।
स्नेहमार्गप्रवृत्त्यर्थं हिताय च कुले तव ॥
घोरे कलियुगे प्राप्ते प्रकटस्तु स्वयं वने ।
अग्निरूपो द्विजाचारो भविष्यामि ह वल्लभः ।
वल्लभो ह्यग्निरूपः स्याद्विट्ठलः पुरुषोत्तमः ।
पुष्टिमार्गप्रवक्ता च मायावादनिषेधकः ॥
पुष्टिप्रवाहमर्य्यादाप्रदाता च भविष्यति ।
तदीया सन्ततिः सर्व्वा मामकी तनुरेव च ॥

End:

एतानि कृतपुण्यानां भक्तानां पुरुषोत्तमे ।
एवं तव कुलख्यातिर्भविष्यति कलौ युगे ॥
वल्लभाचार्य्यमारभ्य विशेषो विट्ठलात् पुनः ।
एवमुक्त्वा तु तत्रैव हरिरन्तर्दधे स्वयम् ॥
सोपि भक्त्या हरिप्राप्तो ह्यग्निबिन्दुद्विजोत्तमः ॥

Colophon:

इति श्री-अग्निपुराणे भविष्योत्तरखण्डे श्रीपुरुषोत्तमसिद्धान्तः सम्पूर्णः ।—

5 Miscellaneous Vaiṣṇava schools.

8834

10224. आलुवन्दारु *Āluvandāru*

By Yāmuna Muni

With a Commentary

Substance, country-made paper. 12×5 inches. Folia, 10. In Tripāṭha form. Character, Nāgara. Appearance, fresh. Complete. Date, S. 1888.

An ode to Āluvandāru, otherwise called Yāmunācarya, who is considered as an incarnation of Viṣṇu. The first seven verses are taken up with obeisances to the succession of *Gurus* from Āluvandāru to Śaṭhakopasūri, who was the Guru of our author Yāmunamuni. (The names of the Gurus are Yāmunācārya, pupil of Rāmamiśra, Nāthamuni, Parāśara, Śaṭhakopasūri). The Text consists of 68 verses.

Beginning: ॐ श्रीमते रामानुजाय नमः ।

(T.) स्वादयन्निह सर्व्वेषां त्रय्यन्तार्थं सुदुर्ग्रहम् ।
स्तोत्रयामास योगीन्द्रस्तं वन्दे यामुनाह्वयम् ॥
नमो नमो यामुनाय यामुनाय नमो नमः ।
नमो नमो यामुनाय यामुनाय नमो नमः ॥
नमो यामुनपादाब्जरेणुभिः पावितात्मने ।
विदिताखिलवेद्याय गुरवे विदितात्मने ॥

नमो चिन्ताद्भुताक्लिष्टज्ञानवैराग्यराशये ।
नाथाय मुनयेऽगाधभगवद्भक्तिसिन्धवे ॥ etc.

(*Comm.*)

श्रीमत्समस्तकल्याणगुणात्मकः सर्व्वेश्वरः स्वाज्ञाः (?) रूपवेद-मार्गमतीत्य अनर्थे प्रवृत्तचेतनान् वीक्ष्य दयमानमनास्तदङ्गीकारार्थमिह लोके यामुनाचार्य्यरूपेणावतीर्य्य महाकुलप्रसूतसत्सम्प्रदायनिरतं श्रीराममिश्रमाश्रित्य वेदवेदाङ्गोपाङ्गशब्दतर्कोभयमीमांसादिसकलशास्त्राण्यधीत्य दिगन्तविश्रान्त-महाप्राज्ञो भूत्वा समस्तदुष्टकुदृष्टीन्निर्जित्य पण्डितपामरविभागरहितसर्वजनै-रपि वन्द्यमानः महादेशिको भूत्वा आकस्मिककृपया तत्कालीनसकल-लोकानुज्जीवयित्वा सकलेतरशास्त्राण्यनादृत्य वेदान्तशास्त्रमेव प्रवर्त्तयन् तदनन्तरं तावन्मात्रेण तृप्तिमनवाप्य इदानीन्तनसर्व्वजनोज्जीवनार्थं ग्रहीतुम-शक्यं वेदान्तार्थं सर्ववर्णाश्रमैरप्यधिकर्त्तुं स्तोत्ररूपेण चकार । तदादाविष्ट-देवतानमस्कारादिकस्य शिष्टाचारत्वात् गुरून् नमस्कृत्य मुमुक्षुभिः + दानु-संधेयमर्थपञ्चकं वेदान्तादिसकलशास्त्रप्रतिपाद्यत्वात् ... ...
... ...
यामुनमुनिरित्याह्वयो नामधेयं यस्य तं श्रीआलुवंदारु वंदे नमस्करोमि ॥१॥

3A. (The Commentary on the 8th verse).

अथ यामुनमुनिः यन्मूर्द्धि इति आरभ्य स्तोत्रसमाप्तिपर्य्यन्तं नारायणं वर्णनाशक्यताद्यनेकप्रकारेण वर्णयति ।

The Text ends:—

अकृत्रिमत्वरणारविन्द प्रेम[प्र]कर्षावधिमात्मवन्तं ।
पितामहं नाथमुनिं विलोक्य प्रसीद मद्वृत्तमचिन्तयित्वा ॥
यत्पादाम्भोरुहध्यानविध्वस्ताशेषकल्मषः ।
वस्तुतामुपयातोऽहं यामुनेयं नमामि तम् ॥

Colophon : इति श्रीयामुनाचार्य्यविरचितं आलुवन्दारु समाप्तम् ॥

Col. (Comm.) इति श्रीआलुवंदारुमूलव्याख्यानं समाप्तम् ॥

Post-colophon :

रामार्पणं । संवत् १८८८ ज्यैष्ठवदी १४ गुरुवासरे ॥

8835

8586. **सन्मनोरमा** *Sanmanoramā* or a commentary on the first verse of *Vivekacūḍāmaṇi* by Raghunātha Varmā Udāsīna, a disciple of Rāmadayālu Udāsīna, belonging to the Śikh community.

Substance, country-made paper. 12½ × 4½ inches. Folia, 13. Lines, 9 on a page. Extent, 300 ślokas. Character, Nāgara. Date, Saṁ. 1869. Fresh, complete.

Copied in Saṁvat 1869. Complete in 13 leaves. It explains the 1st verse of the *Vivekacūḍāmaṇi* which runs thus:

सर्व्ववेदान्तसिद्धान्तगोचरं तमगोचरं ।
गोविन्दं परमानन्दं सद्गुरुं प्रणमाम्यहं ॥

The last Colophon.

इति सद्गुणभूरुहारण्यश्रीमन्नानकोद्भवसद्वंशसद्धोक्तिकश्रीमद्रामदयालूदासीनवर्य्यशिष्येण रघुनाथवर्म्मोदासीननिर्म्मिता विवेकचूडामणिप्रथमपद्यव्याख्या सन्मनोरमाख्या समाप्ता ।

संवत्सरे १८८६ समे नाम आश्विनी मासे कृष्णपक्षे षष्ठम्यां शनिवारे लीखीत्वा मनोरथकायस्थ ।

8836

8440. **विष्णुधर्ममीमांसा** *Viṣṇudharmamīmāṁsā* By Nṛsiṁha Bhaṭṭa, son of Soma Bhaṭṭa.

Substance, country-made paper. 11 × 4½ inches. Folia, 149. Lines, 11 on a page. Extent in ślokas, 4900. Character, Nāgara of the 18th century. Appearance, discoloured and repaired. Complete.

Colophon :

इति पद्वाक्यप्रमाणज्ञसोमभट्टतनूजश्रीनृसिंहभट्टविरचिता श्रीविष्णुधर्म्ममीमांसा समाप्ता ।

Post-colophon :

ग्रन्थसंख्या ४५०० (In a later hand).

A dissertation on the worship of Viṣṇu. For a description of the work, see I.O. Catalogue No. 2512.

8837

257. रङ्गभृङ्गवल्ली (टीकासहिता)

Raṅgabhṛṅgavallī (with commentary)

For the manuscript, see L 1419. The MS. is incomplete at the end, and the commentator's name is not found. The Text is by Raṅgācārya and takes its name from that of the author.

A Vaiṣṇava work.

The authorities quoted and consulted—

Ṣaṣṭhaskandha (*Bhāgavata*), *Pañcarātra*, *Bhāgavata*, *Nāradīya*, *Bhagavadgītā*, *Parāśarasmṛti*, *Pātañjala*, *Śāṇḍilyasūtra*, *Kāśīkhaṇḍa*, *Nārāyaṇopaniṣad*, *Muṇḍakopaniṣad*, *Brahmavaivarta*, *Mokṣadharma* *Mahābhārata*, *Mahabhāgavata*.

Mostly the colophons are imperfect, dropping sometimes two, sometimes three intermediate letters.

The Colophons of the 5th and 6th only are fully given. They are:

इति रङ्गभृङ्गवल्लयां भजनज्ञानमार्गे भेदाभेदयोर्गुणदोषप्रदर्शनं नाम पञ्चमः पल्लवः (79B).

० भगवद्रूपप्रदर्शनं नाम षष्ठः पल्लवः (94B.)

The 7th is incomplete.

8838

638. भगवद्भक्तिचन्द्रिकोल्लास (सटीक)

Bhagavadbhakticandrikollāsa (with commentary).

For the manuscript, see L 1468.

Aufrecht says that Ātmārāma Yati, the author of *Rāghavollāsa* has a work of the name of *Bhakticandrikā,* mentioned in *Rāghavollāsa.*

8839

8910. *Bhagavadbhakticandrikollāsa* (with a commentary).

Substance, country-made paper. 12½×5 inches. Folia, 58. In Tripātha form. Character, modern Nāgara. Appearance, fresh. Incomplete.

The first 15 leaves have the commentary only, then a page and a half blank. From leaf 16 the text is given in the middle and the commentary above and below it.

The first chapter comes to an end in leaf 10A, the second in leaf 21B, the third in 23B. But 51 Ślokas are missing. The 7th comes to an end in leaf 46, the 5th in leaf 38, the 6th in leaf 41A.

8840

1243. प्रमेयसंग्रह *Prameyasaṁgraha*

By Konerārya Narasiṁha, son of Satyānandārya.

Substance, country-made paper. 8½×5 inches. Folia, 19. Lines, 11 to 14 on a page. Extent in ślokas, 450. Character, Nāgara. Appearance tolerable. Prose. Generally correct. Complete.

It begins thus:—

श्रीनृसिंहो जयति ।

एवमनन्ताघतारात्मकश्रीलक्ष्मीनारायणस्य मोक्षानुग्रहपात्रभूतः मुख्याधिष्ठानभूतः सर्व्वकार्येषु प्रधानाङ्गभूतः . . . . .

. . . .

प्राणादिरूपेण मुख्यपञ्चकरूपः गरुड़ः मध्यपञ्चकरूपः मुख्यवायुसूनवः प्राणाद्या वायवः अवमः पञ्चकः शेषविन्द्रमुख्यवायुरुद्रेन्द्राः चतुर्थः प्राणादिपञ्चकः। उक्तञ्च छान्दोग्यभाष्ये प्रथमाध्याये ।

End : एवं भागवतानां कदापि पुनरावृत्तिर्नास्ति "अनावृत्तिः शब्दादि"ति सूत्रात्। अत एव युक्तं रत्युत्तमपुरुषार्थमिति।

सत्यानन्दार्यपुत्रो यः कौनेराय्योयमुत्थितः।
नारसिंहः कृतस्तेयं प्रमेयस्य च संग्रहः॥
सृष्ट्यादिप्रलयान्तस्य मोक्षस्यापि यथामति।
यत् पुण्यं कारितं तेन समाप्नोतु गुरोर्मम॥

इत्यशेषमतिमङ्गलम्॥

Colophon : इति प्रमेयसंग्रहः समाप्तः।

156

8841

Substance, country-made paper. 7½×4½ inches. Folia, 11 Lines, 13 15 on a page. Character, modern Nāgara. Appearance, fresh.

A MS. without a title & without beginning & end

Beginning :

एवं तत्त्वमस्यादिवाक्यानां अभेदतात्पर्य्यग्राहकतया भेद-निन्दावाक्यान्युक्त्वा प्रकृताभेदवाक्यान्येवोदाहरति—आत्मैवेदं। स्वपक्षस्य शब्दनित्यत्वादेर्यानि साधनादीनि हेत्वादिवाक्यानि तैरकार्य्यमपि कार्य्यान्वित-मप्यर्थमाह चेत् प्रतिपादयति चेत् वक्ता तैरवयववाक्यैः परोपि श्रोता कार्य्यान्वितमर्थं वेद चेत् जानाति चेत् श्रुतेरकार्य्यपरादपि वेदान्तवाक्यात् परात्मदृक्सिद्धब्रह्मबोधः न किं कुतो नेत्यर्थः। एषः वक्ष्यमाणः पन्था उपायः आत्मज्ञानं............................तस्मात् आत्मज्ञानमार्गात्॥ ता वक्ष्याम इति वाक्यशेषः। तानि वयांसि इति एको राशिः वंगा अवगधा इत्येकराशिः, चः समुच्चयार्थः etc., etc.

1B. एवमभिधेयपरत्वेन विश्वशब्दं व्याख्यायाभिधानात्मकोंकार-परत्वेनापि व्याख्यातुमादौ तस्य ब्रह्माभेदे सर्व्वात्मकत्वे विलुतौ च श्रुति-स्मृतीरुदाहरति—अन्यत्रेत्यादि।

2A. विष्णुभक्तलक्षणप्रतिपादकवचनपर्य्यालोचनयापि विष्णुस्तुत्यादिकं हिंसारहितेन कर्त्तव्यमिति वक्तुं तल्लक्षणप्रतिपादकवचनान्युदाहरति—मत्कर्म्म॥

श्रद्धयैव स्तुतिनमस्कारादि कर्त्तव्यमिति श्रद्धाया अंगत्वं वक्तुं श्रुतिस्मृती-रुदाहरति—श्रद्धया देयं । etc.

2B. तन्मयत्वेनाभेदेन जगद्गुरुं गोविन्दं समाराध्येति योजना ... ...श्रद्धाभक्त्योरभावेपि भगवन्नामकीर्त्तनं दुरितादि दूरीकरोतीति नामकीर्त्तनविषये विशेषं वक्तुं वचनान्युदाहरति —अवशेनापि ॥ जानंतो जना अस्य भगवतः नाम चिन्नामान्यपि— ... ... हे विष्णो व्यापक ते महः त्वत्स्वरूपप्रकाशिकां सुमतिं सत्काररूपां भजामहे अत्रापि लकारव्ययश्छान्दसः । भजेमहीति ब्रह्मविद्यामाशासाना (?) नामानि कीर्त्तयनेत्यर्थः ॥ विष्णुशब्दस्य प्रथमनिरुक्तौ भारतानुसारित्वदर्शनाय निर्वचनांतरदर्शनाय च मोक्ष(CA.)धर्म्मस्थं(?) वचनं मे मया रोदसी द्यावापृथिव्यौ व्याप्ते पठति व्याप्तेन इति कांतिश्चाभ्यधिका अतो वा विष्णुः वैति दीप्यत इति etc., etc.

11A. त्रिषु लोकेषु धृत् धृतितद्पतनानुकूलप्रयत्नविशेषोस्येति त्रिलोकधृत् मेधे अध्वरेऽश्वमेधरूपे निमित्ते जातो मेधजः श्रीरामरूपः विषयारण्ये धावत इन्द्रियवाजिनः रश्मिसदृशेन भगवत्प्रसादेन बध्नाति भक्त इत्यर्थः । षट्सु भावविकारेष्वन्तिमो विकारोऽग्रमित्युच्यते चत्वारो वेदा एव यज्ञपुरुषस्य चत्वारि शृंगाणीत्यर्थः । तेनाग्रे चराचरसृष्टेः पूर्व्वं हिरण्यगर्भरूपेण जातत्वात् etc., etc.

From what has been quoted above, it is clear that this no. contains a fragment of a Commentary on some work of Vaiṣṇava Bhaktiśāstra.

8842

8637

Substance, country-made paper. 13½×5¼ inches. Folia, 363. Lines, 13, 15, 16 on a page. Extent in ślokas, 21000. Character, Nāgara. Date, Saṁ. 1904. Good, complete.

Another copy of the same as above.

The four chapters complete:—

The 1st chapter ends in leaf 15.

The 2nd chapter ends in leaf 66.

The 3rd chapter ends in leaf 87.
The 4th chapter ends in leaf 195.

8843

4101A

Substance, palmleaf. $11\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 12. Lines, 4 on a page. Character, Udiya of the 19th century. Appearance, good. Incomplete at the end.

Beginning :

श्रीकृष्णाय नमः। श्रीश्यामसुन्दरो जयति।

वेदास्तथा स्मृतिगिरो यमचिन्त्यशक्तिं
सृष्टिस्थितिप्रलयकारणमामनन्ति।
तं श्यामसुन्दरमविक्रियमात्ममूर्त्तिं
सर्व्वेश्वरं प्रणतिमात्रवशं भजामः॥
गजपतिरनुकम्पासम्पदा यस्य सद्यः
समजनि निरवद्यः सान्द्रमानन्दमृच्छन्।
निवसतु मम तस्मिन् कृष्णचैतन्यरूपे
मतिरतिमधुरिम्ना दीप्यमाने मुरारौ॥

... ...

... ...

ननु किन्तस्य पुरुषोत्तमस्य स्वरूपं, के तस्य गुणाः, कीदृशाश्च ते यद्विज्ञानाद्विमुक्तिरिति चेदुच्यते—विज्ञानानन्दस्तस्य स्वरूपम्। विज्ञानमानन्दं ब्रह्म, रातेर्दातुः परायणम्, आनन्दो ब्रह्मेति व्यजानात्, रसो वैष इति श्रवणात् तदेव विग्रहरूपमिति मन्तव्यम्। न तु स्वरूपावग्रहस्यातिरेकः, यदात्मको भगवांस्तदात्मिका व्यक्तिः। किमात्मको भगवान्? ज्ञानात्मक ऐश्वर्य्यात्मकः शक्त्यात्मकश्चेति बुद्धिमनोऽङ्गप्रत्यङ्गवत्तां भगवतो लक्षयामहे। बुद्धिमान् जनो वा अनङ्गप्रत्यङ्गवानितीति तमेकं गोविन्दं सच्चिदानन्द-विग्रहमिति अङ्गमात्रात्मको रामो ब्रह्मानन्दैकविग्रह इति चैवमादिश्रवणात्। ज्ञानानन्दविग्रहता तु तस्य श्रुतिमात्रादेवं विग्रहस्यैव ब्रह्मत्वात्तस्य वैष्णव-वाक्यात् यदन्यथाप्रत्यायनं तत्तु आसुरान् प्रति माययैव।

8844

6547. **रामभक्तिरसायन** *Rāmabhaktirasāyana*

By Kāśīnātha, son of Jayarāma Bhaṭṭa and Vārāṇasī.

Substance, country-made paper. 10½×3½ inches. Folia, 27. Lines, 7 per page. Extent in ślokas, 470. Character, modern Nāgara. Appearance, fresh. Complete.

Colophon: इति श्रीमद्भड्डोपनामक-जयरामभट्टसुतवाराणसी-गर्भसम्भव-काशीनाथविरचितं रामभक्तिरसायनं समाप्तम् ।

Post-colophon: श्रीरामेश्वरार्पणमस्तु । मालवीयबालमुकुन्दस्येदं पुस्तकम् ।—

Beginning: श्रीगणेशाय नमः । etc., etc.

श्रीमत्सीतारामौ जयतः कामाभिरामकौ देवौ ।
शब्दब्रह्माभिरामौ पूरितकामौ मनोरमौ कामम् ॥
अप्रमेयत्रयातीतनिर्म्मलज्ञानमूर्त्तये ।
मनोगिरां विदूराय दक्षिणामूर्त्तये नमः ॥
नत्वा श्रीशङ्कराचार्य्यचरणाम्भोरुहद्वयम् ।
काशीनाथः प्रतनुते रामभक्तिरसायनम् ॥
तत्र रामभक्तिर्द्विविधा मुख्या गौणी चेति ।
तत्रेश्वरविषयकोऽनुरागाख्यचित्तवृत्तिविशेषो मुख्यभक्तिः ।
तथा च भक्तिमीमांसासूत्रम्—सा परानुरक्तिरीश्वरे ।

8845

4270. **भक्तिरहस्य** *Bhaktirahasya.*

Substance, palmleaf. Folia, 17. Lines, 5 on a page. Extent in ślokas, 525. Character Udiya, written about a hundred years back. Complete.

A metrical tract on the worship of Gopāla.

Beginning :

गृह्णन् व्रजपालबालवेशं
कलयन् मानसमोहि कृष्णनाम ।

कुरुतामुरुतापशान्तिमन्तः
करुणापूरकरम्बितं महो नः ॥

The object of the work.

अथ कथयामि रथाङ्गपाणिसेवा-
विधिमधिकृत्य मनोरमं प्रकारम् ।
भवभयभञ्जकमञ्जसा श्रितानां
(?) भविकमनन्तमनन्तरं ददानम् ॥

स्वचेतसा कल्पितसाधनेन
संसेवितो यः सकृदेव देवः ।
संसाधयेदेव समीहितानि
सनातनं तं कतमो जहातु ॥

विष्णोरशेषा मनवो मनोहराः
पराः समृद्धीः परिवर्द्धयन्ति ।
तेष्वेव गोपालमनूननुत्तमान्
अगण्यपुण्याः पुरुषा लभन्ते ॥

अष्ट्यक्षरं लक्षजपैकसाध्यम्
वक्ष्यामि साक्षात्फलदानदक्षम् ।
मनुप्रधानं श्रवणं दिशन्तं
मनोमनोहारि मुरारिभक्तौ ॥

जयप्रदं भयचयनाशनं सदा
सुदारुणामयविलयैककारणम् ।
. . . .
संकीर्त्य मन्त्रमेनं पुरुषार्थचतुष्टयं लभते ॥

Colophons:

2B, इति श्रीभक्तिरहस्ये प्रथमः प्रकाशः ; 4B, ० द्वितीयः प्रकाशः ; 8A, ० तृतीयः प्रकाशः ; 10A, ० चतुर्थः प्रकाशः ; 11B,

० पञ्चमः प्रकाशः ; 12B, ० षष्ठः प्रकाशः ; 15A, ० सप्तमः प्रकाशः ; 17A, अष्टमः प्रकाशः ।—समाप्तोऽयं ग्रन्थः ॥

It ends thus:—

अवतारमिमं मुक्त्वा मुक्त्वा मन्त्रमिमं पुनः ।
कलौ कलुषचित्तानां कोऽन्य आकर्षको भवेत् ॥
गोप्याद् गोप्यतमः सम्यक् प्रकारोऽयं प्रकाशितः ।
क्रियतामात्मरक्षार्थं सुधीभिश्चित्तभूषणम् ॥

8846

1681 राधाकृष्णगणोद्देशदीपिका

Rādhākṛṣṇagaṇoddeśadīpikā

Substance, country-made paper. 12×4½ inches. Folia, 9. Lines, 7 on a page. Extent in ślokas, 140. Character, Nāgara. Date, Saṁ. 1863. Verse, complete.

Colophon:

शाके दृगस्व्यशक्रे (?) नभसि नभमणिदिने षष्ठ्यां ।
व्रजपतिसद्मनि राधाकृष्णगणोद्देशदीपिका अदीपि ॥

Last Colophon:—

इति गणोद्देशदीपिका समाप्ता ।

Post-colophon:

मिती चैत्रवदी १२ संवत् १८६३ ।

For a description of the work, see Ulwar 1590 Ext. 397.

This is a description of the relative and friends of Rādha and Kṛṣṇa at Vṛndāvana.

His grandfather was पर्य्यन्य, his grandmother वरीयसी, his mother's father सुमुख, his mother's mother पाटला. His father was नन्द and mother यशोदा, His elder stepmother was Rohiṇī. His father's elder brothers were Upānanda and Abhinanda

and younger brothers Sananda and Nandana. His father's sister was Nandanī and her husband Nīla.

8847

10811. नामगणनाक्रम *Nāmagaṇanākrama*

By Gopāla Siṁha.

Substance, country-made paper. 12½×4½ inches. Folia, 3. Lines, 7 on a page. Character, Bengali of the 18th century. Appearance, discoloured.

A Vaiṣṇava work of the school of Caitanya on the mode of counting the sacred names of God.

Colophon :

इति श्रीकृष्णचैतन्यपादपद्ममधुव्रत-महाराजाधिराजश्रीश्रीगोपालसिंह-प्रकाशितो नामगणनाक्रमः समाप्तः ।

Beginning :

श्रीश्रीराधाकृष्णौ जयताम् ।
सुधीनां चान्द्रीणामपि मधुरिमोन्मादमनी
दधाना राधादिप्रणयघनसारैः सुरभितां ।
समन्तारसन्तापोद्यमविषमसंशयसरणी
प्रणीतां ते कृष्णां हरतु हरिलीलाशिखरिणी ॥

The first leaf does not belong to the ms.

8848

3589. हरिनामपटल *Harināmapaṭala*

Substance, country-made paper. 12¼×4¼ inches. Folia, 13. Lines, 9 on a page. Extent in ślokas, 390. Character, Bengali. Date, Sana 1111. Appearance, discoloured.

An interlocution between Sanātana and Caitanya on the subject of the Kṛṣṇa worship according to the Tāntrika fashion. It is complete in six paṭalas.

It begins thus:

श्रीराधाकृष्णचरणे शरणम् ।

श्रीचैतन्यमनोऽभीष्टस्थापिता येन भूतले ।

स्वयं रूपं कदा मह्यं ददाति स्वपदान्तिकम् ॥

Colophons:

4B: इति श्रीचैतन्यसनातनसंवादे हरिनामपटलः प्रथमोऽध्यायः ; 8A, ० हरिनामपटलः द्वितीयोऽध्यायः ; 10A, इति ० व्रजसिद्धप्राङ्गणे हरिनामपटलः तृतीयाध्यायः ; 10B, ० हरिनामपटलः चतुर्थोऽध्यायः ; 12B, ० उपासनातत्त्वनिरूपणं नाम पञ्चमोऽध्यायः ; 13A, हरिनामपटलग्रन्थः सम्पूर्णमस्तु ॥

Postcolophon:

यथादृष्टमित्यादि । सन ११११ साल तारिख ११शे आषाढ़ वेला दुइप्रहरे ग्रन्थ सम्पूर्ण ।

लिखितं बहुयत्नेन, यो हरेत् पुस्तकं ममेत्यादि ।

8849

8330. रागचूड़ामणिरुचिमालिका

Rāgacūḍāmaṇirucimālikā

Substance, country-made paper. 11 × 4 inches. Folia, 13. Lines, 7 on a page. Extent in ślokas, 800. Character, Nagara of the 18th century. Appearance, old and discoloured. Complete.

On the religion of love, as preached by Caitanya. It is a treatise on the worship of Kṛṣṇa with Rādhā and his associates, and also Śrīcaitanya.

Beginning: श्रीराधागोविन्ददेवौ जयतां ।

अथ गुरुगायत्री ॥

गुरुदेवपदं तत्तु परतत्त्वपदं तथा ।

विद्महे धीमहीत्यन्तं तन्नो गुरुः प्रचोदयात् ॥

इत्येषा गुरुगायत्री सर्व्वतन्त्रेषु गोपिता ।
यस्याः संस्मरणादेव गुरुर्देवः प्रसीदति ॥

अथ गौरमन्त्रः ॥—

विश्वम्भरपदं तत्तु गौरकृष्णपदं तथा ।
विद्महे धीमहीत्यन्तं तन्नो गौरः प्रचोदयात् ॥
इत्येषा गौरगायत्री प्रेमपात्री महाप्रभोः ।
सकृद् यः प्रजपेदेनां स गौरप्रीतिभाग् भवेत् ॥

14B.

श्रीरागचुम्बकमणिरुचिमालिकेयं
स्पष्टा भवेद्यदि जनेन यदृच्छया वा ।
सद्यस्तमेव नयते रसिकानुयातां
रागानुगै[क]प[द]वीमपि कर्मशुरं (?) ॥

इति श्रीरागचुम्बकमणिरुचिमालिकायां रागाङ्गोङ्गसाधनोद्देशिप्रथम-सरणी—

अथ कृष्णचन्द्रस्य कारणानां निदानता—

22A.

श्रीरागचुम्बकमणिरुचिमतामालिकायां (?)
रागाध्वसाधनमयी सरणिः द्वितीया ॥
यासां निमग्नमनसो धृतकृत्यसेवा
शेषाङ्घ्रिकेलिकमलं सहसा भजन्ते ॥

इति श्रीरागचुम्बकमणिरुचिमालिकायां द्वितीयसरणी—

The ms. ends abruptly.

8850

120. वस्तुतत्त्व *Vastutattva*

The present manuscript has been fully described by Rājendralāla Mitra under No. 923, on the Divinity of Kṛṣṇa by Rāmasundara Vidyāvāgīśa.

Composed in शाके सप्तयुगाद्रिचन्द्रगणिते = १७२७ Śaka.

8851

80616.

Substance, country-made paper. 13×3 inches. Folia, 32-40. Lines, 6 on a page. Character, Bengali of the early nineteenth century. Appearance, old and discoloured. A mere fragment.

A fragment of some Vaiṣṇava work in Sanskrit.

It may be a fragment of Jīva Gosvāmi's work, *Kramasandarbha.*

8852

7931. **कैवल्यदीपिका** *Kaivalyadīpikā*

Being Hemādri's Commentary on Vopadeva's *Muktāphala,* a summary of Vaiṣṇava doctrines, as propounded in the *Bhāgavata.*

Substance, country-made paper. 11¼×5 inches. Folia, 30. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. A mere fragment.

See IO. Catalogue, no. 3542.

8853

5075. **योगोपनिषत्संहिता** *Yogopaniṣatsaṁhitā*

Substance, country-made paper. 13×3 inches. Folia, 16. Lines, 5 per page. Extent in ślokas, 150. Character, Bengali of the early nineteenth century. Appearance, discoloured. Complete.

Beginning :

नमो गणेशाय ।

भद्राश्रमे पदे रम्ये सिद्धगन्धर्व्वसेविते ।

त्रैलोक्यविश्रुते देशे नानाद्रुमसमाकुले ॥

. . . .

. . . .

कृष्णद्वैपायनस्तत्र सन्तिष्ठेत् स महामुनिः ।

. . . .

तस्य पुत्त्रो महायोगी वेदशास्त्रार्थपारगः ।

मायातीतः स गर्भेषु द्वादशाब्दं प्रतिष्ठितः ॥

गर्भस्थः पितरं व्यासं समाभाष्य वचोऽब्रवीत् ।

शुक उवाच ।

चतुरशीतिसहस्रेषु यद्दुःखं नरकेषु च ।
तद्दुःखमेकं गर्भेषु भुक्तं लक्षगुणं मया ॥

. . . .

यदि तात मुहूर्त्तैकं विष्णुमाया निषिध्यते ।
तदाहं निःसरिष्यामि नान्यथैव कदाचन ॥
तस्य तद् वचनं श्रुत्वा व्यासः शोकाकुलोऽभवत् ।

. . . .

त्रैलोक्यनाथो भगवान् यत्र तिष्ठति केशवः ।
विष्णुमाराध्य यत्नेन प्रार्थयित्वा शुभक्षणम् ॥
ईषत्तुष्टो मुनिव्यासः पुनरेवागतं गृहम् ।
तस्मिन् शुभक्षणे भूते विष्णुमायाविवर्ज्जितः ॥
गर्भाद्विनिःसृतः शुकस्तत्क्षणाद् गन्तुमुद्यतः ॥

Then follows a long discussion between Vyāsa and Śuka, the father shewing the advantages of the householder's life and the son repudiating them.

8A.

एवं निराकृतो व्यासः शुकेनैव महात्मना ।
पुत्रशोकेन सन्तप्तो गतः शीघ्रं सुरालयम् ॥
सुरनाथं समभ्यर्च्य रम्भामादाय तत्क्षणात् ।
आगतो भगवान् व्यासः पुत्रस्नेहान्निजालये ॥

. . . .

ततः सा शुकमासाद्य रम्भा वचनमब्रवीत् ।

रम्भोवाच ।

वसन्तमासे कुसुमौघसङ्कुले
वनान्तरे पुष्पनिरन्तरान्तरे । etc., etc.
कामान्तरं यः पुरुषो न सेवते वृथान्तरं तस्य नरस्य जीवनम् ॥

. . . .

शुक उवाच । मायाविमोहक्षयकारिकान्तरं
नेत्रान्तरं ध्याननिमीलितान्तरम् ।
योगान्तरं यः पुरुषो न सेवते । वृथान्तरं तस्य नरस्य जीवनम् ॥

Rambhā goes on tempting Śuka for sensuous enjoyments and Śuka answers her by exposing their emptiness.

Colophon :

इति श्रीयोगोपनिषत्संहितायां शुकव्यासोत्तरं रम्भायाः संवादप्रश्नः समाप्तः ।

Postcolophon :

लिखितं श्रीरामतारणशर्मणा ॥

8854

3800. हरिभक्तिकल्पलतिका *Haribhaktikalpa-latikā.*

by Śrīkṛṣṇa Sarasvatī

Substance, country-made paper. 12½×4 inches. Folia, 38. Lines, 8 on a page. Extent in ślokas, 912. Character, Bengali Date, (Sana) B.S. 1182. Appearance, old and discoloured. Complete.

Colophon :

इति श्रीहरिभक्तिकल्पलतिकायां चतुर्थः स्तबकः । समाप्तेयं हरिभक्तिकल्पलतिका ।

Postcolophon :

सन ११३२ एगार सत्त वत्तिस् तारिख १ आषाढ़ मङ्गलवार ।

A treatise in fourteen stabakas, on devotion to Śrīkṛṣṇa and the devotees of various grades.

The verses are numbered up to the leaf 18A. The last one marked is 169.

See IO Catalogue, No. 2508. The IO. MS. gives the author's name as Śrīkṛṣṇa Sarasvatī.

8855

6591. B. विष्णुप्रीति *Viṣṇuprīti.*

Substance, country-made paper. Folia, 2. Lines, 6 on a page. Extent in ślokas, 60. Character, Bengali of the 18th century. Appearance, fresh. Complete.

The name, *Viṣṇuprīti* is written on the left hand margin of both the leaves.

It establishes God as personal and as full of love and bliss.

It begins : अथ दैवताचैतन्यवादिमतेऽपि यत्र विष्णुप्रीत्यादिरूप-फलकामसमभिव्याहारस्तत्रागतिरेव विष्णावीश्वरे प्रीतिपदार्थस्य सुखस्य नैयायिकादिभिरनभ्युपगमात् ईश्वरसुखाङ्गीकर्त्तृभिरपि तत्सुखस्य जन्यत्वा-नभ्युपगमेन तत्फलत्वाप्रसङ्गे etc., etc.

B. Other schools of philosophy.

THE BHAKTI CULT

8856

8905. शाण्डिल्यसूत्र *Śāṇḍilyasūtra,*

called (भक्तकण्ठाभरण) *Bhaktakaṇṭhābharaṇa* with the *commentary by Raghunātha.*

Substance, country-made paper. 11×5 inches. Folia, 62. In Tripātha form. Character, Nāgara of the 19th century. Appearance, discoloured. Complete.

Printed, ed. Mahesh Pal, Calcutta; P.O., Allahabad; J. R. Ballantyne, Calcutta; translated into English by Cowell, Complete in 62 leaves.

For the text, see L. 1224.

The Ṭīkā is not known to Aufrecht.

The Ṭīkā bigins thus—

निर्णीय कारुण्यसुधार्णवस्य स्ववाक्यतः स्वाश्रितमात्रवश्यतां ।
तद्भक्तिकामो रघुनाथनामा तद्भक्तकण्ठाभरणं तनोति ॥

श्रीभक्तिमीमांसां प्रारिप्समानो ग्रन्थकृच्छिष्टाचारपरिप्राप्तमथ-शब्दोच्चारणात्मकं मङ्गलं कुर्व्वन्नेव स्वाभिधेयप्रयोजने दर्शयति ॥ यथेति ॥

The col. of the ṭīkā runs thus—

इति श्रीभक्तिमीमांसावृत्तौ चतुर्थाध्यायस्य तृतीयः पादः। समाप्तश्चायं ग्रन्थः ॥

8857

1328. शाण्डिल्यसूत्रप्रवचन

Śāṇḍilyasūtrapravacana

Substance, country-made paper. 11×5 inches. Folia, 19. Lines, 9 on a page. Extent in ślokas, 475. Character, Nāgara. Date, (?). Appearance, tolerable. Prose. Generally correct. Complete.

A commentary on *Śāṇḍilyasūtra.* Anonymous. With a long epilogue and prologue.

Biginning :

ॐ नमो गुरुभ्यः।

यो ब्रह्माणं विदधाति पूर्व्वं
यो वै वेदांश्च प्रहिणोति तस्मै।
तं ह देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये॥

अथ—

ईशानं सर्व्वविद्यानां भगवन्तं महेश्वरं
पञ्चवदनं चतुर्म्मुखं परिसमेत्योवाच—

प्रब्रूहि भगवन्, का भक्तिः, का संसृतिः, का मुक्तिः, का च जीवन्मुक्तिरिति? रुद्रस्तं प्रोवाच—

यस्यांशांशाः जीवलोकाः समस्ताः
वृत्वा भूमिं सर्व्वतो योऽत्यतिष्ठत्।
तेजोनिधेस्तस्य लेशोऽस्ति कश्चित्
ब्रह्मश्चित्थं भावना भक्तिरुक्ता॥

The prologue continues in this way to 4B, where the regular commentary on the Sūtras commences.

The last sūtra is commented on in leaf 17A, the two last leaves being covered by an epilogue.

End :

ॐ नमो ब्रह्मणे तुभ्यमसिताय च ते नमः ।
देवलाय नमस्तेऽस्तु शाण्डिल्याय महर्षये ॥
शन्नो वातः पवतां शन्नस्तपतु सूर्य्यः ।
शन्नः कणिक्रदद्देव पर्जन्योऽभिवर्षतु ॥

Colophon : इति शाण्डिल्यसूत्रप्रवचने
तृतीयोऽध्यायः ॥ श्रीरामाय नमः ॥

8858

1102. **भगवद्भक्तिचन्द्रिका** *Bhagavadbhakticandrikā*

By Nārāyaṇa(tīrtha).

Substance, country-made paper. 14×5½ inches. Folia, 68. Lines, 13 11 on a page. Extent in ślokas, 3250. Character, Nāgara. Appearance, fresh. Prose. Generally correct. Complete.

A copious commentary on *Śāṇḍilyasūtra* by Nārāyaṇatīrtha.

Beginning :

श्रीमन्नारायणाय नमः ।
गानैर्नारदगोपिकादिषु निजप्रेमान् वर्द्धयन्
स्वे स्वे कर्म्मणि योजयन् सुरमुखान् शुद्धात्मबुद्धिप्रदः ।
नित्यं स्यात् सनकादिकेभ्य उरुधीर्गीतः श्रुतौ राजते
सत्यज्ञानसुखात्मकं तमनिशं कृष्णाभिधानं नमः ।

. . . .

विनेयैर्जिज्ञास्यामृतफलपराभक्तिरखिलैः
शुभस्तैर्मानाद्यैर्विलसदनुबन्धाः प्रथमतः ।

मनोज्ञं शाण्डिल्यो मधुरतरमङ्गल्यवचसा
निबध्नाति न्यायैरथ पदमुखेनातिविशदम् ॥ १३

अथातो भक्तिजिज्ञासा···

It ends:

इत्यास्तां विस्तरः ।
संवित्सत्यसुखाढ्यं सुविमलं ज्ञात्वा धिया निर्भिया
प्रेम्नि प्रान्तरसोऽभवत् भगवतः तृप्तान्त इत्थं मुनिः ।
शाण्डिल्यः परमानुरक्तिमधिपे संसूत्रयामास तत्
या तेने हरितुष्ट्यै मुनिवरो नारायणाख्यो यतिः ॥
अधीत्य सर्व्वशास्त्राणि वासुदेवदयानिधेः ।
तीर्थश्रीरामगोविन्दकृपयैषा कृतिर्मम ॥
रामगोविन्दतीर्थानां गुरूणामन्वहं मम ।
तीर्थश्रीवासुदेवानां चरणौ शरणं सदा ॥

Colophon: इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीनारायणतीर्थकृता भगवद्भक्तिचन्द्रिका समाप्ता । शुभमस्तु ।

MISCELLANEOUS PHILOSOPHICAL WORKS ON RELIGION, etc.

8859

8577. याज्ञवल्क्यगीता *Yājñavalkyagītā*

Substance, country-made paper. 10½ × 4½ inches. Folia, 22. Lines, 12 on a page. Extent in ślokas, 800. Character, Nāgara. Date, ? Place of deposit, Calcutta, Government of India. Appearance, old. Verse, generally correct.

Eleven chapters and forty-three verses with फलश्रुति The work is very nearly complete.

8860

10207 दत्तात्रेयगीता *Dattātreyagītā*

Substance, country-made paper. 9×4 inches. Folia, 2-15. Lines, 8-1 on a page. Character, Nāgara of the 18th century. Appearance, discoloured. Incomplete, both ends.

Every leaf is marked on the reverse side with the letters द० गीं Cp. *Avadhūtagītā* (L. 669).

5B.

इति श्रीदत्तात्रेयभगवत्कृते वेदान्तशास्त्रे गुरुशिष्यसंवादे स्वात्मसंवित्युपदेशो नाम प्रथमसंक्षेपः ॥ १ ॥

7B.

इति श्रीदत्तात्रेयगीतात्मसंवित्युपदेशो भेदखण्डनसंक्षेपः द्वितीयः सर्गः ॥ २ ॥

9A.

इति श्रीदत्तात्रेयगीतास्वात्मसंवित्युपदेशे ज्ञानामृतं तृतीयः संक्षेपः ॥ ३ ॥

10A.

इति श्रीअवधूतस्वात्मसंवित्युपदेशो निर्व्वाणस्वरूपचतुर्थः संक्षेपः ॥ ४ ॥

13A.

इति श्रीदत्तात्रेयभगवत्कृते वेदान्तशास्त्रे गुरुशिष्यसंवादे समदृष्टिस्वात्मसंवित्युपदेशे पञ्चमसंक्षेपः ॥ ५ ॥

14B.

इति श्रीदत्तात्रेयभगवत्कृते वेदान्तशास्त्रे गुरुशिष्यसंवादे स्वात्मसंवित्युपदेशे षष्ठः संक्षेपः ॥ ६ ॥

15B.

इति श्रीस्वात्मसंवित्युपदेशे नारीनिरशया (?) योगो नाम सप्तमसर्गः ॥ ७ ॥

The ms. ends abruptly in the 2nd stanza of the 8th chapter.

8861

8789. दत्तात्रेये सिद्धान्तसप्तश्लोकीगीता

Dattātreye Siddhāntasaptaślokīgītā.

Substance, country-made paper. $5\frac{1}{2} \times 4$ inches. Folia, 7. Lines, 7 on a page. Extent in ślokas, 40. Character, Nāgara. New. Complete.

Complete in seven leaves and seven stanzas. It begins thus—after the manner of **हस्तामलक**, *Hastāmalaka* by Śaṅkarācārya.

कस्त्वं शिष्य कस्य कुतोसि गन्ता
किं नाम ते त्वं कुत आगतोऽसि ।
एतद्वद त्वं मम सुप्रसिद्ध'
मत्प्रीतये प्रीतिविवर्द्धनोऽसि ॥

The last colophon runs thus—

इ(ति) श्रीदत्तात्रेये सिद्धान्तसप्तश्लोकी गीता सम्पूर्णा ।

8862

9145. **मदालसाष्टक** *Madālasāṣṭaka.*

Substance, country-made paper. 13×6 inches. Folium, 1 only. Lines, 11 on a page. Extent in ślokas, 16. Character, Nāgara. Appearance, dilapidated and pasted. Verse. Correct.

Leaf 1B is written in a neater and smaller hand.

Madālasāṣṭaka is so named from Madālasā, the woman who addresses this to her little child, embodying in it the most essential points of the Vedānta doctrine in eight verses.

It begins :

ॐ शुद्धोऽसि बुद्धोऽसि निरञ्जनोसि
संसारमायापरिवर्ज्जितोऽसि ।
संसारस्वप्नं त्यज मोहनिद्रां
मदालसा वाक्यमुवाच पुत्रं ॥ १ ॥

शुद्धोऽसि रे तात न तेऽस्ति नाम
कृतं हि ते कल्पनयाधुनैव ।
पञ्चात्मकं देहमिदं न तेऽस्ति
नैवास्य त्वं रोदिषि कस्य हेतोः ॥ २ ॥

It ends:

पीनं क्षितौ पीनगतश्च देहे
देहेपि चान्यः पुरुषो निविष्टः।
ममत्वमुर्व्यां न यथा स्वदेहे
तथेति मा ते बत मूढतैषा ॥ ८ ॥

इति श्रीमदालसाष्टकं सम्पूर्णं। ॐ तत् सत्, ब्रह्मणे नमः।

After the colophon there are stray verses.

8863

9190. निर्वाणषट्क *Nirvāṇaṣaṭka.*

Substance, country-made paper. 12×7 inches. Folia, 2. Lines, 9 on a page. Extent in ślokas, 12. Date, ?. Appearance, fresh. Verse. Generally correct. Complete. Neatly written.

It runs thus:

श्रीगणेशाय नमः।

मनोबुद्ध्यहङ्कारचित्तादि नाहं
न श्रोत्रं न जिह्वा न च घ्राणनेत्रं।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोहं शिवोहं ॥ १ ॥

अहं प्राणवर्गो न तु पञ्चवायुर्न वा सप्तधातुर्न च पञ्चकोषः।
न वाक् पाणिपादौ न चोपस्थवायुश्चिदानन्दरूपः शिवोहं
शिवोहं ॥ २ ॥

न पुण्यं न पापं न सुखं न दुःखं न मन्त्रं न तीर्थं न वेदा न यज्ञाः।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोहं
शिवोहं ॥ ३ ॥

न मृत्युशङ्का न मे जातिभेदाः पिता नैव मे न माता न जन्म।
न बन्धुर्न मित्रं न गुरुर्नैव शिष्याश्चिदानन्दरूपः शिवोहं
शिवोहं ॥ ४ ॥

न मे रागद्वेषौ न मे लोभमोहौ मदो नैव मे न मात्सर्य्यभावः ।
न धर्म्मो न चार्थो न कामो न मोक्षश्चिदानन्दरूपः शिवोहं
शिवोहं ॥ ५ ॥
अहं निर्विकल्पो निराकाररूपो विभुर्व्यापि सर्व्वत्र सर्व्वेन्द्रियाणां ।
न वा बन्धनं नैव मुक्तिर्न भीतिश्चिदानन्दरूपः शिवोहं शिवोहं ॥ ६ ॥
इति श्रीनिर्वाणषट्कं समाप्तं ।

8864

8566. शुकाष्टक *Śukāṣṭaka,*

with a commentary. *By Gaṅgādharendra Sarasvatī.*

Substance, country-made paper. 9¼×4½ inches. Folia, 8. Lines, 11 on a page. Extent in ślokas, 250. Character, Nāgara. Date, ?. Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose and verse. Generally correct.

Eight verses attributed to Śukadeva, son of Vyāsa with a commentary by Gaṅgādharendra Sarasvatī, a disciple of Rāmacandra Sarasvatī.

Colophon :

इति श्रीमत्परमहंसपरिव्राजकाचार्य्यश्रीमद्रामचन्द्रसरस्वती-पूज्यपादशिष्यगङ्गाधरेन्द्रसरस्वत्याख्यभिक्षुणा कृतं शुकाष्टकव्याख्यानं समाप्तं ।

8865

8231. रम्भाशुकसंवाद *Rambhā-Śukasaṁvāda.*

Substance, country-made paper. 7½×4½ inches. Folia, 8. Lines, 13, 14 on a page. Extent in ślokas, 170. Character, Nāgara of the 19th century. Appearance, old and discoloured. Complete.

Colophon :

इति (रम्भा)शुकसंवादः समाप्तः ।

Post-colophon :

संव ११५० (?)

For a good description of the work, see the Catalogue of the Bishop College manuscripts.

8866

9199. अर्थपञ्चक (*Arthapañcaka*)

By Nārāyaṇa Yati

Substance, country-made paper. 12×6½ inches. Folia, 7. Lines, 12 on a page. Extent in ślokas, 210. Character, Nāgara. Date ? Appearance, tolerable. Prose. Generally correct. Complete.

श्रीमते निगमान्तगुरवे नमः ।
श्रीमानखिललोकानां नायकः करुणाकरः
करोतु मङ्गलं पुंसां कमलानायको हरिः । १ ।

अथार्थपञ्चकं निरूप्यते । ते च जीवेश्वरोपायफलविरोधिनो ह्यर्थाः । तत्र जीवलक्षणं शेषत्वे सति ज्ञातृत्वं जीवत्वं, ते च पञ्चविधाः नित्यमुक्तकेवल-बद्धमुमुक्षुभेदात् ।

तत्र नित्याः असंस्पृष्टसंसाराः अनन्तगरुड़विश्वक्सेनादयः ।

कुर्व्वन् पूर्व्वोक्तरीत्योत्क्रम्यार्चिरादिगत्या वा हार्द्दपुरुषसङ्कल्पात् प्राप्त-वेदात्मविहगेश्वरवाहनेन भगवता सह भगवत्तरातिशयसम्पल्लक्षणाल्पकाल-भगवत्प्राप्तिसम्पादकभगवन्मार्गेण वा प्राप्य देशं प्राप्यानुकूलदेहसम्बन्ध-रक्षकभगवदनुभवजनितप्रीतिकारितकैङ्कर्य्यैश्वर्य्यं समाप्नोति ।

Colophon:

इति श्रीपरमहंसपरिव्राजकाचार्य्यश्रीमन्नारायणयतीश्वरकृतावर्थपञ्चकं समाप्तं ।

This is a work by Nārāyaṇayati, entitled अर्थपञ्चक. It treats of the five following stages of the soul (1) absolutely liberated, not in touch with the world, (2) liberated but still in touch with the world, (3) soul whose only concern is serving God, (4) soul seeking liberation and (5) soul tied to the world. It further deals with five tattvas of God, five means for the elevation of soul and their results, and lastly their opposite.

8867

7956 अर्थपञ्चकविवेक *Arthapañcakaviveka*

By Śaṭhakopadāsa.

Substance, country-made paper. 12½×5½ inches. Folia, 9. Lines, 10 on a page. Extent in ślokas, 270. Character, modern Bengali. Appearance, fresh. Complete.

Maṅgalācaraṇa and the object of the work.

श्रीश्रीरामचन्द्रो जयति—

लक्ष्मीशोखिललोकेशः कृपाब्धिर्वेङ्कटालयः ।
तनोतु मंगलं पुंसां श्रीनिवासः परात् परं ॥
श्रीरङ्गार्यं नमस्कृत्य वक्ष्ये पूर्व्वोक्तवर्त्मना ।
संग्रहेणार्थकं पंच मुमुक्षूणां मुदावहं ॥
मुमुक्षुभिः सदा ज्ञेयं परज्ञानादिसिद्धये ।
प्रत्येकं पञ्चधा प्रोक्तं प्रबुद्धैरर्थपञ्चकं ॥
क्षेत्रज्ञ ईश्वरश्चैव तदुपायः फलं तथा ।
तद्विरोधीति पंचार्थाः प्रत्येकं पञ्च पञ्चधा ॥
तत्र जीवः परिज्ञेयो ज्ञातृत्वादिसधर्म्मकः ।
तत्तत्कर्म्मानुसारेण पञ्चधावस्थितः पुमान् ॥
बद्धो मुमुक्षुः कैवल्यो मुक्तनित्य इति क्रमात् ।
तत्र बद्धं विजानीयात् प्रकृत्या वशगो हि यः ॥

2B, इति शठकोपदासविरचिते अर्थपंचकविवेके जीवपंचको नाम प्रथमो विवेकः ।

अधिकारानुगुण्ये तु परस्यार्थे श्रियाः पतेः ।
कृपया दर्शितं रूपं ज्ञेयं तदपि पंचधा ॥
परविहौ च (?) विभवो अन्तर्यामि ततः परं ।
यच्चावतार इत्येवं पञ्चधा चेश्वरः स्मृतः ॥

4B, इति शठकोपदासस्य कृतेषु श्रीमदर्थपंचकविवेके ईश्वरपंचकनामा द्वितीयो विवेकः ॥

उपायाः कथिताः कर्म्मज्ञानभक्तिप्रपत्तयः ।
सदाचार्य्याभिमानश्च इत्येवं पञ्चधा मता[ः] ॥

6A, ० उपायपञ्चको नाम तृतीयो विवेकः ।
पुरुषैरर्थ्यते यत्तु पुरुषार्थेति कथ्यते ॥

बुधैः ... ... तदपि पञ्चधा
... ... धर्म्मार्थकामकैवल्यभगवत्प्राप्तिभेदतः ॥

7B, ० फलपञ्चको नाम चतुर्थो विवेकः ॥
अथ विरोधिरूपन्तु कथ्यते तद्धि पञ्चधा ।
स्वस्वरूपविरोधि च परस्य च ततः परं ॥
तथा फलविरोधीति तदुपायविरोधि (च ?) ।
तथा प्राप्यविरोधि स्यान पञ्चधा भण्यते बुधैः ॥

It ends:

दिव्यदम्भेत्यनुमतो भूत्वा नम्तादिसूरीणां (?) ।
नित्यमन्यतृदो (?) भूत्वा सर्व्वावस्थासु सर्व्वदा ॥
कैङ्कर्य्यनिरतो भूत्वा + बन्धद्वन्द्वविवर्ज्जितः ।
आनन्दनिर्भरो नित्यं वैकुण्ठकिङ्करानघः ॥
दिव्यैश्वर्य्यमवाप्नोति यस्मान्नावर्त्तते पुनः ॥
निखिलनिगमसारं लक्षतः सज्जनानां
स्वपरविशदबोधी मोक्ष-सोपान + + ।
स भवतु परितुष्ट्यै वैष्णवानां मुदे च ।
शठकोपरचितो यः पञ्चकानां विवेकः ॥

Colophon:

इति शठकोपदासस्य कृतेषु श्रीमदर्थपञ्चकविवेके विरोधिपञ्चककथन-पूर्व्वकप्रपन्नस्ये(?) कालक्षेपक्रमो नाम पञ्चमो विवेकः सम्पूर्णः ।

Post-colophon:

लिखितं श्रीश्रीकान्तसेनगुप्तस्य निवास छातना सामन्तभुम ।—

8868

8691. **रामरत्नाकरटीका** A comm: on *Rāmaratnākara.*

By Mahāmudgala.

Substance, country-made paper. 11½×6 inches. Folia, 136. Lines, 10 on a page. Extent in ślokas, 1700. Character, Nāgara. Date, Saṁ. 1941. Good. Complete.

Complete in 136 leaves and in eight उद्भेद ।

Colophon in leaf 17A.

श्रीमन्महाकृष्णचरणभावनाप्रभावलब्धायां कनकाभिसंज्ञायां रामरत्नाकरटीकायां महामुद्गलकृतायां जीवब्रह्माभेदो नाम प्रथम उद्भेदः ।

Colophon in leaf 32A—

अहमध्यासोपवर्णनं नाम द्वितीय उद्भेदः ।

8869

8286. **मुक्तिस्वयंवर** *Muktisvayaṁvara.*

By Rāmacandra.

Substance, country-made paper. 11×4½ inches. Folia, 10. Lines, 9 on a page. Extent in ślokas, 220. Character, Nāgara. Date, S. 1750. Appearance, old and discoloured. Complete.

Colophon : इति मुक्तिस्वयंवरः ।

Post-colophon : कदा वाराणस्यामित्यादि ।

संवत् १७५० समय कुआरमासे सुकलपक्षे तिथि वार सुकरवारके पोथी समाप्तं ।

Beginning : श्रीगणेशाय नमः ॥

श्रीशेषमण्डननृसिंहपदारविन्दे
मन्देतरैष्टफलकामनयाभिवन्दे ।
सन्देहहीनमुपयन्ति फलं स्मरन्तो
यं देहिनः सकलकर्म्मसु भक्तिभाजः ॥ १ ॥

विश्वेश्वरानुमतितः किल मोक्षलक्ष्मी
गङ्गातटेऽधिमणिकर्णिकमत्र काश्यां ।
दृष्ट्वा स्वयंवरविधौ कृतसत्प्रतिज्ञा
योग्यं वरं मृगयते श्रुतिसिद्धमेतत् ॥ २ ॥

End :

श्रीशेषपण्डितनृसिंहसुतो विधाय
मुक्तिस्वयंवरमिदं किल रामचन्द्रः ।
प्रोक्तं क्रमेण निजमुक्तिसुखाप्तिकामः
काव्यं नृसिंहचरणेऽत्यदधात मुदेऽस्य ॥ १२० ॥

8870

10589. साररहस्य *Sārarahasya.*

Substance, country-made paper $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 139. Lines, 11 on a page. Extent in ślokas, 1251. Character, Nāgara. Date, Sam. 1690. Appearance, discoloured. Defective in the beginning. The first two leaves are missing.

Extracts from the works of Śruti and Vedānta and Tantra, such as *Yogavāśiṣṭha, Gītā, Akulāgama* Tantra.

Colophon :

इति श्रीसाररहस्यग्रन्थः समाप्तः ।

Post-colophon :

उज्जयिन्यां शिप्रातीरे महाकाल-वनोत्तमे श्रीमहाकालेश्वरज्योतिर्लिंगस्य सन्निधौ कृतोऽयं ग्रन्थसंग्रहः ।

Then follow 5 ślokas, after which comes the date :—

संवत् १६९० वर्षे कार्त्तिक वदि+तीयायां तिथौ भौमे कृतोऽयंग्रन्थः ।

8871

10470. त्रिविधजनपरीक्षा *Trividhajanaparīkṣā.*

Substance, country-made paper. 6×3½ inches. Folia, 5. Lines, 7 on a page. Extent in ślokas, 50. Character, Nāgara of the 18th century. Appearance, discoloured. Complete.

Colophon :

इति त्रिविधजनपरीक्षा ।

An examination of the characteristics of three classes of human beings from spiritual standpoint.

Beginning :

अथ त्रिविधजनपरीक्षा, सिद्धसाधकजडाश्चेति । तेषां लक्षणानि, तत्र सिद्धलक्षणानि चत्वारि । यथा, नित्यमुक्तो देहमुक्तो विदेहमुक्तो जीवन्मुक्त इति । तत्र नित्यमुक्तः ईश्वरो रामकृष्णाद्यवतारवान् । देहमुक्तो देहावच्छिन्नोपि सुषुप्तिवत् जड़भरतादि । विदेहमुक्तो बालवर्ज्जनकादि । जीवन्मुक्तश्च । तत्र जीवन्मुक्तो द्विविधः । एकः कर्म्मप्रवृत्तः, अन्यः कर्म्म निवृत्त इति ।

MISCELLANEOUS PHILOSOPHICAL WORKS

8872

8892. तर्ककुतूहल *Tarkakutūhala.*

By Viśveśvara.

Substance, country-made paper. 13½×5 inches. Folia, 73. Lines, 13 per page. Character, modern Nāgara. Appearance, fresh. Incomplete at the end.

Leaf 34A.

वेदाविरुद्धयुक्तीनामर्के तर्ककुतूहले
अद्वैतार्थत्वमध्यक्षविरोधाद्वीक्षितं श्रुतेः ।

Leaf 50A.

वेदाविरुद्धयुक्तीनामर्के तर्ककुतूहले
श्रुतेर्विघातात् पर्य्यस्तं श्रतितात्पर्य्यमद्वये ।

It ends thus:—

इह तावत् स्वपितिवाक्ये परेषामेवं व्याख्यानं । तथा च स्वाप्ययादिति सूत्रावतारिकायां भामत्यां, यदि स्वशब्द आत्मवचनस्तथापि चेतनस्य पुरुषस्याचेतनप्रधानसत्त्वानुपपत्तिः; अथात्मीयवचनस्तथाप्यचेतने पुरुषार्थतयात्मीयेपि चेतनस्य प्रलयानुपपत्तिः। न हि मृदात्मा घट आत्मीये पाथसि प्रलीयते किन्त्वात्मभूतायां मृद्येव । न च रजतमनात्मभूते वस्तुनि प्रलीयते, किन्त्वात्मभूतायां शुक्तावेवेति । तथा च भगवत्पादभाष्यं राधाश्रुतिः स्वपितीत्येतत् पुरुषस्य लोकप्रसिद्धं प्रभवाप्ययावित्युत्पत्तिप्रलययोः प्रयोगदर्शनात् मनःप्रचारोपाधिविशेषसम्बन्धादिन्द्रियार्थानां ह्न(?)स्तद्विशेषापन्नो जीवो जागर्त्ति तद्वासनाविशिष्टः स्वप्नान् पश्यन्मनःशब्दवाच्यो भवति स उपाधिद्वयोपरमे सुषुप्तावस्थायामुपाधिकृतविशेषाभावात् स्वात्मनि प्रलीन इवेति ।

The beginning is the same as in Stein, under No. 1633, p. 333.

The object of the work is given in the following verses not quoted by Stein.

मिथ्यात्वसाधकतयाभिमताः परैर्या
वाचः श्रुतिस्मृतिपुराणसमीर्य्यमाणाः ।
प्रामाणिकं समभिधाय तदीयमर्थं
सर्व्वस्वमौपनिषदस्य निराकरोमि ।
सामर्थ्यमल्पयितुं ननाम + +
यद्यप्यवद्यमपि न प्रगुणं गुणं वा ।
अस्मादृशस्य तदपि प्रतिपद्य कश्चित्
सद्यःप्रमोद्यगमिताय मोक्षभावं ॥
तत्रादौ श्रुतिगम्यत्वमद्वैतस्य निरस्यते
परिच्छेदान्तरे मानमन्यच्च न्यक्करिष्यते ॥
तत्रादौ प्रतिवादिनामभिमतस्वार्थस्य तत्तत्पदैः
लभ्यत्वेपि परप्रमाणविहतेस्तात्पर्य्यमुत्साय्र्यते।
तादृक्षार्थसमर्पणं प्रति पुनस्तेषां पदानां मनागप्यानेन समर्थतेति परतः करिष्यते पल्लवः ॥

Then it goes on—

इह खलु प्रपञ्चस्य सत्त्वमासंसारं [मान]वैरनुभूयमानं दुरपह्नवं यदनुरोधादौपनिषदैरपि व्यावहारिकं सत्त्वमुपगम्यते, परन्तु स्वपरप्रतिघाततो विभङ्गं कलयद्भिर्व्यवहारभूमिकायां परमार्थदशेति काचिदस्यापि गतस्याय-मुपेयतेऽद्वयस्य। नन्वनेकप्रमाणसिद्धमतं कथमन्याय्यमिति चेत्, परीक्षित-प्रामाण्यकप्रत्यक्षविरोधेनाद्वैतश्रुतीनां तावद् यथाश्रुतार्थे तात्पर्यस्य दुर्व्वचत्वात्। तथा चोक्तं चतुर्थतात्पर्य्यटीकायां प्रत्यक्षविरोधादनुपपन्नार्थाः श्रुतपराक्रमेव अद्वितीयमित्याद्या प्रथमां प्रवृत्तिमुल्लङ्घ्य जघन्यामालम्बत इति लीलावत्यामपि अद्वैतश्रुतेश्च द्वैतावभासिप्रत्यक्षविरोधाद् प्रावप्लवनश्रुतिवदुप-चरितार्थत्वादिति।

8873

1555. समन्वयप्रदीप (ससंकेत)

Samanvayapradīpa with *Saṁketa*.

By Devaśarmā, pupil of Gaṅgādhara.

Substance, Kasmiri paper. $5\frac{1}{2} \times 6$ inches Folia, 22. Lines, 13 on a page. Extent in ślokas, 352. Character, Kasmiri. Appearance, fresh. Complete. Correct.

If seems to be a work on the philosophy of Grammar and Rhetoric.

The beginning of the Text—

इह हि व्यवहारोऽयं शब्दाधीनः प्रदृश्यते।
वाक्यं विना स शब्दस्य केवलस्य न विद्यते॥
तं ज्ञातुं लक्षणं तस्माज् ज्ञातव्यं तस्य पण्डितैः।
तदर्थमादौ वाक्यस्य लक्षणं क्रियते मया॥

The *Saṁketa* commentary is by the author himself.

प्रणम्य विष्णुं लोकेशं गङ्गाधरगुरुं तथा।
स्वकारिकाणां सङ्केतः क्रियते देवशर्मणा॥

The commentary of the first Kārikā—

इह शास्त्रे हि निश्चये प्रसिद्धौ वा व्यवहरणं व्यवहारः प्रवृत्ति-निवृत्त्यात्मनः स व्यवहार एकस्य केवलस्य, न हि गामित्युक्ते प्रवृत्तिर्निवृत्तिर्वा गम्यते ।

The Text ends thus:—

समन्वयप्रदीपोऽयं कुडुकोक्ताऽध्वना मया
दर्शितो विबुधैरत्र कार्य्याः स्खलितयोजनाः ॥

कुडुकः पण्डितः एकः तेनोक्तो योऽध्वा मार्गः समन्वयदीपाख्यो ग्रन्थ-विशेष इत्यर्थः । स तु गद्यरूपेण स्थितः, अयं तु पद्यरूपेणैतावानेव विशेषः ।

समाप्तोऽयं समन्वयप्रदीपसङ्केतः विबुधसमूहवन्दितपादपद्मस्य श्रीगङ्गाधरस्वामिनः शिष्येण पण्डित-देवभद्रेण इति भद्रम् ।

So it appears that Kuḍuka wrote a work entitled समन्वयदीपः in prose, which was rendered into Kārikā form by Devaśarma the pupil of Gaṅgādhara Svāmī, and named *Samanvayapradīpa*. The author wrote a commentary on his own Kārikās, which was entitled समन्वयप्रदीपसंकेतः । Aufrecht attributes *Samanvaya-pradīpa* to Kuḍukācārya which appears to be wrong.

He also says that *Samanvayapradīpa* is quoted by Abhinavagupta in his *Dhvanyālokalocana*, a statement for which he gives no authority. In that case, the work must have been written before the 10th century.

8874

559. तर्कप्रसङ्ग *Tarkaprasaṅga.*

For the manuscript, see L 1442.

This is not an essay, but a commentary.

8875

3727

Substance, palmleaf. 15×1 inches. Folia, 6+6+13+118. Lines, 4, 5 on a page. Character, Bengali in two different hands of the early nineteenth century. Appearance, broken.

I. *Begins :* अथ स्मृतिसंस्कारयोः कार्य्यकारणभावो विचार्य्यते । तत्र घटत्वप्रकारकघटविशेष्यकस्मृतिं प्रति घटविशेष्यकनिश्चयत्वेन हेतुत्वं । एवं घटत्वप्रकारकघटविशेष्यकसंस्कारत्वनये संस्कारद्वारैव तादृश-निश्चयस्यैव स्मरणं प्रति हेतुत्वात् । एवं तादृशसंस्कारं प्रति एतादृश-निश्चयत्वेनैव हेतुत्वं बोध्यं । संशयानन्तरं स्मरणवारणाय ज्ञानत्वं विहाय गुरोरपि निश्चयत्वस्य प्रवेशः ।

In leaf without mark after 4 there was a colophon इति भट्टाः, then the leaf breaks off.

This section ends—अथैवमपि घटवद्भूतलं पटवत् (?) इति संस्कारस्य घटाभाववद्भूतलमिति विपरीतज्ञाननाशे तदनन्तरं भूतलं घटवत् इति स्मरणानुपपत्तेः तादृशसंस्कारेण विशिष्टस्मरणाजननात् । अतस्तत्रापि घटवत् भूतलं पटवत् भूतलं इति संस्कारद्वयमेव तत्राभ्युपेयं, तेन तु विशिष्टविषयता-शाल्येकसंस्कार इत्याहुः ।

Here there is another leaf without leaf mark.

II. *Begins :* ॐ नमः कृष्णाय ॥ यदिति यत्पदं हेतुपरं, तथा च यत्समानाधिकरणसाध्यतावच्छेदकावच्छिन्नस्य व्यापकताया अवच्छेदिका प्रतियोगिता येषां अभावानां एवंभूता येऽभावाः प्रतियोगिसमानाधिकरणाः तत्त्वमित्यर्थः ।

Ends—अत एव महाकाले चेत्युक्तम् । कालिकसम्बन्धहेतुकस्थानेऽति-व्याप्तिमु······हेतुकस्थानेऽतिव्याप्तिमाह—यत्र कालत्वमिति । नन्वयं यद्वे+

Both these works seem to be on *Navya Nyāya* the neological school of Indian Philosophy.

III. Consists of 13 leaves and contains the text of *Ānandalaharī,* otherwise called *Saundaryalaharī,* attributed to Śaṅkarācārya.

IV. Consists of 119 leaves, many of them broken, specially the last. It contains a complete commentary on the *Ānandalaharī* of *Śaṅkarācārya*, entitled ***Tattvabodhinī***. The name of the author and his parentage is lost. But from a note made in my interleaved copy of the Cat. Cat. made at the time of the purchase, the author appears to be Mahādeva Vidyāvāgīśa, son of Yādava Cakravartī and the same statement is borne out by an excellent description of the commentary in I. O. Catalogue 2624. In our MS. there is no *Maṅgalācaraṇa* to the commentary.

8876

8791. **हरिहराद्वैतनिरूपण** *Hariharādvaitanirūpaṇa.*

By Yajñeśvara.

Substance, country made paper. $10\frac{1}{2} \times 4$ inches. Folia, 23. Lines, 9 on a page. Extent in ślokas, 500. Character, Nāgara. Old Complete.

Complete in 23 leaves.

After the *Maṅgalācaraṇa*—

अथ हरिहराद्वैतं निरूप्यते। इह किल कलिमलकलुषितान्तःकरणाः केचित् शिवोत्कर्षमुक्त्वा विष्णोरपकर्षं वदन्ति। केचित्तु विष्णोरुत्कर्षमुक्त्वा शिवस्यापकर्षं वदन्ति। अपरे तु द्वयोरपि तत्तत्कारणवशात् स्वेच्छागृहीतदेहानां देवानां परमार्थतो ऐक्यमेव रामकृष्णाद्यवताराणामिव परस्परं। तत्र श्रुतिस्मृतिविरुद्धत्वात् आद्ययोः पक्षयोरन्त एव बलवान् विष्णुपाषण्डानां अयं आशयः।

End. तदिदमुक्तं ईश्वरानुग्रहो देवपूजाद्वैतवासनामहालयपरित्राणाद्वित्राणामेव जायते इति। श्रीमल्लक्ष्मीरमणनरहरिचरणशरणश्री + + + + ज्ञानराजसुतढुण्ढिराजानुजयज्ञेश्वरविरचितं हरिहराद्वैतनिरूपणं समाप्तिमगमत्॥

अनेन प्रीतिमायातु भगवान्मङ्गलेश्वरः ।
लक्ष्मीनृसिंहपूर्वेषां अस्माकं कुलदैवतं ॥

श्रीरस्तु ॥ हरिहराद्वैतपुस्तमेतत् ॥ श्रीमद्दिव्यलक्ष्मीनृसिंहो जयतितरां ॥
वत्सरे हेमलंब्याख्ये द्वितीयायां गुरोर्दिने ।
मासि चैत्रे कृतिर्ह्येषा नरसिंहस्तु दे + + + ॥

8877

8221. ईश्वराश्वास *Īśvarāśvāsa.*

Substance, country-made paper. 10½×4¾ inches. Folia—there are two sets of leaves—(I) two leaves marked 1 and 2, (II) marked 1—10 of which the 4th and 5th are missing. Lines, 8 on a page. Character, Nāgara of the 18th century. Appearance, old and discoloured. With marginal notes here and there.

Col. इति ईश्वराश्वासः समाप्तः ।

It proves the existence of God, in the form of catechism, *Manas* (Mind) questioning and *Prajñā* (Wisdom) replying.

It begins :—

स पूर्णकामः किमु सृष्टिकामः
कृपानिधिः किं सुचिरोग्रदण्डः ।
किं सर्व्वविद्वेत्ति न लोकदुःखं
विशुद्धसत्त्वस्य किमीदृशी स्मृतिः ॥

अनंतदुःखाल्पसुखात्यसाध्ये
मोक्षेति भूयो भयमभ्युपैमि ।
किमीश्वरो नास्ति समस्तसंसृते-
र्न वा स्वतन्त्रो न च सर्वविद्वा ॥

न वा विवेकोऽस्य न वा समर्थो
वत्तान्यथाकर्त्तुमलंकृतं नृणां ॥

प्रश्नोवाच ।

करोति पूर्णोऽपि च लीलयेदं
राजेव शश्वन्मृगयाविनोदं ।
कृपानिधिश्चापि करोग्रदण्डो
लोकात्मवान् मोचयितुं विभीषयन् ॥

8878

143. दर्शनकलिका *Darśanakalikā.*

By Rāmānanda Tīrtha.

Definitions of the technical terms of the different systems of Hindu Philosophy.

This MS. has been noticed by Dr. Rājendralāla Mitra under No. 419.

Post. Col. Statement :—

शाके शून्याङ्कषष्ठोपधिपतिगणिते मीनराशिस्थसूर्य्ये
पक्षे कृष्णे हरिवारे प्रतिपदि दिवसे स्वीयपाठाय यत्नात् ।
गौरीकान्तोऽप्रदक्षाव्यलिमदमलधीः प्रीतिदं सारपुस्तं
श्रीरामानन्दसन्न्यासिभिरुदितमिदं दीर्गपादं प्रणम्य ॥

कञ्जाजहीवाद्यमरवृन्दवन्दितश्रीमच्छ्रीतीर्थरथारविन्दद्वन्द्वनिःसृतामन्दम-
करन्दपादनिन्दितमनो मे नन्दोहं यतिं भजे श्रीमथुरानन्दशर्म्मणा लिखितम् ॥

8879

8408. षड्दर्शनसमुच्चय *Saḍdarśanasamuccaya.*

By Haribhadra Sūri.

Substance, country-made paper 9×4½ inches. The last two leaves only, marked 3 and 4. Character, Jaina Nāgara of the 18th century. Appearance, old and discoloured.

An epitome of the Bauddha, Naiyāyika, Sāṁkhya, Jaina, Vaiśeṣika and Jaiminīya systems of philosophy with Lokāyata or Cārvāka school as an appendix.

Printed, ed. by L. Suali, BI. No. 167, Calcutta, with Guṇaratna's commentary, *Tarkarahasyadīpikā*, 1905-1915, and with Maṇibhadra's commentary *Laghuvivṛti*, Chss. No. 95, Benares.

इति श्रीहरिभद्रसूरिविरचितं षड्दर्शनसमुच्चयमिति—

8880

8571. **सर्वदर्शनैकवाक्यता** *Sarvadarśanaikavākyatā.* (in 5 leaves only.)

Substance, country-made paper. 10×4½ inches. Folia, 5. Lines, 12 on a page. Extent, 200 ślokas. Character, Nāgara. Date, ? Place of deposit, Calcutta, Government of India. Appearance, fresh. Prose. Generally correct.

8881

9882. **लक्षणावलि** *Lakṣaṇāvali.*

Substance, country-made paper. 14×6 inches. Folia, 1. Lines, 26 on a page. Extent in ślokas, 110. Character, Nāgara. Appearance, tolerable. Prose. Generally correct. Complete.

It gives definitions of (1) Gaṇeśa, (2) Sūtra, (3) सङ्केत, (4) अर्थवत्त्व, (5) प्रकृति, (6) लिङ्ग, (7) धातु, (8) शाब्दबोध, (9) कर्त्ता, कर्म्म etc. (10) समास, (11) अव्ययीभाव, कर्म्मधारय etc. (12) तद्धित and (13) उपसर्ग.

Beginning:

ॐ नमः शिवाय। अथ लक्षणावलिर्लिख्यते। ननु गणेशत्वं नाम किं? विघ्नविनाशानुकूलव्यापारविशिष्टत्वं गणेशत्वं।

Colophon:

इति श्रीमद्धीरावल्लभपार्व्वतीयविरचित-लक्षणावलिः समाप्ता।

7835. लक्षणावली *Lakṣaṇāvalī.*

Substance, country-made paper. 11×4½ inches. Folia, 20. Lines, 8 on a page. Extent in ślokas, 500. Character, modern Nāgara. Appearance, fresh. Complete.

It is not the same as above.

This is to be differentiated from *Lakṣaṇāvali,* a work on Vaiśeṣika by Udayanācārya. The present work explains technicalities of almost all the systems of philosophy.

Beginning :

श्रीगणेशाय नमः ।

अथ लक्षणावलीग्रन्थो लिख्यते—

देहोत्यन्तमलिनो देही अत्यन्तनिर्म्मलः ।

द्वयोरप्यन्तरं गत्वा कस्य शौचं विधीयते ॥

देहाभिमानाद् यत् पापं न तद्गो+ +कोटिभिः ।

प्रायश्चित्ताद्भवेच्छुद्धिर्नराणां गोवधकारिणां ॥

अथ लक्षणा—पदानां पदार्थस्वरूपमात्रपरत्वे वाक्यप्रामाण्यानुपपत्ति-लक्षणा । काव्यार्थमशेषतः परित्यज्य ततसंबंधिन्यर्थांतरे वृत्तिर्जहल्लक्षणा ।

It ends :

अतस्मिंस्तद्बुद्धिरध्यासः । स द्विविधः संसर्गाध्यासः, स्वरूपाध्यासश्च । अनात्मनि बुद्ध्यादौ साक्षिचैतन्यस्य संसर्गाध्यासः, साक्षिणि बुद्धेरनात्मनः स्वरूपाध्यासः, यथा इदं रजतमित्यरजतस्येदंत्वे स्वरूपाध्यासः स्वरूपकल्पन-मिति ; इदंत्वस्य रजते संसर्गाध्यासः । तादात्म्यसम्बन्धमात्रकल्पनमध्यासः । सुखदुःखान्यतरसाक्षात्कारः भोगः, विशिनष्टि विशेषणविशिष्टं करोति ।

Col. इति श्रीलक्षणावली समाप्ता ।

Index of Works and Authors

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